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**KAHNAWAKE**

**KNIGHTS OF COLUMBUS CLUB**

# KATERI

No 192

## KATERIGRAM

THE FRANCES TIOUATESKON ROLL

NUCANC'IN: FR. RENÉ ASTRUC S.J.

CHATting WITH MIRIAM RORNELAS DE SOUZA

HEALING THE FAMILIES

WHAT KATERI MEANS TO ME

SAINT ANN AND THE NATIVES

INDIAN BLESSINGS

KATERI CENTER NEWS

LITTLE SISTER WANTS TO KNOW

TESTIMONIES OF FAVORS...

YOUR INTENTIONS



**LILY OF**

**THE MOHAWKS**

Kahnawake, Quebec, Canada

Summer • 1997





The Kateri Center  
Box 70  
Kahnawake, Quebec J0L 1B0  
Tel.: (514) 638-1546 or 632-6030

KATERI

No 192

#### 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 (\$5.00 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 1997

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## Katerigram THE MEANING OF LIFE

**W**hen young girls and women have such an easy recourse to abortion, refuse to give life in such a selfish way, blindly try to "kill" life, kill without conscience, preach euthanasia... it is evident that we have lost the meaning of life. And the only way to acquire new convictions is to learn again the meaning of life.

Let us first go back to the origin of life, to the One who is life...

How did creation happen: by a Bang or a Big Bang, it doesn't matter. Some day scientists might come close to the very beginning...

What is sure is that the Author of life generously distributed life, at different degrees, in the universe: there is vegetative life, animal life, human life... A richness of life which animates this wonderful creation and which renews itself incessantly.

Life is lent out to us, for us to respect, love and share. What generosity of the Creator to have made it appear everywhere and to have given us dominion over this life. He goes as far as to make human beings procreators of this life. What dignity given to the parents who may create new life.

There is much more yet: "life in abundance." Already at baptism this little bearer of human life has his life marvelously transformed by divine life. He becomes a child of God. His then is the duty, with the help of his parents and god-parents, to make the life develop harmoniously and to share it some day with a new creation, till the day when our "deadly body" returns to the dust that it comes from." Not so for life. "Life is not ended, just changed and transformed."

We then go to the house of God, where there is no tears. "We will then see Him, as He is. We will become like Him fulfilled with His life, wisdom and love, worshipping Him forever."

To know the meaning of life in this way is a source of great hope. The life given us freely at birth goes on going better. And life in heaven is another beginning. There, all the capacities in us can be realized.

No one has the right to despair. One must make his utmost to transcend the contingencies of life to embrace what is certain and necessary. These contingencies are at the antipode of things which remain, attached to immortality, to the Eternal Life of the Creator, the Alpha and Omega.

"God incessantly gives us being and life. That's His task in nature. Ours is to receive always what he sends and to offer it back to Him praising Him and thanking Him as the Author of all good." (Saint Claude de la Colombière s.j.)

Jacques Bruyère, S.J.  
Vice-Postulator





## The Frances Tiouateskon Roll

In 1692, disowned by her kin, Frances suffered excruciating torments and was finally stoned to death for the Faith. Another Indian martyr whose story is all too little known!

- |                                    |                                       |                                 |
|------------------------------------|---------------------------------------|---------------------------------|
| 1. Mrs. Alexandre Richardson       | 26. Mrs. Emile Leduc                  | 50. Mr. Jean-Baptiste Leboeuf   |
| 2. Mrs. Eva Ouellet                | 27. Mr. Agna Duchesneau               | 51. Mr. Joseph Godin            |
| 3. Mr. Joseph Ansy                 | 28. Mrs. Agna Duchesneau              | 52. Mr. Conrad Laliberté        |
| 4. Mr. Lionel Poirier              | 29. Mr. Augustin Joseph               | 53. Mr. Lucien Julien           |
| 5. Mr. Léon Duval                  | 30. Mrs. Augustin Joseph              | 54. Mr. Phocas Roussel          |
| 6. Mr. Charles Durocher            | 31. Mr. Joseph Grenier                | 55. Mrs. Eva Paquet Poirier     |
| 7. Mr. P. E. Gill                  | 32. Mrs. Alida Grenier                | 56. Miss Irene V. Page          |
| 8. Mr. Gilles Litalien             | 33. Mr. Russell Robertson             | 57. Mr. Peter Dionne            |
| 9. Mrs. Minnie Verrastro           | 34. Mr. Vincent Knockwood             | 58. Mrs. Rose Grimard           |
| 10. Mr. Benoit Senechal            | 35. Mr. Emile Baril                   | 59. Mr. Raynald Jean Levesque   |
| 11. Mrs. Laurette Daoust           | 36. Mrs. Phyllis Addley               | 60. Mr. René Ouellette          |
| 12. Mrs. Mary A. Christianson      | 37. Mr. Robert Lavoie                 | 61. Mr. Jean-Elmo Joseph        |
| 13. Mr. Lucien basque              | 38. Miss Molly Madejczyk              | 62. Mr. Pierre M. Robichaud     |
| 14. Miss Aurelie boudreau          | 39. Miss Julie LeClair                | 63. Mrs. Edna Hubert            |
| 15. Mrs. Alma Simoneau             | 40. Miss Margaret Lattanzi, R.N.      | 64. Mr. Rolland Michaud         |
| 16. Mrs. Juliette Bellemare Filion | 41. Mr. Rodrigue Savoie               | 65. Mrs. Mary Augustine Dedham  |
| 17. Mr. Claude L'Italien           | 42. Mr. Bernardin Bourelle            | 66. Mr. Frank M. Dedham         |
| 18. Mr. Jean Lauzon                | 43. Mr. Gérard Turgeon                | 67. Mr. René Pealey             |
| 19. Mrs. Lucien Levert             | 44. Mr. Charles Brennan               | 68. Mrs. Virginie Mallet        |
| 20. Mr. Jason C. White             | 45. Mr. Charles Z. Casey              | 69. Mrs. Albanise Cardinal Paul |
| 21. Mr. Benoit Viens               | 46. Mrs. Mary J. Cook                 | 70. Mrs. Mary E. Lattanzi       |
| 22. Miss Meldred Curry             | 47. Mrs. Régina Riendeau              | 71. Mrs. Margaret R. Hourigan   |
| 23. Miss Henriette Smith           | 48. Mrs. Jeanne d'Arc Leblanc-Poirier | 72. A Soul in Purgatory         |
| 24. Mrs. Florence Landry           | 49. A Soul in Purgatory               |                                 |
| 25. Mr. Emile Leduc                |                                       |                                 |



*This statue of Kateri is to be found in Indian River, Mich. where a cross of 55 feet redwood tree was erected.*

*This place of pilgrimage has attracted millions of visitors. It is called: "The Cross in the Woods". Its origin goes back to 1946 and was inspired by Kateri Tekakwitha as she was known to erect or carve crosses in the forest which served as chapels of prayer. It is mentioned that Kateri was "The fairest flower that ever bloomed among the redmen."*

## Kateri's Feastday in Kahnawake

**L**ong before the Solemn Mass at the Shrine, at 11 a.m. On April 20, the Church was surrounded by cars which came from the four directions. There were more pilgrims from outside then from inside the Reserve. The Knights of Columbus attended in great number and in full regalia. The Daughters of Isabella and the wonderful singers of the Mixed choir were also conspicuous. Many special visitors: old and new.

*Before Mass, the President of the Knights, Douglas Lahache presented our new Bishop, Mgr Jacques Berthelet, with a Native stole, made of white skin, with the signs of the three Mohawk clans and that of the Lily of the Mohawks.*



*The homily delivered by Bishop J. Berthelet was most inspiring for the occasion. "There exists in this church a long and beautiful tradition of prayer. For a long time you have associated very closely christinity and prayer life.*

*Your ancestors in the faith have learned to pray not only in the church buildings but in the woods or on the water while hunting and fishing... Kateri knew how to pray. She invested much time in prayer. She would attend two masses the same day and then spend time before the Blessed Sacrament..."*



## Kateri's Feastday in Kahnawake (con't)



*During Mass, besides the lovely performance of the choir still singing in Mohawk, a group of young dancers came in from of the altar to execute liturgical dances. Their teacher, Chris Shepherd, first explained how there were many forms of prayer: formal prayer, meditation, contemplation, dance, singing...*

*After Mass, all attendants were invited to the Kateri Hall for lunch. The line-up was very long but the food aplenty. Amongst the special guests were Mrs Alma Ransom representing the Saint-Regis Mission at Akwesasne, many Filipino friends, and a*



*group of Croatians from Montreal who came to pay their respects to Blessed Kateri and to show their solidarity with the Catholics of Kahnawake. They presented the Kateri Centre with a gift of embroidery made by the Croatian women in Montreal, who are funding an association to help the molested women in Croastian, during the recent war.*

*Kateri's Feastday was a success, all friends of Kateri rejoicing together in the popularity of Blessed Kateri all over the world, in anticipation of her canonization very soon, who knows?*

**Jacques Bruyère, S.J.**

## NUCANG'IN: Father René Astruc s.j.

**B**y the time he returned to his native France in November 1996, after 41 quality years in Alaska, he had become a truly tricultural man. Though he retained his French citizenship and his affiliation with the French Province of the Society of Jesus – and never lost that charm, urbanity, reserve that graces France's finest sons – he was thoroughly at home and at ease with American ways. In addition, he had so become a part of the Central Yup'ik addition, he had so become a part of the Central Yup'ik Eskimo way of life that he was given an Eskimo name and – at a potlatch ceremony held to honor him – was, while standing ritualistically on a silvery seal skin, officially and formally "presented" to the assembled Eskimo community as "one of the family."

### THE MAKING OF A MISSIONARY

**René Astruc** was born on September 17, 1924 in Versailles, France, the second of eight children. While in high school, he came across a Jesuit mission magazine in which he read several articles written by his fellow countryman, Father Joseph Bernard, S.J. – missionary among Alaska's Seward Peninsula Eskimos from 1906 to 1915. It was these articles, richly illustrated with high quality photographs, that first aroused René Astruc's interest in the Alaska Mission. On April 4, 1945 he entered the Jesuits with the request that he be assigned to serve in Alaska. In September 1950 he found himself at Holy Cross Mission on the lower Yukon River.

From September 1956 to January 1962 Father Astruc served near and at the mouth of the Yukon: first at Stebbins and St. Michael, then at Chanéliak. By the early 1960s the era of travel by dogsled was coming to an end. In 1961 Father Astruc acquired a

snowmachine, enabling him to cover his three mission stations for Christmas, something he would not have been able to do by dogsled.

Looking back on his early years in Alaska, Father Astruc wrote: "Without the constant help of the people of the villages, I would never have made it." Barely had he arrived in Alaska as a priest, when, at Stebbins, he was faced with the task of finishing a church-building project. "I had no experience in building," he recalled, "and I had to rely on the people to finish the job. They were very generous with their time and most patient with me. Within their help the building was completed." Describing himself as "a city boy" when he first came to Alaska, Father Astruc acknowledged 40 years later his great indebtedness to the Eskimo people of the Yukon-Kuskokwim Delta for all the various kinds of help they had given him when he first came among them, wholly innocent of every aspect of their lives and culture. "They also provided me with transportation during the winter, helped me with my boat and mechanical chores in the summer, scolding me when it appeared I was taking chances with rough weather.

### KEEPING NATIVE TRADITIONS ALIVE

It was in Chanéliak that Father Astruc first experienced traditional Eskimo dancing, two or three times a year, mainly at Christmas or Easter. Some of those dances he remembered to his last days in Alaska. "Of course," he wrote, "the people wanted the priest to dance with them, and I guess I very hesitatingly and bashfully took my first steps on the floor."

That Eskimo dancing and potlatch celebrations are alive and well in the Catholic villages of the Yukon-Kuskokwim Delta today is



## NUCANG'IN: Father René Astruc s.j. (con't)

due, in very large part, to Father Astruc. While still a bush missionary, and especially during his years as Superior of St. Mary's Mission Boarding School, he encouraged Eskimo dancing among the people and students and himself became a proficient dancer. During his last year in Alaska, in February 1996, in appreciation for what he had done to foster Native cultural traditions, he was "potlatched" and officially made an honorary Yup'ik Eskimo – the first non-Native to be so honored. At that time he already had an Eskimo name. Ten years earlier, in 1986, the grandmother of a child he was baptizing asked him, "What is your Eskimo name?" "I don't know," he answered. Whereupon she formally gave him the name NUCANG'IN, the name of a man from the lower Yukon known for his patience and kindness who had died about the time Father Astruc came to Alaska.

### TRAINING NATIVE DEACON

From 1973 onward Father Astruc began to devote virtually all of his time to the Yuk'ik Eskimo Deacon Program. For over twenty years he was its full-time director. Under his talented, enlightened directorship it flourished beyond anyone's fondest dreams.

As director of the program Father Astruc saw 52 Eskimo men from 18 different villages ordained to the permanent diaconate.

Already during his early years among the Eskimo people Father Astruc came to recognize, respect and appreciate ethnic and cultural differences. He came to see the need for what would soon be talked about and written about at length, "inculturation of the Gospel." A man ahead of his time, he saw, with Pope Paul VI, that "the split between the Gospel and culture is without a doubt the tragedy of our time." And with Pope John Paul II he saw that

inculturation is one of the fundamental aspects of the Church's total evangelizing mission.

### IMPORTANCE OF INCULTURATION

Fr. René is very conscious of the importance of inculturation, and has consciously, prudently, and wisely worked to make this a Yup'ik Deacon Program, by making the Eskimo culture part and parcel of both the training and truly reflected in liturgical workshop. While his presence will be sorely missed upon his retirement and return to his native France, his memory will live forever through the wonderful deacon program he nourished and committed himself to for over two decades. His life in Alaska exemplified what the deacon program is all about – loving service!"

The last word is best left to Father Astruc himself. Reflecting on his long years in Alaska, he wrote: "After all these years I still marvel at the deep faith of so many elders, when I realize that much of their dealings with the Church was done in a foreign tongue, Latin or English. I admire many young people who today are searching with their elders for the roots of their Yup'ik spirituality. The work is just beginning, but it is a good time to be present at the efforts. A few years ago I was asked to celebrate a Latin Mass in one of the villages. The reason I was asked: to show our young people the way their elders received the faith. It was a very prayerful experience. The melodies of the Kyrie, Gloria, Sanctus and Agnus Dei were sung with pleasure. Many questions followed. Now more and more people are getting involved, and the Church is on the move. I thank God for having been part of that effort. ■

Louis L. Remner s.j.  
(Trad. J.B.)

## Chatting with Miriam Ornelas de Souza

**J.B.S.J.:** *Miriam, how did you, a visitor from Brazil in Canada, find out about the Shrine of Blessed Kateri Tekakwitha?*

**MIRIAM:** I went to pray at the Saint Joseph's Oratory in Montreal and bought a holy picture of Blessed Kateri at the souvenir-shop, before I left. When I was 15, I had heard about her... Curious, I asked where her remains were. "Very close to Montreal, I was told, right across the Mercier Bridge.

**J.B.:** *What would Blessed Kateri mean to the Brazilians?*

**MIRIAM:** She would be a model of Christian living, help the people to perform their duty in a spiritual way. She would teach them her great love for Jesus and Mary, especially for her Lover on the cross.

**J.B.:** *Mrs de Souza, what is your origin?*

**MIRIAM:** I was born in Brazil with a lot of Portuguese blood. But my great grandmother belonged to the Kaigams tribe of the Guarani nation. The Jesuits had a mission there. After the suppression of the Order in 1773, amongst those who stayed behind, three were martyred along with a few Catholic Natives: Roque Gonzalez, Castillo and Alfonso from the Santo Angelo Mission, Northwest of Rio Grande de Sul State.

**J.B.:** *What do you know about Natives in Brazil today?*

**MIRIAM:** There's a lot of Natives scattered all over. A few are organized in reserves, but many booted out of their homeland by rich landlords and big companies, now living by the roadside and along the rivers and rivelets.

My sister, a medical-doctor, lived with them, on the Amazon river for 6 months. There multinationals stole their forests, their farms and their mines... Many tropical diseases afflict them even though they are very resistant to malaria and yellow fever. They are very weak for lung diseases such as T.B. and bronchitis. They were given relief clothes with viruses... Tourism is also taking over...

There is one consolation: FUNAI (Fundação Nacional de Amparo aos Índios), a government agency to protect them. Maybe too much money is spent elsewhere and not enough on the reserves and forlorn group of Natives. But there is some food and medicine given to them. There is then an awareness of the needs of these first occupants of the country.

**J.B.:** *What are your plans on your return to Brazil?*

**MIRIAM:** As I am now a retired school teacher, I wish to work among the Natives, on the Southern Island of Florianopolis, in the small village of Maciambu. Many of them are illiterates, unable to help themselves. I would like to assist them in many ways, even building their huts, teaching them some handicraft work - some learned in Canada - especially encouraging them to keep their faith. I'm sure Blessed Kateri would help me accomplish that...

**J.B.:** *Many thanks Miriam. Kahnawaké loves you. So come again and Gospeed to Brazil. May Blessed Kateri smile upon you always! ■*

J.B., s.j.



## THE HEALING OF THE FAMILIES

In this letter, we the Catholic Bishops of Northern Canada, wish to talk about the violence inflicted on the women, married or cohabitating. We privilege this aspect because of the misunderstanding of the teaching of the Church in this respect and because many people will suffer from this misunderstanding. We feel that we need to correct this teaching and assure ourselves that the message is clear.

Violence against women can be exercised in many ways. It can be physical, emotional, sexual, spiritual, verbal, financial, even consist of many ways at the same time. All these violences produce a durable effect

### VIOLENCE IS A CRIME

God created men and women in equal dignity and both of them deserve the utmost respect. Jesus incessantly invited his disciples to love one another. He showed a profound respect to women, when the society of His times treated women as if they had less value than men. By defending women, His healing ministry in regard to women and His choice of women to witness His resurrection, Jesus showed that men and women have an equal importance in the eyes of God. We well know, by what Jesus did and said that He would never accept that a woman or a child be beaten up or wounded.

The violence towards women is deeply wrong and unworthy of human beings. Violence is a serious social problem. Violence

is a crime. Violence violates the 5th commandment and is a sin.

### A FALSE INTERPRETATION

Many have quoted passages of the Bible and have used them to justify and abusive and violent attitude of spouses against their wives. We reject this false interpretation of The Bible. When saint Paul insists that men should love their wives as if they love their own body, he does not mean to say that spouses may maltreat their wife. In fact, he goes on to say: "Nobody hates his own body. On the contrary he nourishes it and takes care of it as Christ takes care of the Church." he even added: "Love your wife as Christ loves His church and gave up His life for it." The Bible must never be used to justify violence or abandonment.

### THE TEACHING OF THE CHURCH

Since that we, as the Church, believe in the sacred character of marriage, we at times, have the impression that a wife must stay in a state of abuse, how much she is humiliated or physically wounded. We wish to affirm clearly that the Church teaches that a woman has the right and at times the duty of protecting herself and her children by leaving a situation of violence when it occurs. This period of distancing brings protection and also gives the partners the chance to look for aid.

Moreover, the law of the Church allows a longer separation, temporary or

permanent, when "one of the spouses puts in serious danger the mind or body of the other or of the children." We highly recommend to the spouses to look for counselling and to overcome these difficulties before they reach such a decision.

During a separation, temporary or permanent, the couple is still married. Only a civil divorce or the recognition by the Church of a marriage grants the liberty to "remarry in the Church."

### WE WISH TO ACCOMPANY YOU

Women, many of you have suffered a lot from those bad treatments. We assure you that the Church does not ask from you to remain in such situations. At the same time we know that most of you wish to remain in this relations. All you want is that violence stops. We ourselves and our collaborators in pastoral work, wish to walk along with you and support you so can obtain the help that you need and that you may make the choice which will give you life, to yourself and your families.

### WE IMPLORE YOU

Men, who can be violent at times, we, the Bishops, talk to you with a manly heart. We beseech you to reflect on the attitude and behaviour of Jesus towards women in the Gospel, and to exert your utmost to follow His example. The reason why people have an abusive behaviour is complex and is often rooted in a past experience of suffering and ugly treatments. To change such an attitude



needs help and we exhort you to look for the help and support that you need. Don't let your pride or shame stop you from looking for this aid. The continuous cycle of violence and abuse must stop.

We know that many of you, men, are not violent. Our families and communities need the witnessing of your respect for the women and the children. The men who are violent need your support to make the necessary changes.

We, Bishops, priests and pastoral agents, commit ourselves to deepen the comprehension of family violence. With your cooperation, we will become conscious of the existing resources and we will see that they be rendered available, so that we can work together to face this serious challenge of family life.

Let us pray that the families and communities of the North may be known and admired for the love, respect and support that every member offers to the other. ■

by the  
Eight Oblate bishops of the North  
(translated by J.B., s.j.)





*Blessed Kateri,  
Pray for us!*

## *What Kateri means to me*

**K** ind guardian  
**A** rdent love  
**T** ender smile  
**E** xample of purity  
**R** adiant beauty  
**I** nnocent soul

**T** emple of the Holy Spirit  
**E** minent sanctity  
**K** een child  
**A** rmour of warriors  
**K** ey of peace  
**W** arm light  
**I** nvaluable gift  
**T** rue friend  
**H** ope of the Mohawk Nation  
**A** bode of the Holy Eucharist

**by Trans Liganor**  
 Côte St-Luc



## Saint Ann and the Natives

The first chapel dedicated to Saint Ann in North America, was erected in 1629, on the Cape of Breton Island, inhabited by the Micmacs.

In 1658, when a chapel in honor of Saint Ann was built at Saint-Anne-de-Beaupré, the village was not like today with its houses, stores, motels, its boulevard; there was no basilica yet. In 1658, there was 28 families in the place called Saint Ann or the Little Cape Saint Ann of Beaupré was to become a place for healings and miracles, as well as a land for evangelisation.

Very early, pilgrimages were organized: that of soldiers, of sailors as well of Natives. From the very origins of the Shrine of Saint Anne-de-Beaupré, the Natives have come to the Shrine as exemplary pilgrims. The First Nations came to pray "Madame Sainte Anne". 37 Micmacs begged permission to be buried in the shadow of the Shrine, close to the commemorative chapel.

The Natives always come like their ancestors did, to pray grandma Saint Ann. They do it ever since 300 years.

### THE FIRST ORGANIZED PILGRIMAGE

The first organized pilgrimage was that of the Hurons of the Côte Saint-Michel, in Sillery, around 1671. In their bark canoes, they came down the river up to the Little Cape, taking advantage of the high tide and singing on the way hymns to Saint Ann in their own language. During the first pilgrimage, a consecration to Saint Ann was made. Each year the Hurons came in groups. They are still faithful to their devotion to

Saint Ann. During the last "Sunday of the Natives, young dancers from Wendake offered sweet grace as a sign of purification, while dancing the Indian rite... The Dance of the Wheat was an homage to the Creator.

Other Natives came from further away for their pilgrimage, as the Micmacs and the Malecites. In the baptismal, wedding and funeral registers, between 1707 to 1852, 74 acts relate to the Micmacs. The Indians of the 18th C. were generous towards the Shrine; in return, the Shrine would serve them a banquet.



If the documents talk about the Micmacs, they also make mention of the Hurons, Abenakis, Montagnais, Ball Heads, Papinachois, etc. We must not forget the Attimateks and the Naskapis. We must also refer to places like Odanak, Wôninak, Les Escoumins, Bethsiamites, la Romaine, Natashquand, Mingan, Maliotenam, Sept-Iles, Gesgapegiask, Listuguj, Kahnawake, Akwesasne, Mashteuistsh, Maniwaki, Obedjiwan, Weymonbtachie, Manouane, Lac Simon, Pikogan, and a few other sites...

### CAMPING BY THE SHRINE

The Natives would camp by the riverside, participate in the Novena, then celebrate the feast of Saint Ann. Many travellers came from afar, from the Lower North Shore, from Maliotenam, from Mingan, from Natashquan, from La Romaine, even from Matimekoshe... Many would come by canoe during 3 to 4 weeks, during their seasonal outings and venerated Saint Ann at the Shrine in Beaupré. Yet there were many churches dedicated to Saint Ann: Tadoussac, Saint Ann of Portneuf, The Jeremiah Island, Pentecost... Other Native pilgrims would leave the regions of Three-Rivers, Montreal, Temiscamingue, Abitibi, and Lac Saint Jean, to come to Saint Anne-the-Beaupré.

Of course all could not come, even today, so Saint Ann was venerated and her feast celebrated in local churches. Tradition has been handed



down. Devotion to the good Saint Ann amongst Natives links up every generation.

Today "the reinforcement of the Native spirituality within Christianity constitutes for us a source of great hope..." (Committee of Canadian Bishops). Pope John-Paul II said: "You have in you, Native brothers and sisters of America, a rich heritage of human wisdom. You live your cultural values within the tradition of the Catholic Faith. The Church appreciates the development of Native Catholic spirituality and the Native expression of Catholicism."

Native culture, that of the First Natives, a matriarcal culture, loves with a special attachment the good Saint Ann, the grandmother of Christ and our spiritual grandmother. ■

**Gérard Desrochers, CSSR**

*Magazine Sainte-Anne,  
Sept. 1996*



- △ *May you tread softly upon the Earth Mother's breast, and may you be ever thankful for her endless bounties!*
- △ *May your mind forever sparkle like a star and may you remain pure as newfallen snow and your spirit forever sense the wonderment of a child!*
- △ *May you ever hold hands with Faith and may the Great Spirit be your eternal Beacon!*
- △ *May you always unfold your night wings wide and treasure the vision of the dreamer!*
- △ *May you acknowledge the voice within, and harken to its power and wisdom!*
- △ *May the wings of vision flutter softly and may your spirit perceive their message!*
- △ *May your life be blessed with the greatest treasure, and may you cherish and protect it with reverence!*
- △ *May your spirit see the time signs and may you accept their truths!*

*Taken from the book  
"Healing with the Medicine Wheel"  
by Sun Bear*

## KATERI CENTRE NEWS

FAVORS registered at the Kateri Center from February 24 to May 16, 1997.

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### Twenty-five Prayer Pledges or More

A Sister of Marie-Reparatrice, Montreal, QC, 25.

### Kateri Tekakwitha by Lillian M. Fisher

The culture, history and archeology of the forest Indians beautifully unfold in this true account of a young girl who endured persecution and ostracization to fulfill God's plan for her.

Paperback, 126 pp. 5oz/150 g  
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### Building Bridges: All Nations United Through Faith

Excitement is in the air, plans are being made; people all over the state are meeting and preparing. All with joy in that we anticipate the gathering of American Indian Catholic & other Faiths, along with Traditional

people in Milwaukee, Wisconsin in August 6-10, 1997 for the 58th Annual Tekakwitha Conference. The theme is "Building Bridges: all Nations United Through Faith."

This will be four complete days of joy and excitement. We will emphasize prayer, and intensify both our Traditional and Catholic Spirituality. It will be a time to pray, to talk, to listen, to teach and learn. It is a time for healing, for laughing, for dancing. It is a time for moving with the Holy Spirit, as we build our bridges in our walks of life.

The land is getting ready to receive you. Lake Michigan is always prepared to refresh you. The reservations and urban Indians are getting ready to welcome you. Come to Milwaukee in August prepare your hearts, and minds for this annual gathering.

### Native American Prayer

O great spirit, whose voice I hear in the winds, and whose breath gives life to all the world, hear me! I am small and weak; I need your strength and wisdom. Let me walk in beauty, and make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made and my ears sharp to hear your voice. Make me wise so that I may understand the things you have taught my people. Let me learn the lessons you have hidden in every leaf and rock. I seek strength, not to be greater than my brother, but to fight my greatest enemy — myself. Make me always ready to come to you with clean hands and straight eyes. So when life fades, as the fading sunset, may my spirit come to you without shame. ■



## Testimonies of favors obtained

### ✿ Kateri's smile upon you, Mrs. M. P.!

Enclosed is a cheque for ten dollars, which I promised to Kateri for seeing my mini-home. My prayers were answered...

(Cornwall, PEI)

### ✿ Kateri's smile upon you, Mrs. E. W.!

On October 26, 1996, I received a phone call from my son-in-law telling me my daughter had suffered a cerebral aneurysm that had ruptured. Needless to say I was on the first plane out to where they live. What an experience followed. At first she was heavily sedated due to the extreme pain and to keep her as quiet as possible to allow her brain to calm down. There was not much that could be done at this stage, but pray that she was still alive. Surgery was to wait and hopefully the brain would try to heal some more. A week later she went into a vaso-spasm (like a stroke), which left her right side immobile, and a drain had to be put into her head to relieve the pressure, and the waiting began again for a good time to do surgery. A week later she went into cardiac arrest, was brought back to life, and the waiting began again. Finally a good time came for the time to do brain surgery. Then the waiting started over - with machines monitoring everything, ventilators keeping her breathing, feeding tubes feeding her, and finally a shunt placed inside her head and body to keep pressure from building up for any reason. In the meantime, her right side was still immobile. She also had infections, allergies that broke her out in a rash which fortunately for her she was not aware was happening. Finally she returned to us on Thanksgiving Day, and made continued progress and is still making progress to a full recovery. She can talk, walk - although it is with a limp, has some movement in her right arm, and with the help of God will make her recovery complete... My daughter came home the week before Christmas and is continuing to make progress. I came back to New Jersey last week feeling the time had arrived. Oh, incidentally, in January my daughter had to return to the hospital and get her gall bladder removed, in another time this might have been somewhat traumatic, now ordinary is the word to be used. She also came around from that quite nicely. Enclosed is a check to keep those candles burning.

(Pennsauken, NJ)

### ✿ Kateri's smile upon you, Mrs. H. B.!

Enclosed is a cheque for fifty dollars in thanksgiving to Kateri for helping my daughter find a very excellent job in her own field. Also I would appreciate Kateri's help as I am suffering from arthritis and I know she works miracles.

(St. Rose, QC)

### ✿ Kateri's smile upon you, Mrs. A. S.!

Going to court, I put all my confidence in Bl. Kateri. For sure, she would help me. So when the judge favored me, I had only one thing to say: Thanks, good Kateri!

(Ville Saint-Laurent, QC)

### ✿ Kateri's smile upon you, Mrs. A. W.!

I am mailing a ten dollars check to thank Kateri for curing my infected toe...

(Turners Falls, MA)

### ✿ Kateri's smile upon you, Mrs. M. M.!

My husband and I wanted a child very badly, a boy or a girl. But since I had lost 4 babies, I couldn't hope too much. After I begged Bl. Kateri to interceded for us, I am ending my third month - the doctor is all surprised -, so normally, I should keep this baby. Thanks, Kateri!

(Ville Saint-Laurent, QC)

### ✿ Kateri's smile upon you, Mrs. R. L.!

Enclosed please find a cheque for twenty-five dollars. Thanks to Blessed Kateri a member of my relatives received a great favor of improved health recently. Twenty dollars is in thanksgiving and five dollars for a dozen sympathy cards.

(Armstrong, BC)

### ✿ Kateri's smile upon you, Mrs. L. C.!

Enclosed please find my check for twenty-five dollars in thanksgiving for Tekakwitha helping my son find a better job and going back to school. Thank you Blessed Kateri.

(Bronx, NY)

### ✿ Kateri's smile upon you, Mrs. M. F.!

Enclosed is a cheque for one hundred dollars towards Kateri's Cause in thanksgiving to Kateri. My husband fell twice this winter and I promised the hundred dollars to Kateri if his X-Rays showed no broken bones. The X-Rays showed nothing broken. I am so grateful to my friend Kateri, as it is just a miracle that he was spared. If you could print this in your Kateri Smiles as Kateri has smiled on me many times and I am truly grateful. Each day I pray to Kateri...

(Saut St. Marie, ONT)

### ✿ Kateri's smile upon you, Mrs. C. F.!

Enclosed is a check for one hundred dollars in thanksgiving to Kateri. My friend's baby can hear in one ear. She was afraid he was born deaf. Thank you Kateri.

(Muscatine, IA)

### ✿ Kateri's smile upon you, Mr. J. H.!

Enclosed please find a check for twenty-five dollars in thanksgiving for Kateri's help in averting a potential pernal problem.

(Albany, NY)

### ✿ Kateri's smile upon you, Mrs. S. P.!

Enclosed is a check for twenty-five dollars. My son has a job now but still needs a lot of prayers. Thank you for praying for him and my family.

(North Bay, ONT)

### ✿ Kateri's smile upon you, Miss M. W.!

Enclosed is a cheque for fifty dollars as promised for a favorable report of healing a hemorrhage behind the retina of my left eye. I touched the relic of Blessed Kateri to my eyes frequently while saying the novena prayers. Thank you, Blessed Kateri, too for the healing of a suspicious spot on my upper back...

(Walkerton, ONT)

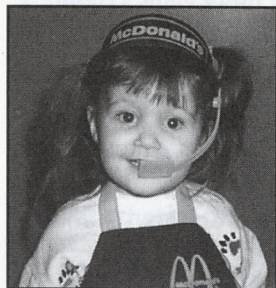
### ✿ Kateri's smile upon you, Mrs. E. S.!

I am sending five dollars in thanksgiving to Blessed Kateri. I had an awful sore foot and I promised to send five dollars to Blessed Kateri if I could get help and I did.

(Campbellton, NB)



## Little Sister who has aged wants to know...



*...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 28,658 pledges have come in  
after ten years' effort.*

**Kateri (Caitlin) Emily McDonald**

Born January 20, 1993 to Rock Island, Quebec

Parents: Robert and Joanna McDonald

Grandparents: Ronald and Francine Wilson

Please send yours to: The Kateri Center  
Box 70  
Kahnawake, Québec 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 \_\_\_\_\_

### MORNING PRAYER OF KATERI

*On the trunk of a tree, near a spring where she often came to fetch water, Kateri carved a cross and prayer in front of it. It is reported that her morning prayer was somewhat like this:*

*"Father, Tekakwitha rose at dawn before the others, to bring you her heart; keep it. Tekakwitha has nothing else to offer you. But she has so much to ask for. Alas! those of the house do not cease to offend you, they mock the Black Robes, they drink firewater and forbid me to pray. Father, speak to my inner ear; protect me, because I am afraid. You took my mother, give me yours, for I am alone. Father, are you here with me, like the Black Robe says? Do you hear me?"*

**Joseph B. Guinard, O.M.I.**

## 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
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in the World

Other Requests \_\_\_\_\_

### 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.

## 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.

The departed one is enrolled 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, Quebec 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



## Katerina



obtainable from the  
**The Kateri Center**  
**Box 70**  
**Kahnawake, Quebec J0L 1B0**  
**Tel.: (514) 638-1546 or 632-6030**

### Medals

1. Mat silver-plated: 50¢
2. Gilded: \$3.00
3. Souvenir Spoons: \$4.00

### Kateri Prayer Cards and Pictures

1. Sepia (brown), by sculptor E. Brunet (5" x 2 1/2"): 10¢
2. Colored, by Mother Nealis (4 1/2" x 2 3/4"): 15¢
3. Colored, by Mother Nealis (9" x 13 1/2"): \$1.50
4. Colored, by John Steele (4" x 3"): 10¢
5. Colored, by John Steele (24 1/2" x 18 1/2"): \$5.00

### 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"): \$2.50 - with relic: \$3.00

### Novena

In the form of a short biography: \$2.00

### Kateri Seals

A sheet of 36 seals: \$1.00

PLEASE ADD A LITTLE EXTRA FOR POSTAGE AND HANDLING.

T-shirt: Small and Big: \$8

### Statues (Postpaid)

1. In hydrocal, ivory or bronze finish (6 1/2"): \$12.00
2. Colored (6 1/2"): \$15.00
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., \$2.50  
 In English - *Adventures with a Saint*, by Marlene McCauley, 210 pp., \$12.00  
 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 - *The Original Caughnawaga Indians*, by Henri Béchar, S.J., (Book on Kateri's virtues): \$15.00  
 In French - *L'Astre dans la Nuit, Kateri Tekakwitha*, by Rachel Jodoin (Fictionalized biography): \$15.00  
 SPECIAL: In English and French - *Kaïatanoron Kateri Tekakwitha* by Henri Béchar, S.J.: \$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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Five dollars a year. Please renew your subscription yearly.

## Please renew your subscription;

send gift subscriptions to:

PLEASE INDICATE MR., MRS. OR MISS AND CODE

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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 (\$20.00), I now inscribe free of charge, the name of one deceased person dear to me on the Frances Tiouateskon 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.