

No. 170

Postage Paid at Montreal



**COMPLIMENTS**  
of the  
**Kahnawake**  
**KNIGHTS OF COLUMBUS CLUB**



# KATERI

No. 170

## KATERIGRAM

THE JAMES SOGARESE ROLL

MRS. CECILIA ADAMS, R.I.P.

AMERINDIAN NEWS

THE FIRST PARISHIONERS

DISCOVER MYSELF, DISCOVER OTHERS  
AND MAKE OURSELVES KNOWN TO OTHERS

QUIZ

BLESSED KATERI'S HOLY ROLLERS

CHRISTMAS

PASTORAL LETTER OF THE  
AMERICAN BISHOPS (CONCLUSION)

JÉRÔME LE ROYER DE LA DAUVERSIÈRE

NEWS FROM THE CENTER

**LILY OF  
THE MOHAWKS**

Kahnawake, P.Q., Canada



Winter • 1991





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

## KATERI

No. 170

### 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.

### CONTENTS

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.

### DECEMBER 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.**

Copyright by Rev. Jacques Bruyère, S.J., Vice-Postulator  
Legal Deposit — Quebec National Library  
KAHNAWAKE, P.Q., CANADA J0L 1B0

## KATERIGRAM

Two great anniversaries will be commemorated in 1992: the 500<sup>th</sup> of the discovery of America by Christopher Columbus, and the 350<sup>th</sup> of the founding of Montreal (Canada).

Shouldn't we get involved in these important events which have undoubtedly set a mark on the future of our country, and in that of our city? What golden opportunities, as we celebrate, to go back to our roots and to receive a wealth of inspiration for our present generation!

Let us take a little time to reflect on the true meaning of these anniversaries.

Some people, the Natives in particular, still consider the European discoverers as foreigners, therefore invaders of their natural environment. They are still contesting this invasion.

Others will maintain that all this activity was directed towards world exploration or economic expansion.

There is some truth in those statements of course.

But we must come to admit that these supposedly invaders were Christians. Their goal reached far beyond material progress. They had in mind the extension of Christianity. This explains why the founders brought along with them "missionaries", that is bearers of Faith, who strived to implant the roots of spiritual knowledge and belief in the Native population.

The foundation of Montreal was really an epic, both apostolic and mystical.

In fact, the first steps towards the opening of a colony in the New World were taken by the "Société de Notre-Dame de Montréal", led by a group of Frenchmen inspired by the mysticism of Fr. Charles Lallemant, S.J. Its special purpose was to work in the midst of Native people in view of conquering them to Jesus Christ.

The soul of this project, a layman named Jérôme Le Royer de la Dauversière, had had prophetic visions. He never set foot in Montreal but it is he who gathered the persons of quality who would lay the foundation of Ville-Marie: M. de Maisonneuve, Jeanne Mance and M. Olier, assisted and followed by many others who, despite human errors, unfolded a way of life close to heroism—in fact, truly heroic.

May we share the ideal of our Founders! May the two great anniversaries which we are about to commemorate fill us with great pride and deep joy!

Jacques Bruyère, S.J.  
Vice-Postulator





## THE JACQUES SOGARÉSÉ ROLL

An Iroquois convert who arrived, in 1671, at the Mission of Notre-Dame de Foye (later named Notre-Dame de Lorette). He preferred to practise Christianity in poverty rather than accept the presents that his non-Christian parents offered him not to leave them. An ardent lay missionary, he preached continually in his longhouse, so much so that it aggravated his wife Cecile, who was also a fervent Christian. He was particularly interested in seeing that all went well in the families. Despite his poverty, he welcomed guest to partake of his food in order that he could instruct them and have them baptised. During the hunting season, he preached to some of his companions from the Iroquois cantons who were not Christians. When the group returned from the hunt, all these non-Christians found themselves instructed in the mysteries of the Faith.

1. Mr. Clément Paquin
2. A Soul in Purgatory
3. A Soul in Purgatory
4. A Soul in Purgatory

5. A Soul in Purgatory
6. A Soul in Purgatory
7. Mrs. Frances Scozzie
8. Mr. Rolland Cyr
9. Mr. Léo Caron
10. Mr. Marcel Pigeon
11. A Soul in Purgatory
12. A Soul in Purgatory
13. Mrs. Lucienne Ménard
14. Mr. Roger Brenes
15. Mr. Romain Bertrand
16. Mrs. Lillian Baker
17. A Soul in Purgatory
18. Mr. Pierre Caron
19. Mr. Eric Lebel
20. Mr. Edgar V. Brideau
21. A Soul in Purgatory
22. Mrs. Louise Rice
23. Mr. Roland Lévesque
24. Miss Violet Brightnose
25. Mr. William Mercredi
26. Mr. Normand Pouliard
27. Mr. Benito P. Lim
28. Rev. Fernand Ouellette
29. Miss Susan N. Mr. Nowacki
30. Mr. Robert Sofranski
31. Miss Martine Langlais
32. Miss Sonia Pelletier
33. Rev. John Austin Sweeney
34. A Soul in Purgatory
35. A Soul in Purgatory
36. Mr. Bertrand Roy
37. Miss Leana Brideau
38. Dr. Patricia Giovannetti
39. Mr. Oscar Goudreault
40. Mr. Dolphis Dubé
41. A Soul in Purgatory
42. Mrs. Huguette Landry
43. Mrs. Esther Bond-Morris
44. Mr. William Vadnais
45. Bro. O. O'Regan, O.M.I.
46. Mrs. Jeanne Carrier
47. Mr. Dennis Albany

### *Would you like to help Kateri's Cause?*

When making out your last will and testament, why not reserve a share for the Cause in view of Kateri's Canonization and for the upkeep of her sanctuary.

Simply make your request to:

*Kateri Tekakwitha Center  
Mission St. Francis Xavier  
P.O. Box 70  
Kahnawake, Quebec  
J0L 1B0*

Kateri will then take good care of you and your beloved ones on earth as in heaven.

## MRS. CECILIA ADAMS, R.I.P.

When we think of faithful devotees to Kateri in the U.S., we name Mr. and Mrs. Chet Adams of Northville, Mich. After promoting the Cause of Kateri for 52 years, Mrs. Cecilia Adams passed away quite suddenly in August, 1991. She and Chet had made so many pilgrimages together to the Shrine and were generous benefactors. They were also close friends of Frs. Béchard and Egan.

Mr. Adams and his four children wrote a tribute to Cecilia, which was read at her funeral. "This is the day the Lord has made for you, Cecilia! Let us rejoice!... You have been a kind, loving, caring wife, mother, grandmother, relative, friend... a gentle little woman with a great heart full of love for everyone, and the strength to move mountains! You leave an indelible mark of goodness on our hearts, and a legacy of unselfish love, faith and dignity of life..."

Thank God for such a friend of Kateri! Her family will always feel her presence. The Cause will profit from her intercession to Kateri in Heaven.

Our appreciation also goes to Mrs. Anne Scheurman who represented all the friends of Kateri at her funeral, even the Vice-Postulators! Anne is so dedicated to the Cause!

J.B.



*Blessed  
are those who mourn;  
they shall be  
comforted.*

(ST. MATTHEW 5: 5.)

"Kateri" sympathy Cards, see p. 29.



## AMERINDIAN NEWS

### FIRST URBAN PARISH CENTRE IN CANADA FOR NATIVE PEOPLE

A dilapidated door in an old building was my first introduction to Kateri Tekakwitha Mission.

There were seven in all, invited by Fr. Noel Boulanger, O.M.I., the pastor, including a First Nations elder, three other native women, a Metis man, one of the lay Oblates parish resource team and Fr. Boulanger.

They talked of their parish, of their love for it and of the strong sense of community that has built up over the 10 years of its existence. Lydia Malcolm, religious education co-ordinator, spoke of how good it was "being with your own" in the church community. Friendships have been forged and the community has provided support for many of the Native people and Metis of the city. Kateri Mission is a good place to come to, and draws Native and Metis people from every corner of the city.

Over the years the parish has grown, and with the numbers, so have the activities and involvement. (There are 60,000 First Nations people in Winnipeg, half of them are Catholics. It is the largest such community in Canada).

Small Christian communities, formed primarily for sacramental preparation, have also served as relationship builders and lay support groups. A community pot luck lunch is held once a

month after Mass, and there's coffee after mass every week.

The Kateri Mission is a healthy, grass roots community, albeit drawing on a population often economically disadvantaged. It is strong and committed, however, ministering to approximately 1,000 families of Cree, Ojibway-Saulteaux, Metis and even some Inuit. All others are welcome, and that is the sense of the community: acceptance and care.

Until now, Kateri Mission has been able to celebrate one Mass each Sunday at Sacré Coeur Church and has rented meeting rooms and an office area next door. In June, 1990, this rented premise was sold.



The Archdiocese of Winnipeg, responding to Kateri's request for their own parish, has purchased a 9,000 sq. ft. building, located at 794 Ellice, Winnipeg.

It's currently occupied as a Jehovah Witness temple, and well suited for Kateri's needs.

The name on the new building will read "Kateri Tekakwitha Aboriginal Catholic Community", and it will be Canada's very first urban parish centre outside of reserve land devoted exclusively to the First Nations.

Ida Reichard Osler  
*Prairie Messenger.*

### PRESERVING MICMAC CULTURE

For the past few decades the Micmac language has been slowly disappearing. A language that evolved centuries ago was once spoken by young and old alike, but now it's spoken only by a few. Unfortunately people did not realize then what an important aspect of their culture would be lost.

Margaret LaBillois of the Eel River Reserve hopes this will change. She's been working with pre-school children on the reserve and teaching them the language.

"I believe it's easier to learn the language when they're young" said LaBillois. "The older they are the harder it is to learn it because they have been accustomed to speaking English". The children also seem more enthusiastic about learning Micmac. They also enjoy singing songs when they seem to have the flow of the language.

LaBillois got the idea to teach Micmac from her family. She

said children don't speak very much Micmac but they wanted their children to learn the language.

"There are only five of us left on the reserve who speak fluent Micmac, she said. Hopefully we will be able to preserve the language by teaching it to young people."

### INDIAN CULTURE ADVANCED

The head of the Spanish bishops' commission overseeing the fifth centenary observance of Columbus's arrival in the Americas said he sees "more light than shadows" in the history of the evangelization of the Americas. "The greatest light is the personal witness of the evangelizers," said Archbishop Carlos Amigo Vallejo of Seville, Spain, in an interview April 12 in New York. "In religious evangelization, the missionaries did a wonderful work for the advancement of the people." They also taught Indians how to cultivate the land, built hospitals and advanced human culture, he said. Although no one should try to compel Indians to celebrate, he said, there are "more reasons to celebrate than not." ■





# The First Parishoners

(Fr. Jean Enjalran, a missionary of St. Ignace, a remote outpost of the Canadian Missions on the shores of Lake Huron, now St. Ignace, Michigan, describes in the **Jesuit Relations** the pageant and procession held by the Indians on January 6, 1679.)

All the natives, but especially the Hurons, professed a special devotion for the all-endearing mystery of the birth of our Lord Jesus Christ. They themselves entreated the priest, long before the feast day, to celebrate it in a most solemn manner. They sent their children to seek materials for constructing a grotto for the Nativity scene. A little girl gathered a beautiful sort of grass, and said that she had done it in the hope that the little infant Jesus might be laid upon that grass.

All the Christians went to confession; and those to whom permission was given to receive Holy Communion did so very

devoutly at Midnight Mass. The grotto of the Nativity was frequently visited, and the Indians exclaimed excitedly and prayed in childlike fashion as they looked on the scene. Then they asked the Father if they might carry the infant Jesus through their village.

They were very anxious to imitate what in other ages had been done by the three strange great Chiefs, the Magi who came to adore Jesus Christ in the manger. All the Hurons, Christians and non-Christians alike, divided themselves in three companies according to the different clans that made up their village; and after choosing their chiefs, one for each clan, they furnished them with wampum (porcelain) to offer to the infant Jesus. Each one adorned himself as handsomely as he could. Each of the chiefs held a scepter in his hand to which the wampum was fastened, and each wore a headdress in the form of a crown. The three companies took up different positions. The sound of a trumpet was the signal for marching. In Indian file the first company started to march, preceded by a star which was fastened to a large standard of sky-blue color. The second company then demanded to know the object of their journey; and, on learning it, joined them. The third company followed.





The three chiefs first prostrated themselves and laid their scepters at the feet of the infant Jesus in the cradle. Next they offered their congratulations and presents to the Saviour. They made a public protestation of the submission and obedience that they desired to render Him: asked for the grace of faith for those who possessed it not and protection for their whole tribe and for all their land; and, in conclusion, entreated Him to approve their bringing Him into the village, where He should be Master.

The priest promised to carry the little statue of the Divine Infant. He now took it from the grotto, out of the cradle, and carried it on a fine linen cloth. Everyone seemed deeply moved, and pressed forward in the crowd to get a better view. The Hurons left the church in the same order in which they had come. The Father walked behind them, carrying the statue, preceded by two Frenchmen who bore a large standard on which was represented the infant Jesus and Mary. All the Algonquins—especially the Christians, who had been invited to assist—filed solemnly along.

They marched toward the Huron village, chanting the litanies of the Virgin they had been taught and proceeded to a cabin where they had prepared a lodging for the Infant as appropriate as they could make it. There they offered thanksgiving and prayers.

Afterwards the Child was carried back to the church and replaced in the grotto. The Christian Algonquins were then invited by the Christian Hurons to a feast, at which they exhorted each other to obey Jesus Christ, who was the true master of the world.

*(Reprinted with permission from  
The Christmas Book  
F.X. Weiser, S.J.  
ed. Harcourt Brace, 1952)*



## "DISCOVER MYSELF, DISCOVER OTHERS AND MAKE OURSELVES KNOWN TO OTHERS."

This is the theme developed by Mgr. D. Pelotte, Bishop of Gallup, New Mexico, at the Tekakwitha Conference, last August in Oklahoma City. The greatest benefit derived from this Conference, which regroups people of different races, and cultures but mainly various tribes of Indians, is the meeting of so many persons each with their own inner richness. The sharing between persons which brings new ideas and a better comprehension is precious in a special way.

I was waiting for a bus which would take me to the University of Oklahoma auditorium when I broke into a conversation with an Indian mother, wrinkled with experience. She came from New Mexico. "I didn't know that there were so many Indians yet all over the United States.", I told her. "You remind me of this white man in New York", she answered me, "who was so surprised to hear that I was an Indian." "Why there are still some Indians in the US!", was he saying; "I thought they were all extinct or assimilated. Cowboy movies made us spectators of their destruction, at least of their retreat from the lands that the White men came to cultivate..."

The Tekakwitha Conference helps us to discover the presence of Indians everywhere. Many live on reservations like in British Colombia; others are dispersed, like in the State of Oklahoma.



*The Vice-Postulator and Bishop Pelotte at Tekakwitha Conference*



To know that they exist across the Americas is a pride for the Natives, proud of having survived so many attacks of the invaders.

### ***"Discover oneself"***

To discover oneself, for an Indian means above all to get to know their own profound identity. A meeting like that of Oklahoma helps to make this discovery. Indians of different ethnic groups, with a variety of cultures, customs and languages and ways of living, this incites every tribe to examine oneself to find out their identity, which accounts for why a Cherokee is not a Navajo. Every Indian must search in himself to find out what he is, what he was before, what made him change so much during centuries. Everyone must discover in the core of himself roots and traditions different from others. Everyone must strive to be authentic, so much so that a Cree can differentiate himself from a Seminole.

### ***"Discover others"***

Discovering his blood brothers and also those of the continent, including the Whites and other cultures living with them: discovering others is thus exacting.

Life in the reservations unfortunately tends to isolate the Indians, what doesn't help them to know others. To live in a ghetto was never humanizing. One is humanized dealing with all kinds of people. As is commonly said: One is worth as many men as he knows languages. One is enriched by the contact with other humans by multiplied communications.

Discovering others is necessary to appreciate different cultures and new values. Thus the Amerindians who accepted the missionaries in the 15<sup>th</sup> C. were enriched by religious elements, which belong in fact to the whole humanity. Christ is Indian as much as he is Chinese and African.

### ***"Make oneself known to others"***

Finally, during 1992, the celebrations for the "discovery" of America may hurt the feelings of the Natives. This is why the Church invites us to emphasize more the beginnings of evangelization in the Americas. 1992 would be an excellent occasion for the Amerindians to make themselves known to others by all sorts of ways, mainly through the medias. Not so much to recall the injustices of the past committed against them—let the past bury the past—but to say what they are to-day, what are their aspirations, what respect they expect from the Whites, and above all to offer their own richness to the whole of humanity. The 400,000 Indians

in Canada and the million and a half in the United States, deserve to be known as they are, so that the mysteries and prejudices surrounding the Indians may vanish and that the Indians may be straight off accepted in the North-American Society, on the same footing as the Whites and other ethnic groups.

### ***Conclusion***

"To discover oneself, discover others and help others to know us" during 1992: here is the best way to celebrate the encounter of brothers and sisters from Europe or elsewhere with the Amerindians.

May Kateri help us to realize this dream of unity and harmony!

J. B.

### **QUIZ**

#### ***What do you know about our Native brothers and sisters?***

(Try to answer these questions. The answers will appear in the next Spring issue.)

- 1) What is the Native population of North America?
- 2) How many Natives in the United States?
- 3) In which State of the United States are the most Natives?
- 4) In which two provinces of Canada are there the most Natives?
- 5) How many Nations are there in the great Iroquois Confederation?
- 6) Kateri's mother belonged to which Nation?
- 7) Blessed Kateri herself claimed to be of what Nation?
- 8) In the movie "Dancing with Wolves", what Native tribe(s) is involved?
- 9) Who were the first missionaries to work with the Natives in New France?
- 10) Which missionaries in the last decades worked most with the Natives of Canada?
- 11) Are there many Native priests and Sisters in North America?
- 12) What is the real name of the Eskimos?





## BLESSED KATERI'S HOLY ROLLER

Students at Blessed Kateri Tekakwitha Academy in Thoreau, New Mexico, have been blessed with a miracle. They, along with teachers, parents, and friends of St. Bonaventure Indian Mission spent over two years cutting Campbell Soup labels in the hope of earning a new van through Campbell's Labels for Education program. "I never thought we would get enough," says Errol Lano, a sixth grade student. "I knew we couldn't do it alone."

Bl. Kateri Tekakwitha Academy is located in the checkerboard area of the Navajo Reservation and is operated by St. Bonaventure Indian Mission. The school was founded in 1980 by Fr. Doug McNeill and has 280 students from pre-school through the twelfth grade.



Rev. D. McNeill with a few students

"It was truly a miracle," says Fr. Doug. "With a lot of prayers and help, we did it. Kateri is looking out for us." After several newspapers ran stories about the efforts of the tiny mission school, the labels began coming in. "It was amazing. We were getting them from all over the country. we even received some from Mexico, Canada and Japan."

"We had a Cut-A-Thon at the mall in Gallup, last summer, and a lot of people helped us there. I think my fingers got calluses," says Errol.

The school is still saving labels to earn much needed equipment. If you are able to help, please send them to: Blessed Kateri Tekakwitha Academy, Label Project, P.O. Box 909, Thoreau, NM 87323

George Erickson

## *Peace and Joy for Christmas and the New Year*



PHOTO M. HUET

Indian crib from  
the international exhibition  
at the St. Joseph's Oratory

*from the Vice-Postulator and  
staff of the Kateri Center*





Gus Antone

## *At the end of Advent: Christmas*

At the end of the road, there is no more road,  
but the end of the pilgrimage.  
After the Ascension, there is no more Ascension  
but there is the summit.  
At the end of night, there is no night  
but there is sunrise.  
At the end of winter, there is no winter  
but there is spring.  
At the end of death, there is no death  
but there is life.  
At the end of despair, there is no despair  
but there is hope.  
At the end of humanity, there is no man  
but there is God-man.  
At the end of Advent, there is no Advent  
but there is Christmas.

Joseph Folliet  
Translated by J.B.

## *Christmas, the great expectations...*

Adam and Eve break the law: "With sweat on your brow shall you eat your bread."  
Moses hesitates to strike the rock: "You shall not lead this assembly into the land I am giving them."  
The Israelites adore the golden calf: "My people, my chosen people, when will you come back to me?"  
David kills Uriah to wed his wife: Such a great king, falls from so high, in a hopeless state...  
Before Christmas, gloom...  
Christmas Arrives, a Child is born and the heavens light up...  
The great light of hope settles on earth.  
The Savior is born.  
From now on, all, men and women, may walk confidently towards the light.

J. B.



## *Who Speaks for the Land?*

These few words do.  
They alarm, they captivate.  
They weave a pattern of earth and sky,  
petal and leaf,  
wing and claw  
—then draw us deep  
into the drama of land loved  
and land lost.

Like a half moon,  
cast in a circle of shadow and light,  
these words hold both sorrow and hope.

They are dark,  
dark with the grief of a great people,  
the American Indian,  
and the eclipse of an entire race.

Yet they are bright,  
bright with the shining of a great hope,  
the hope of land renewed  
and land loved, as once it was  
—by a whole nation, men, women  
and children of all races  
who together know the earth  
as mother, and ourselves,  
as sacred keepers of her blessings.

Who speaks for the land?  
The American Indian,  
whose spirit continues  
to rise up from the haunted past,  
speaks for the land.

Drawing down power  
from the mountains and prairies,  
the rivers and fields,  
this great voice speaks  
with the power and majesty  
of nature itself  
enticing, inviting, commanding us  
to cherish the bosom from which we are nourished,  
to cherish the earth, as our mother.

*Author unknown*

Extracts from the Pastoral Letter on the  
Fifth Centenary of Evangelization in the  
Americas, by the U.S. Bishops

## HERITAGE AND HOPE; EVANGELIZATION IN AMERICA (conclusion)



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

### **Recommitment Through Evangelization**

Today, five centuries after the coming of the Gospel to America, our land is still in need of the transforming power of Jesus. 1992 presents an opportunity for Catholics of the United States to reflect on the needs of the present in light of the inspiring examples given by evangelizers of past ages and to recommit themselves to the task of evangelizing our continent. As Pope John Paul II has urged us, now is not the time to be paralyzed by the wrongs of the past or to look back nostalgically to a golden

age, but to "learn from the mistakes of the past and work together for reconciliation and healing."

A major aspect of that healing must include efforts at reconciliation with Native Americans and African Americans, mestizos and mulattos, for whom the encounter that we commemorate was, and continues to be, so painful.

Yet the healing of which we speak is not only from the effects of repression and racism, but indeed a healing from the effects of sin in all its many facets. Christ has come that we—in our individual and social lives—might have abundant life, free from bondage to evil.

### **The challenges and Opportunities for Today's Evangelizers**

The 1992 world in which the modern evangelist serves presents vastly different challenges and opportunities from those of Columbus' day. There are serious problems confronting the evan-



gelizer of today. Not the least of these are problems within our own household of faith. Among our Catholic brothers and sisters there are over 17 million inactive persons. The number of priests and religious has declined. Disturbingly, in a recent survey, only 49 percent of Catholics polled said they placed a high value on helping those in need, a consistently lower percentage than for other Christian groups.

Beyond those special problems within our own community, there are tumultuous forces affecting society at large and creating a crucial need for the healing power of the Gospel. Public policy in many areas of education, health and social services reflects values in conflict with the Gospel.

The structure of family life has been changing dramatically, often with traumatic effects on the spouses, the children, society and the community of faith.

Without the Gospel, modern life with its immediacy, efficiency and speed, its constant changes and congestion at times has resulted in misery, increasing violence, controversy and tension. Humanity is suffering from confusion, self-doubt and uncertainty about fundamental values. Pragmatism, materialism, consumerism, are the creeds of the age. There is a declining sense of moral values, there is fear, hopelessness, and a growing lack of respect for law and for life.

The evangelizer is faced with the problem of indifference to matters of religion. Relativism makes many wonder why they should hold any truths as sacred. With those forces of our age has come the growth of an extreme form of individualism that sees no need for the faith community or for the necessity of comparing one's own insights with those offered by tradition.

### ***Signs of Hope***

Despite the obstacles and serious problems confronting us, U.S. Catholics possess the resources and strengths for effective evangelization to respond to the present challenges, perhaps to a degree never before enjoyed. Today Catholics make up 28 percent of the U.S. population, making it by far the largest denomination in the country.

Dating back at least to the very time of the first encounters between the peoples of this hemisphere and Europe, Catholics have sought to make visible the connection between individual conversion of heart and the society's responsibility to seek the common good. The church in our country has developed a tradition of insist-

ing that the relation between faith and the pursuit of a more just social order is constitutive of the Gospel call.

### ***Conclusion: A Renewed Presence of Jesus in Our Land***

We as the church are an enduring presence of the Gospel of Jesus that came to our hemisphere 500 years ago. Jesus is the first evangelizer, and we are called upon to continue his mission. The life of the church, the charity we live, and the sacred bread and cup we share only acquire their full meaning when they give witness, when they inspire imitation and conversion, when they become the preaching and proclamation of the good news.

The world is calling for evangelizers to speak to it of a God whom they know and serve. It is in need of new vocations to the priesthood and to religious life. It is calling for evangelizers who give witness in the world. What is more, our age expects of all believers simplicity of life, a spirit of prayer, charity toward all, obedience and humility, detachment and sacrifice. Without these marks of holiness, the evangelists will have difficulty touching the hearts of modern people. Their activity risks being vain and sterile. The 1992 evangelizers come with a commitment of ever-increasing love for those whom they are evangelizing. They say with the Apostle Paul, "with such yearning love we chose to impart to you not only the Gospel of God but our very selves, so dear have you become to us. They come with the fervor of the saints, the fervor that urges them to proclaim with you the good news that they have come to know through the Lord's mercy."

We entrust our observance of the quincentennial year, our commitment to giving birth with new fervor to the life of the Gospel in our hemisphere, to Our Lady of Guadalupe, patroness of the Americas. She truly was the first Christ-bearer; by her maternal intercession, may her faithful sons and daughters be renewed and discover afresh the joy and splendor and promise of being bearers of the good news.

"Father, let the light of your truth guide us to your kingdom through a world filled with lights contrary to your own. Christian is our name and the Gospel we glory in. May your love make us what you have called us to be. Through Christ, our Lord." Amen. ■

*(Heritage and Hope)*  
Publishing Services  
United States Catholic Conference  
3211 Fourth Street N.E.  
Washington, D.C. 20017-1194



# JÉRÔME LE ROYER DE LA DAUVERSIÈRE —his Friends and Enemies

by Fr. Henri Béchard, S.J.

This is another of Fr. Henri Béchard's books. When he passed away, he had many projects in file. The more he dug into history, the more he was inspired to write new books. Time and strength were wanting...

This book is the story of a lay Catholic and a mystic who had prophetic visions of the founding of Ville Marie and who is called the founder of Montreal, even though he never set foot on this island. He may be better considered the "father" of Montreal.

It is he, a great businessman who in France founded the Society of Notre Dame of Montreal in view of this foundation and who assembled a mixed group of persons who were all imbued with his spirit of devotion to New France, in order to convert all the Indians who roamed in these huge forests. Thus Montreal, from the beginning was a religious and missionary endeavor. This is why M. de Maisonneuve, who came to Montreal to materialize Jérôme Le Royer's visions, first planted a cross on Mount Royal. His main associates, de Maisonneuve, Jeanne Mance, Madame de Bullion, M. Olier were all authentic Catholics, lay people, except for M. Olier (a Sulpician), all taken up by the ideal of sharing with the Church of New France the salvific work of Christ.

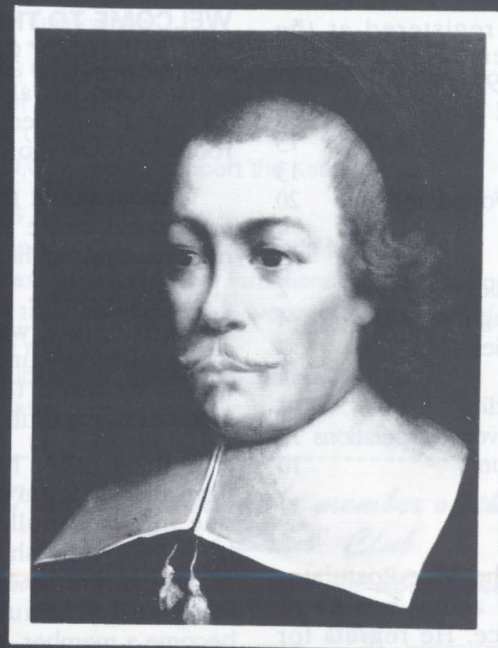
Was Kateri ever inspired by these valiant founders? Maybe more by their works. For instance the cross on Mount Royal—the cross was a vital part of Kateri's spirituality. By the Hôtel Dieu set up by the Hospitallers, Jérôme's own congregation—Kateri, after visiting this institution and meeting the Sisters, wanted to be some kind of a nun herself. By the Fort of the Mountain, built by the Sulpicians—Kateri on her few visits to Montreal must have been edified by the good Indians who lived there...

Here is a book one must read for an adequate preparation and understanding of the celebrations of the 350<sup>th</sup> anniversary of Montreal, during 1992. The book has been published in English by the Apostolate for Family Consecration, of which Mr. Jerome Coniker is the director. Fr. Béchard saw in this Association a link with Kateri who was a fervent member of the Holy Family Society in Kahnawake before she passed away in 1680. The French version will be available in early 1992.

The English version (478 pp. \$15.00) is on sale at the Religious Hospitallers of St. Joseph, 16 Manitou Crest East, Kingston, Ont. K7W 1B2 and in Montreal at the Hospitallers' Generalate, 5621 Canterbury Avenue, Montreal, Qc. H3T 1S8.

J.B.

Front page cover →



## *Jérôme Le Royer de la Dauversière ---his Friends and Enemies*

---

*Henri Béchard, S.J.*



## KATERI CENTER NEWS

**FAVORS** registered at the Kateri Center from July 23 to October 21, 1991.

Articles Found	4
Better Health	13
Cures	13
Employment Found or Kept	20
Financial Aid	4
Lodgings	3
Peace in Families	2
Properties Bought or Sold	4
Safe Pregnancies	7
Safe Trips	4
Successful Studies	3
Successful or Averted Operations	12
Temporal Favors	10

### REGRETS

Last fall, the Vice-Postulator had to take a few weeks of convalescence. He regrets for the delay in answering the correspondence.

### MESSAGE

Let us double our efforts to request, through the intercession of Blessed Kateri Tekakwitha, the miracle needed for her prompt canonization.

### THANK YOU

To all our faithful subscribers who have renewed their subscriptions without being asked to do so. This saves us plenty of time and costs. Please note that the first three dollars of all donations are used for your subscriptions.

### WELCOME TO THE "KATERI BAND" CLUB

The Club has already obtained several members, but there is room for many more.

Without doubt the recession, the postal strike and the cost have made some hesitant.

We have the pleasure of announcing that we will accept the required amount in four payments or more to become a member of the Club.

On the other hand, if you have already made a donation of one hundred dollars or more lately and you wish to become a member, simply send us the form and you automatically become a member.

We wish to call to your attention that there is no moral obligation in conscience that your pledge obligates you to donate in the coming years. One may pledge on a yearly basis. The aim of the Club is simply to assure a stable revenue to the center to better function.

Thank you for your generosity. May others open their hearts to insure the survival of the Kateri Center.



## "Kateri Band" Club

### AIM

To insure a stable revenue for the Kateri Center to help better promote the Cause of Kateri Tekakwitha.

### OBLIGATIONS OF THE MEMBERS

- Be a friend of Kateri
- Promote her Cause
- Donate \$100.00 a year to support the Kateri Center

### ADVANTAGES

1. A daily memento in the Vice-Postulator's Mass
2. A weekly Mass offered for your intentions by the Vice-Postulator
3. The spiritual treasure of the good works of the Society of Jesus is opened to you
4. An annual subscription to *Kateri* magazine
5. A book on Kateri or a statue, as you wish



*I accept to become a member of the  
"Kateri Band" Club  
according to the conditions here above mentioned*

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Offering: \_\_\_\_\_

Name (Mr., Mrs. or Miss) \_\_\_\_\_

Addresse: \_\_\_\_\_

Postal Code: \_\_\_\_\_

Tel. No.: \_\_\_\_\_

I wish to receive the book *Kateri Tekakwitha*, by Francis X. Weiser, S.J.:

Yes ☐

No ☐

or a 6 1/2" ivory, bronze or colored finish statue  
(Circle finish desired).

**Kateri Tekakwitha Center**  
**P.O. Box 70**  
**Kahnawake (Quebec)**  
**J0L 1B0**



## TESTIMONIES OF FAVORS OBTAINED

### ✱ Kateri's smile upon you, Mr. E. C. I

Enclosed is twenty dollars I promised yesterday. My granddaughter of 8 months was burning with a temperature and I prayed to Kateri and today she is better. Thank you Kateri.

(Laverton, Australia)

### Kateri's smile upon you, Mr. E. P. I

Thank you blessed Kateri for the safe delivery of my grandson and the recovery of my daughter. They are both doing fine and are at home with us. Also, I went to a bingo game on Friday night and won three hundred and sixty-four dollars. In appreciation of this gift, I am sending five gift subscriptions for people that I respect as good Christians. I am enclosing fifteen dollars for the subscriptions and ten dollars for Kateri's Cause...

(Burnt Church, NB)

### ✱ Kateri's smile upon you, Mrs. L. P. I

Enclosed please find our check for one hundred dollars in thanksgiving to Kateri. In March of this year, my husband's brother was diagnosed as having Pancreatic Cancer. He had an operation on April 25, and we were told that he had about two months to live. Since he was a bachelor and lived alone, we brought him to our home to take care of him. He died on July 20. During the time that he was here, I prayed very hard to Kateri to ease his pain and not to let him linger too long. I also asked her to help us to have patience and to be able to help and comfort him as much as we could. A few days before he died, he told us he knew we did all we could for him and he was very grateful. I'm grateful to Kateri for helping us during this time.

(Baltimore, MD)

### ✱ Kateri's smile upon you, Mrs. S. H. I

Enclosed please find a cheque for twenty-five dollars in thanksgiving to Kateri for her help and prayers during my husband's stay in the hospital. Thank God, he recovered and is now at home.

(St. John's, NF)

### ✱ Kateri's smile upon you, A. B. I

The enclosed twenty dollars is for furthering the Cause of Kateri. This was a promise if my daughter's test for cancer of the cervix proved to be negative. The test showed abnormal cells which are not cancerous, but will require laser treatments. From here on out, she will be observed periodically and with continued prayers to Kateri, she will not have any more problems. Thank you Kateri. I have been praying for your canonization for several years.

(Timonium, MD)

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

### ✱ Kateri's smile upon you, Mrs. I. M. I

Enclosed is a donation of twenty-five dollars to the Kateri Center. My health has improved greatly since I have been praying to Blessed Kateri.

(Woodslee, Ont.)

### ✱ Kateri's smile upon you, Mrs. L. F. I

Enclosed is a check for five dollars. I just sent the Kateri Center ten dollars a week ago, but Kateri helped me win some money again. So I will thank her again with another donation. Thanks to her my three year old daughter now has her new bike which she wanted. Many thanks.

(Regina, Sask.)

### ✱ Kateri's smile upon you, Mrs. M. P. I

I am writing to pledge my prayers for the canonization of Blessed Kateri Tekakwitha. Two summers ago my nephew lost his hearing because of spinal meningitis. The family was hopeful that his hearing would return, but testing showed that the tiny hairs, which transmit the sound in the inner ear, had been destroyed. As I had just received the Kateri magazine, I began a series of prayers asking Blessed Kateri to intercede on my nephew's behalf that his hearing would be restored. Shortly afterwards, the doctors decided he was a good candidate for the cochlear implants which would enable him to "hear" mechanically. While the first operation didn't work, the second one has been successful and he is learning to "hear" again. While we know he has a long battle ahead of him, I want to express my gratitude to Blessed Kateri and to ask for her continued intercession.

(Calgary, Alta.)

### ✱ Kateri's smile upon you, Mrs. J. P. I

Enclosed please find a small donation. I was so broke I could not even pay my rent on time. I prayed to Blessed Kateri for financial aid and my prayers were answered. I received a check for a small amount of money today. What a blessing! Let us continue to pray for each other especially for me to have an accident claim settled.

(Willowdale, Ont.)

### ✱ Kateri's smile upon you, Mrs. V. L. I

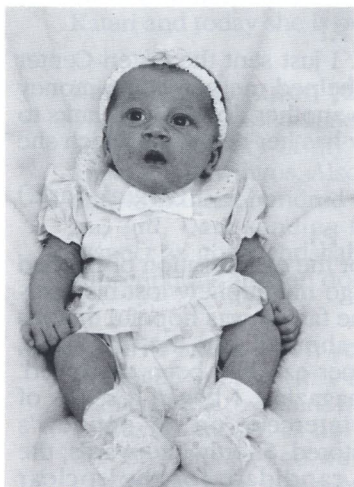
I just returned from the license bureau. Today was my road test for my driver's license. With your prayers and Blessed Kateri watching over me, I passed with no problem at all. I promised Kateri an additional twenty-five dollars if I passed. Please find my cheque enclosed. Once again Father, thank you very much for your prayers and I will continue to pray for Blessed Kateri's canonization.

(Ottawa, Ont.)

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



## Little Sister wants to know...



Kateri Dudsak  
Born April 4, 1991  
Nowell, New Jersey

...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 24,463 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 MARCH 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¢
6. Colored, by John Steele (9 1/2" x 12"): \$1.00
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

## Novena

In the form of a short biography: \$1.00

## Kateri Seals

A sheet of 36 seals: \$1.00

## PLEASE ADD A LITTLE EXTRA FOR POSTAGE AND HANDLING

### Statues (Postpaid)

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

### Subscription to "Kateri"

Three dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.

## PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

- (1) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....
- (2) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....
- (3) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....
- (4) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....
- (5) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....

(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 Jacques Sogarésé 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.

PLEASE INDICATE MR., MRS. OR MISS & CODE