

No. 168

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB

# KATERI

No. 168

KATERIGRAM

THE JEANNE OÜENDITÉ ROLL

AMERINDIAN NEWS

SAINT MARGUERITE D'YOUVILLE  
AND THE NATIVES

PASTORAL LETTER  
OF THE AMERICAN BISHOPS

TRICENTENARY OF THE  
DEATH OF SAINT MARGARET MARY

FIRST ANNIVERSARY OF THE  
DEATH OF FR. HENRI BÉCHARD, S.J.

THE AMERINDIANS AND THE JESUITS

NEWS FROM THE CENTER

LILY OF  
THE MOHAWKS

Kahnawake, P.Q., Canada

Summer • 1991







The Kateri Center  
Box 70, Kahnawake, P.Q., Canada  
J0L 1B0  
Tel.: (514) 525-3611

## KATERI

No. 168

### AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of Blessed Kateri Tekakwitha. It is hoped her Canonization will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least one daily Hail Mary for her Canonization.
3. It also seeks your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

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Each issue of *Kateri* contains:

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the native peoples of America, with special reference to the people of Kahnawake and their friends.

### BENEFITS

Your contribution (\$3.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. A weekly Mass for deceased friends is offered;
3. The Vice-Postulator prays at his daily Mass;
4. The spiritual treasure of the good works of the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's canonization.

### JUNE 1991

Printed with Approbation of the Ordinary and Permission of Superiors, Canada. Second Class Mail Registration Number 0854.  
KATERI (ISSN 0135-8020) is published quarterly for \$3.00 per year by the Kateri Center, Box 70, Kahnawake, Quebec, J0L 1B0. U.S.: Third class postage paid at Champlain, NY 12919.

**POSTMASTER: Send address changes to KATERI CENTER,  
P.O. Box 70, Kahnawake, Quebec, J0L 1B0.**

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## KATERIGRAM

Much is being said about the spirituality of Saint Ignatius during the Ignatian year. Today still many Christians live by this spirituality which is taught in the Spiritual Exercises.

For Ignatius, the important thing was "the service of his Lord." One must learn to know Him and love Him to serve Him better. And this service, one must aim to render it A.M.D.G. (to the greater Glory of God). Hence the necessity to seek for the will of God: "what He wants for me." This will bring us to make spiritual discernments...

The Jesuits have the reputation of preaching "faithfulness to one's duties." This means to do what God wants. Wherever the Jesuits evangelize, we can find parishioners, students or retreatants who adopt this fidelity to one's duties as a way of life.

The only missionaries who knew Blessed Kateri were the Jesuits. They must have made her understand that to prove your love to God, one has to accomplish well his daily tasks. Kateri lived as an ordinary girl, following the customs and traditions of the Mohawks. Young girls would join in the fishing and hunting games. Kateri also, even though her health was poor, accompanied the hunters. The young Mohawk maidens would prepare the sagamité, work at the confection of bead necklaces and wampums — Kateri did as well. Her religious life, well planned, was part of her service to God. When she arrived at La Prairie, where she could practice her faith more freely — under the guidance of the Fathers — she made it a point to attend daily mass, say her rosary, attend the meetings of the Confraternity of the Holy Family and the other religious services.

Times have not changed. Every Christian of today is called to render service to His Creator and Lord. It is not in extraordinary things that the saints practiced virtue...

Jacques Bruyère, S.J.  
Vice-postulator





## THE JEANNE OÜENDITÉ ROLL

In 1667, this young Huron maiden, died at the age of fourteen, after she made a vow of perpetual chastity. She had, apparently, an apparition of the Blessed Virgin three days before she died.

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## AMERINDIAN NEWS

### MASS IN ZAIRIAN RITE AT KAHNAWAKE



Fr. Bibaki, a Jesuit from Zaire, spent the whole month of February in Kahnawake. He had the good idea of inviting 15 Africans to celebrate mass in the Zairian rite.

Fr. Bibaki explained with much respect how the people of Zaire "pray with their own chants and dances and tell the Lord their joys and pains with an African heart, using words, gestures, signs and symbols which are their very own". This was accepted by Rome, 20 years ago only.

The 15 Black participants, vested with a white alb entered the church singing and dancing to the beat of drums and maracas. The liturgy was in their own language except for the Our Father which was sung in the Iroquois language.

At the end of his homily, Fr. Bibaki expressed the wish that one day in Kahnawake, Native melodies make up their liturgy. "We pray also that your sons and daughters may follow the call of Christ to become priests, brothers, sisters, deacons and engaged laity among you. May Kateri, your own sister and our sister, help us in the Transfiguration of Mohawk culture for the good of the Church in general and for the good of the Canadian and Quebec Church in particular little at the time.

### THE YOUNGEST ADMIRER OF BLESSED KATERI



When grandpa takes Colton Diabo, 14 months, to Kateri's shrine during the week-end, it's to visit his mother in the boutique shop but then Colton insists to take him to the Lady. "The Lady! the Lady!" he cries out.

The Lady is none other than Blessed Kateri whose statue stands behind her tomb. Once standing in front of the lady Colton orders his grandpa to light a candle and grandpa has to obey. Then Colton's face brightens up. He is overjoyed.

Many grandpas would be proud of such a grandchild.



## Feast of Kateri



### IN KAHNAWAKE

The church was full up on that Sunday morning, April 14. Mohawks from Kahnawake and Akwesasne, and also white people from the neighboring towns were there to celebrate Kateri's feastday. The Knights of Columbus with their panache and shiny swords brought more pomp to the ceremony.

Bishop Bernard Hubert gave the true note to the Feast by saving how happy he was to be with his children "in solidarity with that they live". With one heart, the assistants rendered homage to this young holy Mohaw girl, who also belongs to the whole church.

The Vice-Postulators of Kateri's Cause, Fr. Robert Boyle from the United States and Fr. Jacques Bruyère, S.J. from Montreal escorted the Bishop. The liturgy unfurled in a native color: penitential rites with

sweet grass, Indian dances around the altar after communion and as usual, hymns in Iroquois by the famous Kahnawake Iroquois Mixed Choir.



After Mass, dinner was served at Kateri Hall: graciousness of the Knights.

This solemnity was preceded by the Novena to Kateri preached by Fr. Bruyère. The Vice-Postulator had a thought for all the friends of Kateri, especially for those who sent in their intentions for the novena. Many devotees to the Lily of the Mohawks took part in it.

### IN AKWESASNE

Three days of intense preparation animated by Fr. Milton McWatch, recently ordained priest in Sudbury, Ont. and three Ojibwe Deacons, preceded the feast. Thursday night, moments of reflection on the Indian Youth, Friday night, a healing ceremony and Saturday evening, hours of prayer at Kateri Hall and at the Nursing Home.

On Sunday morning, neither rain nor gusty winds could stop the Indians coming from all four directions: Syracuse, Kahnawake, Akwesasne, Tucson, AZ...

Fr. McWatch presided the solemn Mass accompanied by Frs. Boyle and Bruyère, Vice-Postulators for Kateri's Cause. The Pastor, Fr. Tom Egan and the M.C. Mrs. Alma Ransom welcomed this august assembly. Deacon Ronnie Boyer from Kahnawake stressed the fact that Kateri was making the unity of all the Indians of North America. "More and more," he said, "there are contacts between the different tribes who try to live the spirituality of Kateri."

After Mass, an abundant meal was served in Kateri Hall, which helped everyone to forget the inclemency of the weather and to invite all to stick together around Kateri.



### IN KANESATAKE



Great celebrations were held there on April 21st. In the afternoon, blessing of a superb statue of the Iroquois Virgin by Mr. Marcel Demers, P.S.S., pastor of the parish of the Annunciation at Oka. The sculpture made of natural pine, life-size, is the work of the renowned artist, Jacques Bourgault. The church was overflowing with people exulting with joy in spite of the bad weather. The ceremony was followed by the launching of the magazine *Okami*, journal of the Historical Society of Oka. A report with photos of this event will be presented in the next issue.

### IN WENDAKE

The Ameridians of the Region of Quebec, regrouped themselves, on Sunday April 21st, in the Church of Our Lady of Loretto, in the Indian Village, to put into light the liturgical feast of Blessed Kateri Tekakwitha.

More than 150 persons - Hurons, Montagnais, Attikameks and a few non-Indians partici-



pated in a liturgical celebration mingled with chants and prayers in Huron, Montagnais and French.

A warm welcome to everybody was extended by the Grand Chief of the Huron-Wendat Nation, Max Gros-Louis. He invited all participants to unite in prayer with the brothers and sisters of other reservations, in order to ask graces and protection through the intercession of Blessed Kateri.

Mr. Edmond Maleck of the Attikamek-Montagnais Council, also requested in Montagnais language, all present to pray for the future of the Amerindians, asking for the celestial aid of Kateri.

Mass was celebrated by Fr. Lucien Pageau, pastor of the Reserve of Wendake. The choir sang hymns in Huron.

Mr. Lucien Jourdain sang the Our Father and Hail Mary in the Montagnais language.



Violins and flutes enhanced the solemnity of the liturgy. Johanne Pinette and Diane Savard read aloud the Holy Scripture texts in Montagnais and in French.

A group of young Hurons, Montagnais and Attikameks made the offerings composed of flowers, artifacts, incense grapes, sweet clover and other necessities for the liturgy. The candle received on the Beatification of Kateri in 1980 was placed on the altar with the relics of Kateri.

After mass, everyone headed for the Prosper-Vincent Hall where a fraternal supper was served. A magnificent cake bearing the effigy of Kateri was enjoyed as dessert.

It was a beautiful feast. The organizing committee made up of Louise Sioui, Denise Duchesne, Marianne Vallée, Claudette Picard, Denise Fontaine, Pierrette Sauvé and Arthur Gros-Louis must be congratulated and heartily thanked.

Lucien Pageau, pastor



## SAINT MARGUERITE D'YOUVILLE AND INDIANS

Who ever visits the Indian Missions across the country, from Shefferville to the Hudson's Bay, up to Yellowknife, will meet here and there these Sisters which we used to call the Grey Nuns. Saint Marguerite d'Youville, canonized on December 9, 1990, by His Holiness Jean Paul II, is the foundress of these Sisters of Charity of Montreal.

When she was still married, the Lord called Marguerite to detachment of self and her family. First of all, she lost four of the six children she had given birth to. Her son Charles said about her after her death: "There are few mothers who have loved their children as tenderly as Madame d'Youville". When she lost her husband on the 4th of July 1730, she was 30 years old. She then turned herself more and more towards the needy, and there were all kinds in Ville-Marie. The Holy Spirit thus engraved in her heart a very deep divine love. During the first year of her widowhood, one could see her already "making it her duty and honor to visit the poor, the sick and the prisoners, cutting off from her necessities to soothe the suffering members of the Lord". She was seen with much edification going from door to door begging the required to bury the criminals, visit the poor of the General Hospital and mend the rags of the indigent people.

Gradually some companions, fond of perfection, associated themselves with her to help the poor. As they were themselves poor, they relied on Our Lady of Providence. Madame d'Youville, in her name and that of her companions implored "Our Lady to look with a favorable eye the small society which had no other aim then to consecrate itself for good to the service of the poor."

Later on, it was recorded in the rules of the Congregation: "A limitless charity for the poor, always mindful of their needs, never rejecting their bad humor, seeing in them Jesus Christ of who, which much honor, they are the members."

### **Preference for the Indians**

In August 1755, their society was just about formed and the 12 Sisters had just received their silver rings which symbolized their eternal alliance with Christ, when the Superior, Mother d'Youville announced this news to the Sisters:



You are not without knowing, my Sisters, that the epidemic of small-pox is making an alarming progress. It is not the malignant fever of 10 years ago, but it is no less milder. We will open our doors to those afflicted, they be French or Indians; the epidemic is striking mostly the Indians of the Sault Saint-Louis and the Lake of Two-Mountains, she added staring at the Sisters. Impossible to obtain beforehand the authorization of the Governor, but Mr. Normand takes upon himself the duty of notifying him. There is no time to deliberate since death is making so many ravages.

A murmur of approbation rose from the group of Sisters.

– Yes, let it be, we will use all vacant places, even the corridors. We will keep watch, we'll make double time.

Mother expected this assentment. She wasn't a bit surprised, but thrilled with joy.

– This will no stop us from bringing our care to contagious patients in their home, she added after a while. As we are not restrained by a canonical enclosure, we will look after the sick who cannot come here. I suggest that foremost we take care of the Indians... who signs up as volunteer?

All the hands went up. Once again. Madame the Superior must make a choice. Three are chosen.

– We'll be four, because I'll be going with you, she concludes, and if this number is insufficient, we'll inform you.

On hearing that Madame d'Youville will go and treat the Indians, the Sisters show a movement of protest. Sister Larouche warns her in a way.

– Mother, think of it. Suppose you contract the disease. We need you so much.

– God will provide for everything. To die in the exercise of one's functions will be giving Him the greatest sign of love. I have to go and attend to these poor Indians.

Mother gets up to signify the end of the meeting. She thinks of François d'Youville who in the past sold spirits to the Indians who formerly complained thus to the Governor: "We cannot pray God because d'Youville made us drink every day. If you don't expell him from this island, we don't want to go there again."

The debts of François d'Youville, Mother settled them all, except this one, the most important, because it pertains to the souls, these souls so precious to the eyes of faith, since they are worth their cost: the blood of a God!<sup>1</sup>

## Since 1755...



Sr Cécile J. Gagnon, Chesterfield Inlet, N.W.T., c. 1962-1963

How many services did the daughters of Marguerithe d'Youville render to the Indians? All has not been consigned in the writings of the community. But it is sure that many a call was made to their charity. Their farm of Saint Bernard Island gave the Sisters an occasion to meet the Indians frequently. We also know that when General Hospital opened its doors to all the poor who would not be admitted elsewhere: epileptics, lepers, women afflicted with smallpox, prostitutes, English prisoners, dumb, mentally handicapped, slaves, Indians, Blacks... Really Mother d'Youville and her congregation had pledged themselves "to serve the poor".

When the Oblate Fathers arrived in Canada in June 1845, they started to establish missions where the population seemed to be thick enough and they were known to have made the conquest of the Indian tribes up to the Glacial Ocean. "The most outstanding fact of the missionary epic, writes Fr. J. Étienne Champagne, is not the number of conversions but the occupation, in less than 15 years, of all the strategic points of a country, big as a continent. And this apostolic marvel was realized by a handful of missionaries who had at their disposal very primitive human means and very limited resources."

Fr. André Dorval, O.M.I. adds: "It is fitting that we mention that in this epic, the Oblate Fathers benefited abundantly from the precious cooperation of the Grey Nuns of Montreal. In many places, these "heroic women" took charge of the education of the Montagnais children, Cris and Dènès. Hundreds of these valiant Sisters have joined their prayers, sacrifices, sufferings, their ardor of their zeal with the devotion to the Oblates to establish schools, hospitals, orphanages and in this manner make known Jesus Christ. They met with all kinds of dangers and endured the painful inconveniences of the rivers full of turbulent rapids..."

It is true to say: such a mother, such a daughter. Mother d'Youville was spreading love everywhere. Her Sisters continue to do likewise in the Missions of Western Canada and in other lands.

Thanks to God for having given us such a foundress and a saint. She showed in the city as well as in the mission lands the face of the Church of Mercy, of the authentic church of Christ.

Jacques Bruyère, S.J.

<sup>1</sup> Elle a beaucoup aimé by E. Mitchell, s.g.m. Montreal, Vac Offset, 1979, 335p.



## HERITAGE AND HOPE; EVANGELIZATION IN AMERICA



*The great explorer greets the Tainos  
Indians on Hispaniola island.*

### **Introduction**

As we observe the 500th anniversary of the encounter between Europe and the Americas, we join with our fellow citizens in the United States, Canada, Latin America and many European nations in commemorating an event that reshaped the course of world history. Although we share this event with many throughout the world, our primary concern in this letter is with our own land, the United States of America. As pastors and teachers of the people of God, we wish to call attention to the crucial role that evangelization has played in forming the present

civilization of our continent. "Evangelization," as Pope Paul VI has said, "means bringing the good news of Jesus Christ into all strata of humanity and through its influence transforming humanity from within and making it new." It is that process of transformation that we highlight as we observe the quincentennial. [...]

We recall the history of that process on our own continent, rejoicing in its successes and lamenting and learning from its failures. [...]

We wish to speak to the present, to look at the challenges we face here and now. We wish, as well, to look to the future to see how to continue the work of evangelization and to promote what Pope John Paul II has described as "a new evangelization: new in its ardor, its methods, its expression." We challenge all those who hear our message to respond, to be part of the process by which the word of God takes root and bears fruit that nourishes every part of life. [...]

### **The Drama of Evangelization**

Human history is the drama of humanity's search for God and God's loving revelation. God has made women and men, placing deep within their souls a hunger for the divine. God has established within creation signs that manifest the Creator's love. In the great event of the incarnation that drama reached its high point. "The Word of God became flesh and dwelt among us." Christ is the light that "enlightens everyone who comes into the world." He is the fullness of the Godhead from whom we have all received grace and truth. To spread the good news of his coming, Jesus called to himself a people and sent them forth as witnesses of the great things that they had seen and heard. Compelled by the love of Christ they went forth to the ends of the earth to proclaim the message of Jesus. The church, as the people of God, stands on that "foundation of the apostles and prophets." The Spirit also has been at work outside the visible church, scattering among the nations what the church fathers of the second and third centuries called the "seeds of the word," inspiring men and women through their discoveries, their aspirations, their sufferings and their joys.

Men and women have responded in various ways to God's loving revelation, often cooperating with God's grace and also in their weakness falling short of the invitation to abundant life. At times the seeds of the word sown on good ground have been choked by the cares of this world. The struggle to allow the word to blossom in our lives is an acute one that was no less arduous in the past than today. The failures, which often have tragic consequences, are likewise not new but part of our heritage as imperfect, yet graced daughters and sons of God.

The fundamental unity of the human race stems from the fact that it has been made in "God's image and likeness." Christ's Gospel of love and redemption transcends national boundaries, cultural differences and divisions among peoples. It cannot be considered foreign anywhere on earth; nor can it be identical with any one culture.

The faith, however, finds expression in the particular values, customs and cultural institutions of those who respond to God's revelation. This means that both the message and the people to whom it is addressed must be viewed with respect and dignity. The story of the coming of faith to our hemisphere must begin, then, not with the landing of the first missionaries, but centuries before with the history of the Native American peoples.



Migrating across this great continent, the peoples settled over thousands of miles from the mountains of the Pacific Northwest to the tropical swamps of the Southeast, developing distinct languages and cultures, and carefully planned social systems to meet the demanding needs of a vast, challenging environment. The Creator walked with the first Americans, giving them a realization of the sacredness of creation, manifested in their rites of chant, dance and other rituals. The sun dance and the vision quest spoke of their understanding of the importance of prayer and spiritual growth. The sweat lodge, the traditions of fasting and keeping silence illustrated an understanding of the values of self-humiliation and deprivation for the sake of something greater. Their respect for unborn life, for the elderly and for children told of a refined sense of the value of life. These prayers, practices and sacred celebrations showed the wonder and awe with which the native peoples carried out their stewardship of the earth.

### ***Painful and enriching encounter***

The encounter with the Europeans was a harsh and painful one for the indigenous peoples. The introduction of diseases to which the Native Americans had no immunities led to the death of millions. Added to that were the cultural oppression, the injustices, the disrespect for native ways and traditions that must be acknowledged and lamented. The great waves of European colonization were accompanied by destruction of Indian civilization, the violent usurpation of Indian lands and the brutalization of their inhabitants. Many of those associated with the colonization of the land failed to see in the natives the workings of the same God that they espoused. Confronted with a vastly different culture, European Christians were challenged to re-examine how their own culture shaped their faith. Often they failed to distinguish between what was crucial to the Gospel and what were matters of cultural preference. That failure brought with it catastrophic consequences for the native peoples, who were at times forced to become European at the same time they became Christian.

Yet, that is not the whole picture. The effort to portray the history of the encounter as a totally negative experience in which only violence and exploitation of the native peoples were present is not an accurate interpretation of the past. The notion, traditionally known as the "black legend," that Catholic Spain was uniquely cruel and violent in the administration of its colonies is simply untrue. Spanish monarchs, through the Patronato Real, financed the ministries of thousands of missionaries and made extensive efforts to support the church's efforts in the newly encountered lands. Also through Spain many of the cultural refinements and scientific advances of Renaissance Europe were brought to the Americas.

### ***Interdependence of the crown and cross***

There was, in fact, a deeply positive aspect of the encounter of European and American cultures. Through the work of many who came in obedience to Christ's command to spread the Gospel and through the efforts of those who responded to the word – the Native Americans and peoples of the new race that resulted from the mingling of the European and American peoples – the Gospel did in fact take root. The encounter engendered an unprecedented missionary effort on the part of European Christians that was to reshape the map of the church. It represented a widening of the frontiers of humanity and a vigorous effort on the part of the church to bring about the universality that Christ desired for his message. It cannot be denied that the interdependence of the cross and the crown that occurred during the first missionary campaigns brought with it contradictions and injustices. But neither can it be denied that the expansion of Christianity into our hemisphere brought to the peoples of this land the gift of the Christian faith with its power of humanization and salvation, dignity and fraternity, justice and love.

From the earliest days there were Catholic missionaries who exercised a humanizing presence in the midst of colonization. Many of the missionaries made an effort at adapting the forms and symbols of Christianity to the customs of the indigenous American peoples. They learned the languages, the ceremonies and the traditions of the native peoples, attempting to show how Christianity complemented their beliefs and challenged whose things in their culture that conflicted with Christ's message. They labored for the spiritual and material welfare of those to whom they ministered.

Perhaps the most significant moral problem the church faced in the Americas was that of human dignity and slavery. Some spoke out energetically for the rights of native peoples and against the mistreatment of imported slaves. Bartolome de las Casas, a Dominican, bishop and friend of the Columbus family, was a tireless defender of Indian rights, [...] and inspired the work of the Spanish theologians Francisco de Vitoria and Francisco Suarez, who were pioneers in the creation of a philosophy of universal human rights based on the dignity of the person. Spanish rulers like Charles I responded to the call for reform and instituted new laws to protect the rights of natives. The pontiffs also responded, condemning any efforts at the enslavement of the native population. Pope Paul III in 1537 issued his bull *Sublimis Deus*, in which he denounced the slavery. Later Urban VIII declared that anyone who kept Indian slaves would incur excommunication.

To be continued...





## THE THIRD CENTENARY OF THE DEATH OF SAINT MARGARET MARY

Letter of John Paul II to Bishop Raymond Seguy,  
Bishop of Autun, Chalon and Macon

The third centenary of the death of Saint Margaret Mary, canonized by my predecessor Benedict XV in 1920, recalls the memory of her who, from 1673 to 1675, was favored with appearances of the Lord Jesus and was entrusted with a message whose widespread influence in the Church has been tremendous. It was during the Octave of Corpus Christi in 1675, in that Grand Century when so many writers and artists penetrated the riches of the human soul, that the young Visitandine of Paray-le-Monial heard these bewildering words: "Behold this heart which has so loved human beings and which has spared itself nothing even the exhausting and spending itself to give witness to this love; and in recompense for the most part I have received only ingratitude."

When I was on pilgrimage in 1986 to the tomb of Margaret Mary, I asked, in the spirit of what has been handed down in the Church, that veneration of the Sacred Heart be faithfully restored. For it is in the Heart of Christ that the human heart learns to know the true and unique meaning of its life and destiny; it is in the Heart of Christ that the human heart receives its capacity to love.

Saint Margaret Mary learned the grace of loving by means of the Cross. In it she delivers to us a message that is ever relevant. It is necessary, she says, "to make ourselves living copies of our crucified Spouse, by expressing him in ourselves in all our actions" (Letter of 5 January 1689). She invites us to contemplate the Heart of Christ, that is, to recognize in the humanity of the Word incarnate, the infinite riches of his love for the Father and for all human beings. It is the love of Christ which makes a person worthy of being loved. Created in the image and likeness of God, the human person has received a heart eager for love and capable of loving. The love of the Redeemer, which heals it from the wound of sin, elevates it to its filial condition. With Saint Margaret Mary, united to the Savior also in his suffering offered for love, we shall ask for the grace of knowing the infinite value of every person.

To give to veneration of the Sacred Heart the place due to it in the Church, it is necessary to take up again the exhortation of



Saint Paul: "Have within you the sentiments which were in Christ Jesus" (Phil 2:5). All the Gospel accounts should be re-read from this perspective: each verse, meditated with love, will reveal an aspect of the mystery hidden for centuries and now revealed to our eyes (cf. Col 1:26). The only Son of God, in becoming incarnate, takes a human heart. Through the years he passed in the midst of men, "gentle and humble of heart" (Mt 11:29), he revealed the riches of his interior life by each of his gestures, his looks, his words, his silences. In Christ Jesus is fulfilled the fullness of the commandment of the Old Testament: "You shall love the Lord with all your heart" (Dt 6:4). In fact, only the Heart of Christ has loved the Father with an undivided love.

And behold we are called to share in this love and to receive through the Holy Spirit this extraordinary capacity to love. After their encounter with the Risen One on the road to Emmaus, the disciples were filled with amazement: "Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?" (Lk 24:32). Yes, the human heart is inflamed by contact with the Heart of Christ, for it discovers in this love for the Father that the risen Lord has accomplished "all that the prophets have announced" (Lk 24:25). The humanity of the Lord Jesus dead and risen reveals itself to us through contemplation of his Heart. Nourished by meditation on the Word of God, prayer of adoration places us in the closest, most intimate relationship with this "Heart that has so loved human beings." Understood in this way, devotion to the Sacred Heart fosters active participation of the faithful at times of grace in the Eucharist and the Sacrament of Penance; from them they draw, intimately bound to the humanity of Christ given for the salvation of the world, the will to be one with all those who suffer and the courage to be witnesses of the Good News.

I encourage pastors, religious communities and all animators of pilgrimages to Paray-le-Monial to contribute to the diffusion of the message received by Saint Margaret Mary. And to you, pastor of the Church of Autun, and to all who will allow themselves to be Moved by this teaching, I hope you will discover in the Heart of Christ the force of love, the sources of grace, the real presence of the Lord in his Church by the gift daily renewed of his Body and Blood. To each of you, I willingly grant my apostolic blessing.

From the Vatican, 22 June 1990, on the Feast of the Sacred Heart,

Pope John Paul II

## FIRST ANNIVERSARY OF THE DEATH OF FR. H. BÉCHARD, S.J.



*Opening ceremony at  
Blessed Kateri Tekakwitha  
School, Orleans, Ontario*

The passing away of Fr. Béchard to heaven on the feast of Saint Joseph is a lovely coincidence. Maybe he wanted it that way. As the spouse of the Virgin Mary, Fr. Béchard was also a man "just and faithful".

To be just is to judge and act according to equity, make the paths straight and be faithful to these principles.

Saint Joseph, a good Israelite as he was, praised the Lord with his whole being, convinced that everything belonged to Him: and life, and death, and the survival in Glory. This was clear to him. What was less clear was the state of his pregnant wife... But as soon as the angel reassured him — "This child will be the Saviour of Israel and will be called Jesus" — he acknowledged the will of God on him and served Him with a perfect fidelity.

Kateri Tekakwitha concealed such a strong soul. She has been influenced by her mother no doubt, then by the teachings of the missionaries who convinced her that all men are created to know, love and serve God. For Kateri it was just to serve God out of love. Just, because every being owes his existence to God and is due to go back to Him. Service of love also, since our Lord not only created us, but He healed our infidelity by shedding his last drop of blood on that ignoble cross. Kateri's orientation towards heaven was total and definite.



Fr. Béchar, in his way, was also a just and faithful man. His life was spent doing what God expected from him. Very early he heard His call to work for Kateri's Cause. The Indians, valorized, would see in her a flower very rare in the garden of the Lord, the Lily of the Mohawks.

His research work regarding the life of Kateri and those of the pioneers of the Church of Canada never stopped. A fidelity till the end. He served the Church, our Mother. He loved the Society of Jesus because it invited and helped him to serve God to His greater glory. He loved and admired the Iroquois Virgin because she was really the faithful servant of God and of her people, the Protectress of Canada.

May we live by this deep conviction. We owe everything to God and we have a duty to serve Him with fidelity in the footsteps of Jesus Christ.

Homily delivered by  
Jacques Bruyère, S.J.  
on March 19, 1991.



Auriesville, N.Y.

## THE AMERINDIANS AND THE JESUITS

The simple fact of associating these two names, Amerindians and Jesuits, is to enter in a world different from ours, that of the age of discoveries, which is an essential element of the Renaissance. Canada was explored for the first time in a rather elaborated way by Jacques Cartier, starting from 1534. The Jesuits were founded by Ignatius of Loyola in 1540. And their enthusiasm for the Gospel lead them to become Christian explorers, missionaries. Jesuits of the first generation went to India, China; those of the second generation, to Persia, Syria, Latin America. They also became enthused for Canada.

Foremost, one thing is clear: the Jesuits came to Canada for the Indians. As early as 1607, King Henry IV wrote to Poutrincourt that he desired the Jesuits leave with him for Acadia "to offer salvation to the Indians"; his chaplain, Father Coton, relayed this demand to the General of the Jesuits, who chose amongst many volunteers, Fathers Pierre Biard and Ennemond Massé, who left in 1611 for Port Royal. When they were expelled by the English, Biard, who wrote the First Relation, and Massé who worked with the college students of Laflèche, formed the very first generation of missionaries. A first one who was invited by the Franciscan-Recollets – still a lasting friendship – arrived in Quebec on June 15, 1625.

Even if the Jesuits had only 75 years of experience, they brought along a method, which they put to test on their arrival, a method they will adapt many a time. They obtained a concession of land on the Saint Charles River close to Lairet. In their mind, it's already a "Reduction", just like in Paraguay or elsewhere in Latin America, like the one popularized by the movie "Mission". Losing no time, they studied the language and the culture of the Natives. John de Brébeuf, who belongs to the first group wrote: "You must take into account, that even though you're a grand master and theologian in France, you become here a young pupil, and then, great God! of what teachers." And they endeavored to create schools for the young Indians, boys and girls, before even thinking of a College for French settlers, which will be opened in 1635.

At the same time, contacts are made with different Native groups: the Hurons settled in the Georgian Bay, the Algonquins of different groups, the Montagnais of Tadoussac and the Saguenay where Fr. Paul Le Jeune spent the Winter of 1633, the Attikameks of Three Rivers, later the Iroquois of the Five Cantons, South of the Great Lakes. Another "reduction" is tried out at Saint-Mary-of-the-Hurons, what is today Midland, in Ontario. Then came the age of the martyrs, from 1642 till 1649, when seven Jesuits and one of their "donnés", Jean de la Lande, were killed. These are our Canadian Martyrs. Many controversies arose regarding the reasons of this Indian violence against the Jesuits; suspicion of having brought contagious diseases, alliance of the French with the Hurons against the Iroquois, commercial clashes with the settlers of New England. But it is difficult to put in doubt their generosity and their sincerity in their relations with the Natives. It also seems to me excessive to accuse the Jesuits of having destroyed the Huron culture, as have done recent historians, since the mission lasted 15 years only and implicated at the most 30 persons.

The Jesuit adventure of the French Regime with the Natives found very few involved: 300 Jesuits at the maximum between 1625 and 1800. Nearly all



of them were missionaries in Indian land, with a second career in the College of Quebec. The *Relations*, published annually during 40 years, from 1632 to 1672, have preserved the memory of this evangelical enterprise, after it had contributed in recruiting funds and personnel. Today yet, one must read them for that they are: an evangelical reading of the encounter of the Native and the French. Some historians, as Parkman, saw in all this but fanaticism. I don't think so. There also, one must conserve the meaning of history, acknowledge the anxiety with which the people of the 17th Century considered the eternal salvation of the non-Christian, recognize also the unconscious cultural paternalism of the men of the classic era, including the religious, but also see their unlimited good will inspired by the Gospel.

The adventure of the Jesuits and the Natives resumed when Bishop Bourget called back the Order in 1842, after 42 years of absence. Again it will be to serve the Indians in the Colleges, according to the Bishop's own writing. Soon they will be pastors of about 30 outposts North of the Great Lakes, after 1843, around Midland, Waubesa, Wikwemikong and other areas: the Jesuits of the English Province are in charge today. In Quebec they will take back the mission of Kahnawake (1667-1783, then 1903...) of Akwesasne (1753-1783, then 1903...) Kateri Tekakwitha, blessed and sure enough a canonized saint one day is their patroness.

As I am an old hand at canoe-camping, allow me to add a word of admiration for these untiring canoeists who went to the end of this continent: Fr. Jean de Quen, to the Hudson Bay via the Saguenay River in 1670, Jacques Marquette down the Mississippi in 1673, Jean-Pierre Aulneau to the Rocky Mountains in 1730. One must have experienced this. This is also part of the old friendship, no doubt at times, unskilful, but very serious, between the Natives and the Jesuits.

Julien Harvey, S.J.  
(Univers, February 1991)  
(traduction by J.B., S.J.)



Church of Our Lady of Lorette, Village-des-Hurons, Quebec

## KATERI CENTER NEWS

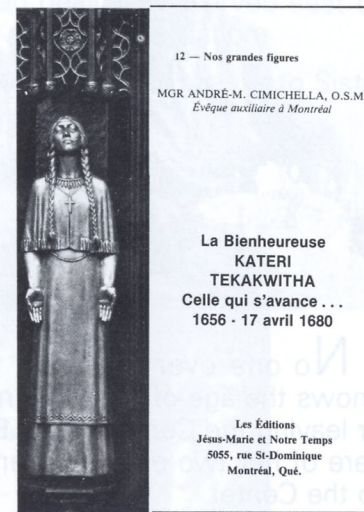
**FAVORS** registered at the Kateri Center from January 24 to April 19, 1991.

Alcoholic Problem Solved	2
Articles Found	3
Better Health	22
Cures	21
Employment Found or Kept	13
Financial Aid	3
Lodgings	6
Peace in the Family	1
Properties Bought or Sold	4
Safe Pregnancies	2
Safe Trips	4
Successful Studies	2
Successful or Averted Operations	10
Temporal Favors	17

### TWENTY-FIVE PRAYER PLEDGES OR MORE

Sr. Rollande Larochelle,  
Montreal, Qc, 35.

\$2.00 postpaid  
Limited quantity



### KATERI STATUES



In hydrocal, ivory or bronze finish  
(6-1/2"): \$12.00  
Colored (6-1/2"): \$14.00



In hydrocal, ivory or bronze finish  
(8-1/2"): \$18.00  
Colored (8-1/2"): \$18.00

Postpaid





SISTER  
MARIETTE  
BERGERON, M.N.D.A.

No one ever retires at the Kateri Center and no one knows the age of the other members of the staff, coming in or leaving the Center. Sister Bergeron left us one day to take care of her two elderly sisters, but her heart is still attached to the Center.

Sister Bergeron served the Cause of Kateri during 9 years. A hard worker, she succeeded in doing everything. Well-organized, she could never understand how Fr. Béchard and Albert could work on such littered tables. When it came time to put everything in order, it was better to listen to her. She exercised her talents of intendant of the office with a thorough devotion and never-failing foresight. She could never be caught off her guard.

Born a narrator, she had so many nice things to tell... about China, about China and about China (because she had been a missionary in China). Sr. Mariette had many strings to her bow: musician, cook, seamstress. She baked so many cakes for the anniversaries of others and decorated them with so much originality! Artist, sculptor, drawer, her painting of Kateri hereby reproduced is probably her masterpiece. She worked on it with so much admiration and love.

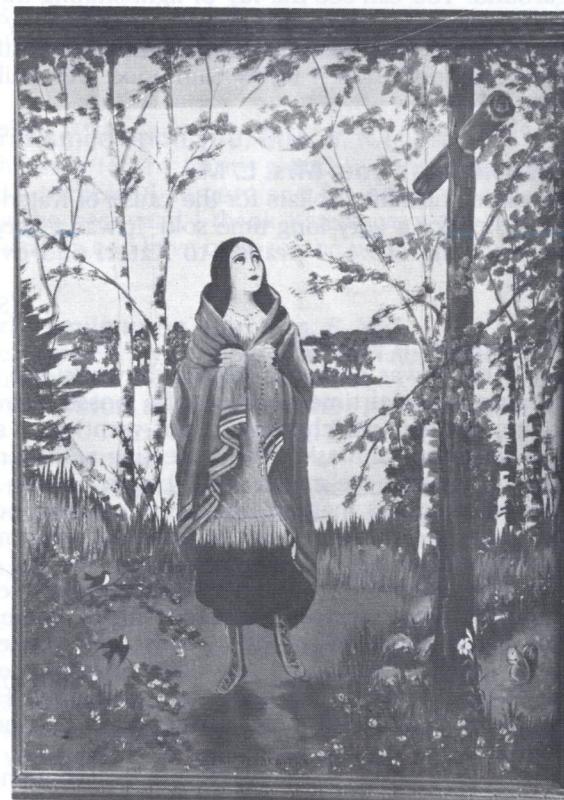
Very personal, she had definite ideas, especially on the feminine condition. And her sense of humour succeeded in changing the most unyielding minds. Manager of the office,

nothing could escape her foresight. Till the end she was of an admirable devotion. The memory we keep of her will never perish.

In gratitude for all her good services to the Cause, we will try to realize her most cherished desire: a reserved seat on the plane that will bring her to Kateri's canonisation.

On behalf of the staff a thousand and one thanks to Sister Mariette Bergeron.

J.B.





## TESTIMONIES OF FAVORS OBTAINED

### \* **Kateri's smile upon you, Mrs. M. B.!**

I am enclosing an order for a Blessed Kateri statue for all of the smiles and miracles she has sent my way. To mention a few: the healing of my mother's broken ankle, the many years she gave us with our dad, saving my son's tooth in which they said the nerve would die (it didn't!). It is perfect today, having at least 6 or 8 hospital tests come back all right! Finding a gold and diamond ring that was lost for 7 months in a school playground – returned in perfect condition, finding a lost checkbook and credit cards almost instantly, find the money to pay some debts, and these are just a few of the wonderful things Blessed Kateri has done for our family. Each of my children have their own statue and pray to Kateri every day. Their prayers are always answered, as are mine. Kateri has made some of the worst situations turn completely around. You can see the ray of light shining through the clouds. We have great devotion to her. Many times my prayer is just thought of and my wish is granted almost instantly. I pray daily for her canonization. I know Sainthood will smile on her very soon.

(Kersey, PA)

### \* **Kateri's smile upon you, Mrs. L. M.!**

Enclosed please find fifty dollars for the cause of Kateri. A property I had listed for a very long time sold. It was a very difficult situation and, therefore, I prayed to Kateri and everything worked out.

(Saco, ME)

### \* **Kateri's smile upon you, Mrs. Z. S.**

Recently my niece was having a problem at work. She was having such an emotional time because of a possible transfer to another department (which she did not want) that she even thought of resigning. She asked for a meeting with her supervisors to try and resolve the matter and I began praying to Kateri asking her to bring this matter to be a successful conclusion. I promised Kateri a donation of fifteen dollars to help my niece. Two days after beginning my special prayers for this intention everything was resolved to my niece's benefit. Enclosed please find my check, in the amount of twenty dollars. Fifteen dollars for Kateri's Cause, three dollars for my subscription renewal, one dollar for a Kateri keychain and one dollar for postage. I enjoy receiving "Kateri" and will continue my Our Father, Hail Mary and three Glory Be's daily for her canonization... Father please pray for me.

(Baltimore, MD)

*(When acknowledging favors to Kateri, be sure to indicate details.)*

### \* **Kateri's smile upon you, Mrs. S. K.!**

Enclosed is six dollars to renew my Kateri subscription and one dollar to be used for a Kateri Novena booklet. The extra change is a small gift to Kateri for my special intention listed on the form enclosed. Ten years ago my five year old nephew was dying of leukemia. He was at his home with his parents, brothers and myself by his side. His mother and I had been praying to Blessed Kateri that he would die quickly and be without any more pain. He died with a smile on his face as soon as we finished our last Kateri prayer. I will never forget that moment. To be in the presence of a child who dies and goes straight to heaven is a real blessing. We have always been devoted to Kateri since that day and pray for her canonization soon!

(Wilsonville, OR)

### \* **Kateri's smile upon you, Mrs. H. S.**

Enclosed please find a cheque for twenty-five dollars in thanksgiving to Kateri for her help and prayers for recovery from a very bad cold. Thank you Kateri. I pray for your canonization every day.

(Rouyn, QC)

### \* **Kateri's smile upon you, Mrs. V. K.!**

For the safe return of my grandson from Saudi Arabia, for a friend's successful surgery and for many other favors granted during the past year! I thank Kateri every day and pray for her canonization and have been for the past thirty-five years.

(St. Peters, MO)

### \* **Kateri's smile upon you, Mrs. S. W.!**

I have enclosed my shopping list for Kateri items (a must for any devout believer in this blessed woman), and a donation of fifty dollars for favors received. Recently I was told that I had a mass in my breast. I prayed very hard to Kateri. The mass, I was told this week is benign. My mother who is seventy-six years old and still works as a waitress was diagnosed as having lymphoma. She required hospitalization and looked as if she were going to die. Again, I prayed to Kateri. Mom did not work from November to February. But guess what, she's back to work, three days a week. I was very saddened to hear of Father Bécard's death. He wrote to me and told me to keep praying to Kateri and she would not fail. (She hasn't yet!) I know that the good Father is with Kateri, happy in heaven. For anyone who doubts the magnificent power of this innocent Indian saint, just call her up and your wish will be granted. Please, everyone, pray for Kateri's sainthood. God bless you Father and the wonderful work at the Kateri Center.

(Media, PA)

*(When acknowledging favors to Kateri, be sure to indicate details.)*



## Little Sister wants to know...



Kateri Fillion  
10 months old  
Chomedey (Quebec)

...if you won't help us get at least 50,000 promises of a daily Our Father, Hail Mary and three Glories!

We need them to obtain from the loving Heart of Jesus the speedy canonization of Blessed Kateri Tekakwitha.

Some 24,076 pledges have come in after ten years' effort.

Please send yours to: The Kateri Center  
Box 70, Kahnawake, P.Q.  
Canada J0L 1B0

MY PLEDGE TO KATERI Date .....

I, the undersigned, pledge to offer up each day one Our Father, one Hail Mary, and three Glories until the miracle needed for Blessed Kateri's canonization is obtained and approved.

Name .....

Street or Box .....

City or Town .....

Province or State ..... Code .....

Country ..... Telephone .....

## SEND IN YOUR INTENTIONS NOW

### Spiritual

- ☐ Love in God
- ☐ Conversions
- ☐ Peace of Soul
- ☐ Resignation in Trials
- ☐ Vocations
- ☐ Faithful Departed
- ☐ Happy Death
- ☐ Obedience to the Holy Father

### Temporal

- ☐ Positions
- ☐ Health
- ☐ Lodgings
- ☐ Financial Aid
- ☐ Happy Marriages
- ☐ Happy Deliveries
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in the World

Other Requests .....

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON SEPTEMBER 1, AT BEYROUT, LEBANON. HE WILL CELEBRATE NINE MASSES FOR YOU IN THE AGONY OF CONTINUED WAR.

(NO OFFERING REQUIRED.)

## The Kateri Sympathy Cards !

**5** good reasons  
for having a  
box on hand  
all the time:

On the occasion of the death of a relative or friend, all you have to do is sign a card and send it to the bereaved family.

We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

1. A weekly High Mass is offered at the Mission of St. Francis Xavier;
2. An intention is included daily in the Memento of the Vice-Postulator's Mass;
3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of the Jesuits throughout the world is assured;
5. Participation in the merits gained in helping the Cause of the Lily of the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, Kahnawake, P.Q., Canada J0L 1B0 for a free sample card.

One dozen cards boxed: \$5.00 (Postage included). Each yearly enrollment in the Kateri Tekakwitha Guild: \$2.00



# Blessed Kateri Tekakwitha

ISSN 0315-8020

*Katerina obtainable from the*  
**The Kateri Center**  
Box 70, Kahnawake, P.Q., Canada  
J0L 1B0, Tel.: (514) 525-3611



## Medals

1. Aluminum 15¢; Mat silver-plated: 50¢
2. Gilt-silvered: \$1.00; Gilded: \$3.00
3. Bronze medaillon of Kateri: \$25.00

## Kateri Prayer Cards and Pictures

1. Sepia (brown), by sculptor E. Brunet (5" x 2 1/2"): 5¢
2. Colored, by Mother Nealis (4 1/2" x 2 3/4"): 15¢
3. Colored, by Mother Nealis (9" x 13 1/2"): \$1.00
4. Colored, by John Steele (4" x 3"): 10¢
5. Colored, by John Steele (6 1/2" x 5") for framing: 25¢
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7. Colored, by John Steele (24 1/2" x 18 1/2"): \$4.00

## Touch Relics

1. Small Kateri pictures with silk applied to relics: 50¢

## Kateri Plaques

1. Plaque, plastic case with prayer (2 1/2" x 1 1/2"): \$1.65

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In the form of a short biography: \$1.00

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A sheet of 36 seals: \$1.00

**PLEASE ADD A LITTLE EXTRA FOR POSTAGE AND HANDLING**

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1. In hydrocol, ivory or bronze finish (6 1/2"): \$12.00
2. Colored (6 1/2"): \$14.00
3. In hydrocol, ivory or bronze finish (8 1/2"): \$15.00
4. Colored (8 1/2"): \$18.00
5. Kateri key chain: \$1.25
6. One inch statuette in plastic case: \$1.00

## Books (Postpaid)

In English – *Blessed Kateri Tekakwitha*, by Henri Béchar, S.J., 20 pp., illustrated: \$2.50

In English – *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., hardcover: \$10.00; paperback \$8.00

In English – *I am Indian*, by Gualbert Brunsman, O.S.B.: \$2.00

In English – *The Original Caughnawaga Indians*, by Henri Béchar, S.J., hardcover: \$15.00.

In French – *L'Héroïque Indienne Kateri Tekakwitha*, by Henri Béchar, S.J. (Book on Kateri's virtues): \$12.00

In French – *L'Astre dans la Nuit, Kateri Tekakwitha*, by Rachel Jodoin (Fictionalized biography): \$15.00

SPECIAL: In English – *In the Early Dawn*, The Story of the Indian People in the days of the First Missionaries, Editor James S. McGivern, S.J.: \$3.00

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Three dollars a year. Please renew your subscription yearly.

**WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.**

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(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME .....  
ADDRESS .....

As I am sending **the names of FIVE new subscribers** and their addresses to the Kateri Center (\$15.00), I now inscribe, free of charge, the name of one deceased person dear to me on the Jeanne Oüendité Roll.

Mr. ☐ Mrs. ☐ Miss ☐ .....

- When the Roll is complete with the names of 200 deceased, 100 Masses shall be offered for the repose of their souls.
- If no name is submitted for the Roll, "A Suffering Soul of Purgatory" shall be inscribed instead.