

No 195

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KATERI

No 195

KATERIGRAM

THE FRANCIS TIOUATESKON ROLL

AMERINDIAN NEWS

REVERSE RACISM?

LEGEND OF THE DREAM CATCHER

IF ONLY CHRIST HAD HAD A DOG

THE INGENUOUS CREES

PARDON AND RESPECT OF LIFE

RELATIONS BETWEEN THE CHURCH AND THE ABORIGINES

EASTER: THE PRECIOUS CROSS OF CHRIST, LIFE GIVING

THE SAINTS AMONG US IN CANADA

NEWS OF THE CENTER

TESTIMONIES

LITTLE SISTER WANTS TO KNOW...

*A Happy Easter with
an Immense Hope!*



LILY OF

THE MOHAWKS

Kahnawake, Quebec, Canada

Spring • 1998



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

KATERI

No 195

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.

April 1998

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Katerigram

"THROUGH DIFFICULTIES TO THE SKY"

"To you, Mother of Mercy, we send up our sighs, mourning and weeping in this valley of tears. " This verse, we hear quite often, but it is so easily forgotten. This life is really a valley of tears. Ever since Adam and Eve stepped out of Paradise, the world has been a valley of sorrows and suffering has become like a law of life. We see it every day. When a baby is born we're sure to hear him wailing. The baby grows and experiences tooth-aches, belly aches... The list of "aches" is endless. Every age brings about its particular aches. When you grow older you're bound to feel all kinds of hurts. This not to mention moral suffering which can make you suffer twice as much. No wonder that this question comes back all the time: Why does God who is a good Father makes us suffer so much? Why suffering?

First of all, some sufferings are brought upon us by ourselves. Too much alcohol or cigarettes will bring about cancer. Too much junk food might block your arteries. A lack of rest for your body will bring about all kinds of discomforts. But good people get their load of suffering too. Once again the question rises: Why is it that good people too have suffer so much?

Did Jesus, Our Saviour, ever suffer? From the time of His birth in a manger till the spilling of his last drop of blood on the cross, He did. The Holy Innocents were killed in their mothers' arms. Mary and Joseph had to Flee to Egypt on the back of a donkey. Once back in Nazareth, life was no picnic. Then he had to take off on His apostolic mission. He was not accepted by his own people. He couldn't find a pillow to rest His head on.

Would it not be that His Father had that plan in mind, when He sent His only Son to the world? Jesus would have to save the world through suffering and at the same time would be an example for us. He did tell His Father though: "Please not all this on my shoulders, but... Thy will be done!" of course our sufferings, at times, will be hard to accept too, but let us remember that every suffering is a grace of God without which we will not be saved. "To the sky, through difficulties! To heaven through a lot of suffering!"

So let us not complain, let us not panic, let us not reject the plan of God. The acceptance will give us courage, strength and hope of seeing God face to face.

All is grace for a CHILD OF GOD. Mary and all the saints knew it and lived it. Let us say "yes", to God our Father, all out of love.

Hail, o Cross, our only comfort.

Teach us patience, mercy and love.

Be a fount of inspiration for our own sufferings

And of grace from above..

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!

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| 48. Mrs. Jeanne d'Arc Leblanc-Poirier | | |
| 49. A Soul in Purgatory | | |
| 50. Mr. Jean-Baptiste Leboeuf | | |



Amerindian News

Pionner Saint remembered

Sacred Heart Sister Philippine Duchesne led a long life before she stepped on Kansas soil in 1841. Her long life passion to serve Native Indians was fueled by stories she heard as a young girl from visiting missionaries in France. By the time her order was finally preparing to send nuns to join the Jesuits at Sugar Creek in what is now Kansas, Sister Philippine was already 71 and in poor health. Fortunately, longtime friend and missionary Father Peter John Verhaegen wouldn't hear of leaving her behind. "If we have to carry her all the way on our shoulders, she is coming with us," he said.

The Potawatomie, a tribe of some 3,000 men, women and children, had been relocated by way of a forced march from their ancestral lands in the southern Great Lakes region to the Kansas location. Many did not survive the march, called the Trail of Death. Those who did would be relocated at least twice more.

With them, however, would go the example of the woman they called "Quah-kah-ka-num-ad," or "Woman who prays always". Although frail health, arthritis in particular, made life on the frontier mission terribly hard on Sister Philippine, in her single year at the mission she made such an impression on the Potawatomie that tribal stories still talk about her today.

With her canonization in sight, Bob White and some parishioners from Mound City Kan. have erected and dedicated to Sr Philippine Duchesne a 160 acre

park. It was built to educate so an outdoor sanctuary with murals depicting the missionary activities of the Jesuits and the hardships of the Natives (the trail of Death) was set up. A grand celebration at the site is organized in the year 2000 to mark its centennial, even though Sister Duchesne is not yet on the altars.

Reverse Racism?

Ricky Jolly had a grade eight education when he was admitted to Mc Gill's Native and Northern teaching Certificate program. His case, and that of others, poses the question: "Should a university, particularly one that emphasizes research and achievement, adjust its standards for special groups of students?" Gerry Kelebay, a McGill professor of the philosophy of education, says "By and large, no."

"I'm sympathetic to well-conceived and respectful affirmative action programs like McGill's Native and Northern Education teaching certificate, but these must be temporary," Kelebay says.

"I believe that human beings, regardless of colour, race or cultural background are equally educable. I don't believe in gerrymandering the curriculum to suit certain groups - that's reverse racism."

"We've had to make allowances for the irregular academic backgrounds and different cultures of aboriginal students," says McGill Professor of Education and Native and Northern programs director John Wolforth. "The Native and Northern program is community-based because this provides a protective net for their people." ■

Jacques Bruyère, S.J.

The ingenuous Crees

The Canadians of the West have all heard about the cultural College of Maskwachees, the largest unaffiliated aboriginal-owned college. Maskwachees means "bear hills", in the Cree language. This College offers a slate of programmes similar to that of other community colleges, except that the Cree culture is woven into the very fabric of every activity of the institution. Students taking courses in computer programming or nutrition, for example, must also study the Cree language and culture. The faculty includes a number of Elders with whom students can talk about adopting ancient values to the modern world. The administrator of the College is of Irish descent but he says: "I hope I can make a valuable contribution to connecting the skills required to proper modern day Canada with traditional Cree ways."

Location of the College

Luckily the College lies in a region where the Crees help to exploit oil wells. Besides the support they get from the support they get from the Imperial Petroleum Co. Ltd, they provide a large part of the upkeep of the institution. The Maskwachees College is 100 kil. South of Edmonton in the natural Kootenay Plains reserves. Located between Jasper and Banff, the region of the Kootenay Plains is the warmest and driest of the Canadian Rockies. An ideal hibernal habitat for many kind of animals. One can imagine the herds of bisons roaming there. The name of Kootenay Plains comes from the Kootenay Indian tribe. "Here the air is sweeter, drier and softer than any where I

know", wrote a famous explorer, "and here the world could easily be forgotten and life pass by in a dream."

Privileged students

Founded in the early 70's, the College had foreseen the development and preservation of the culture of the Crees, one of the branches of the populous and powerful Cree Nations, while giving access to higher studies. Guided by a senate of Cree Elders and community leaders of the Four Nations of Hobbena (the Samson, the Ermineskin, Montana and Louis Bull bands), the institution became an integral part of the life of nearby Cree communities.

The College welcomes everybody, but priority is given to the Aborigenes. It can accomodate 350 students a year. Hundreds remain on the waiting list. Considering the disparities in formal education attainment between aboriginal and nonaboriginal people in Canada, this type of college and other similars are most welcomed.

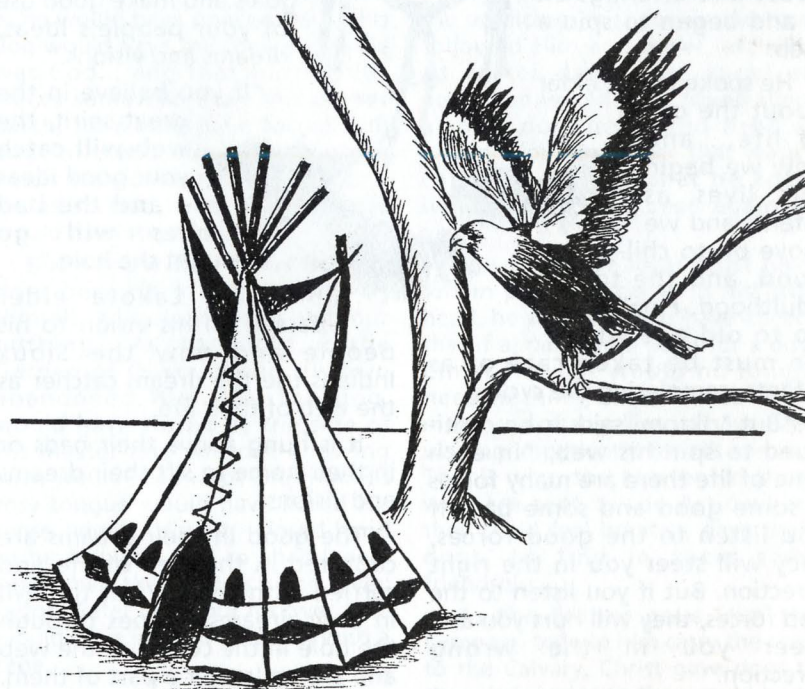
Immersion

Not only the students who are accepted in the College learn the modern techniques and their traditional values, but the others invited to special sessions participate in a Cree cultural bath and try to live it intensely. They exchange with the Elders taking part in religious ceremonies, sharing their meals and mixing with other aborigines. "A good lesson in the respect of the nature: all this in a Cree perspective." You are invited to take hikes in a quiet, evergreen forest to a ridge where Cree boys have gone for hundred of years to look out over the Kootenay Plains. During this

outing, the Elders share with us their heritage and help the participants to relive in natural way the Cree culture. They give them lessons about medicinal herbs, on their ways of living of their ancestors: food, habitation, hunting, etc. The employees and even the directors of Canadian Imperial Petroleum Company who work with the aborigines encourage cultural developments amongst the Crees and invite other aboriginal groups to imitate the initiatives of the Maskwachees

College. "Canada is a country of vast potential, but to realize that potential, wrote Mr Doug Baldwin, a director of the company, we need to be a leader in education. We need to provide opportunities for all people to gain the education they need and want. It is my hope that Maskwachees will be one on many colleges owned, run by and geared to First Nations people." ■

Inspired by "Learning the Cree Way" by Ted Bower.



J. Dubé

Legend of the Dream Catcher

Long ago when the world was young, an old Lakota spiritual leader was on a high mountain and had a vision.

In his vision, Iktomi, the great trickster and teacher of wisdom, appeared in the form of a spider.

Iktomi spoke to him in a sacred language that only the spiritual leaders of the Lakota could understand.

As he spoke, Iktomi, the spider, took the elder's willow hoop which had feathers, horse hair, beads and offerings on it and began to spin a web.

He spoke to the elder about the cycles of life... and how we begin our lives as infants and we move on to childhood, and the to adulthood. Finally, we go to old age where we must be taken care of as infants, completing the cycle.

"But," Iktomi said as he continued to spin his web, "in each time of life there are many forces -- some good and some bad. If you listen to the good forces, they will steer you in the right direction. But if you listen to the bad forces, they will hurt you and steer you in the wrong direction."

He continued, "There are many forces and different directions that can help or interfere

with the harmony of nature, and also with the great spirit and all of his wonderful teachings."

All the while the spider spoke, he continued to weave his web starting from the outside and working towards the center.

When Iktomi finished speaking, he gave the Lakota elder the web and said... "see, the web is a perfect circle but there is a hole in the center of the circle."

He said, "Use the web to help yourself and your people to reach your goals and make good use of your people's ideas, dreams and visions."

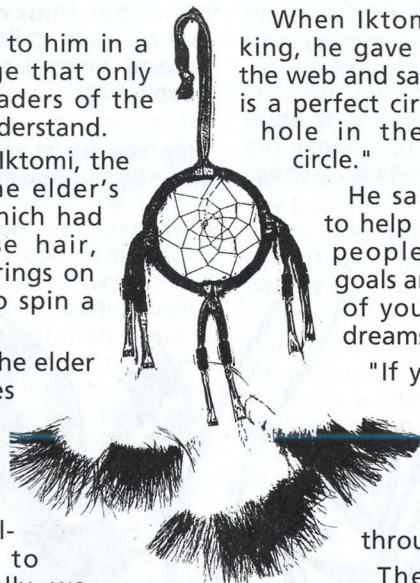
"If you believe in the great spirit, the web will catch your good ideas -- and the bad ones will go through the hole."

The Lakota elder passed on his vision to his people and now the Sioux Indians use the dream catcher as the web of their life.

It is hung above their beds or in their home to sift their dreams and visions.

The good in their dreams are captured in the web of life and carried with them... but the evil in their dreams escapes through the hole in the center of the web and are no longer a part of them.

They believe that the dream catcher holds the destiny of their future. ■



If only Christ had had a dog

(Fr Charles Rio O.M.I. who died in CANADA AT THE AGE OF 93, SPENT HIS WHOLE LIFE AS A MISSIONARY, always in search of Inuits, fishermen and hunters on the go. He has kept a deep attachment to his dogs, without which he could not have travelled in the Great Artic, to bring the Good News.)

"Ah! if only Christ had had a dog as strong and gentle as one of mine, with a black and pointed nose, a rolled up tail and thick hair, with two large round eyes so tender, all wet with love and amber.

I am personally sure that as soon as he would have smelled Jesus, this dog would have felt for sur that He was God... and that sniffing His traces somewhere on this planet earth, he would have found Him and followed Him, much before Peter. He would have cried seeing Judas so bad, and like John, he would have stayed by Him.

But I know that Jesus had no dog, because often, He was by Himself, without nobody, without nothing... As that night, in the Garden of Olives, when His own abandoned Him. He, the dog, would have stayed by the side of His master and without knowing why, would have wept with Him. His rosy tongue would have licked His tense fingers, His fist - closed hand so he wouldn't feel so abandoned. And when the soldiers came, even before Peter drew out his sword, he would have jumped on them with a rage.

Then he would have followed His Master to the palaces of Pilate, Herod and the High Priests, his nose glued to every door, numbering the

cries and the blows inflicted, regretting for being just a powerless dog. And all along the road to Cavary, each time Jesus, would have fallen down, faster then Veronica, he would have returned, in spite of the soldiers, to go and lick the face of his beloved Master, covered with blood and salty sweat.

Later on, when Christ was to die, he would have come to squat at the foot of the cross. And when Jesus rendered His last breath, imagining that he was called, he would have bounced forward, jumping like a fool, to come close to Him, and once more, defend his friend.

Once Jesus' body was carried to the sepulchre, this dog would have followed Him and never left Him. At Easter dawn, the angel all perturbed would have found there a small dog, dead, too tired of waiting for his Master that wasn't coming back and that he knew would never been seen again on earth.

The friend of Jesus must have left in peace, because in his little head, he would always have known that if a man had a need for a dog, Christ Himself would no longer need nothing, since in heaven, a multitude of angels must have been waiting impatiently for His coming. This is why, the Master, to those who are sent to the Artic where they could feel isolated, gave them dogs, to find in them some friendship.

As the Father gave Him the Cyrenean to help him carry the cross to the Calvary, Christ gave dogs to the missionaries so they could bring the Good news to the extremities of the world. ■

Charles Rio O.M.I. (Trans.J.B.)

Synod for America

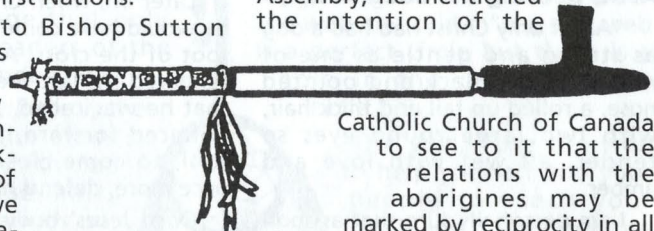
The Church of Canada wishes to re-examine its relations with the aborigines

Bishop Peter Sutton O.M.I., Bishop of Keewatin-Le Pas made an intervention during the Assembly of The Synod of Bishops for America, signalling that the Church of Canada is in the process of reexamining radically its relations with the First Nations.

According to Bishop Sutton many factors bring us to make this new analysis. It includes the acknowledgment of the fact that we have not preached the Gospel in its integrity. Even if our anterior efforts were generous, constructive and became source of grace, it did not always respect the culture and the aboriginal traditions in their integrity. "At times, our own efforts have been limited by our own weaknesses and personal sins", the Bishop admitted.

Archbishop of a Northern diocese, which extends from Ontario to Saskatchewan, Bishop Sutton says that the Church recognizes that the ways of life in North America are a source of sufferings and privation for the aborigines,

nothing that they are amongst the poorest of the Canadians. The Canadian Episcopate, underlined Bishop Sutton acknowledges that there are richness and values in the religious, ethnical and cultural traditions of the aborigines. In the Assembly, he mentioned the intention of the



Catholic Church of Canada to see to it that the relations with the aborigines may be marked by reciprocity in all the aspects of life, and that the dialogue with the aborigines be effective i.e. that it becomes a partnership between equals who correct the current injustices.

The Archbishop of Keewatin-Le Pas concluded his statement by reaffirming the will of the Church to look towards the future with a renewed and honest dedication to the aborigines of Canada. "Doing this, in union with the aborigines, we hope to encounter the living Jesus Christ." ■

Source: Sylvain Salvat C.C.B.

Pardon and Respect of life

"My name is Lucia Vetruse. I'm one of the novices who were raped by the Serbian soldiers. I'm writing to tell you about what happened to me and my sisters Tartina and Sandria.

Spare me, I beseech you, from providing the details. The whole thing was atrocious, so atrocious that it can't be spoken of if not to God, under Whose will I placed

myself when I took my vows and consecrated myself to Him. The tragedy is not only in the humiliation that was forced on me because I am woman, nor in the irreparable damage done to my way of life and vocation, but also in the difficulty I have in comprehending the event in the light of faith. I have no doubt that it is all part of the plan God has for me, and I still consider

which for me was already definitive, and in doing so they drew up a new one which I am still unable to decipher.

As an adolescent I wrote in my diary: "I own nothing, I belong to no one and no one belongs to me." Instead on a night that I'd like to forget, somebody took me and robbed me of myself, making me his.

When I came back to my senses it was down and my first thought went to Jesus in agony in the Olive Grove. A terrible battle was going on inside me, not understanding how God could allow me to be destroyed right there in those things which had become my reason for life, and at the same time I was asking myself where this would lead me. I got up, exhausted, to prepare myself and to help Sr. Josephine. I heard bells tolling; it was the near-by monastery. I crossed myself and mentally recited the hymn of the liturgy: "On Golgotha, Christ, the true paschal Lamb, paid the ransom for our sins, that we be saved..." So, Mother, what is my suffering compared to that of Jesus to Whom I promised a Thousand times to give my life? I said to Him, "May Your will be done now that I have nothing else but the certainty that You, oh Lord, are near me."

I am writing to you Mother, not to be consoled, but to ask you to help me give thanks to God for having united me to the thousands of fellow countrymen whose honour has been wounded, and to help me accept this unwanted pregnancy... My humiliation is added to that of the others and all I can do is offer it as atonement for the sins committed by the anonymous rapists and for the peace between the two ethnic groups, and accept the dishonour, offering it to God's mercy. Don't hold it against me if I ask you to share in

this seemingly absurd "grace." I had cried over the loss of my two brothers, assassinated by the same people who terrorize and attack our towns. I thought I had cried all my tears, that it couldn't be possible to suffer more than that or with such intensity.

Every day hundreds of people, hungry and trembling with cold, with desperation written on their faces, come knocking on the door of our convent. A few weeks ago an 18 year old girl said to me: "You're lucky because you chose to live in a place where evil doesn't enter," adding: "You don't know what dishonour is." After having reflected I understood that this was my people's sorrow, and I felt nearly ashamed for having remained outside of it.

Now I am one of them; one of the many anonymous women of my people, the body of which has been torn to pieces and the soul plundered. The Lord has made me penetrate the mystery of that shame, and more, He has given me, a nun, the privilege of understanding the diabolic force of evil... My story is their story, and my resignation, sustained by faith, will serve if not as an example, at least as comfort for their moral and emotional reactions...

It's all over Mother, but it is also just beginning. When you telephoned me, after saying words of comfort for which I will always be grateful, you asked me: "What will you do with the life that has been forced on you?" I felt your voice trembling when you asked me that question to which I could not reply immediately. Now I have made my decision: the baby is mine and I will keep it. I could give it up, but he or she has the right to receive its mother's love even if I had neither desired nor wanted it. ■

Letter to the Mother Superior of her Congregation.

The precious and life-giving Cross of Christ

How splendid the Cross of Christ! Unlike the tree of Eden, it is wholly beautiful to the eyes and senses of the heart. For it brings life, not death; light, not darkness; Paradise, not its loss. It is the wood on which the Lord, like a great warrior, was wounded in hands and feet and side, but healed thereby our wounds. A tree had destroyed us, a tree now brought us life.

Rightly then did the Apostle exclaim: "Far be it from me to boast of anything but the Cross of our Lord Jesus Christ, for it crucified me to the world and the world to me!" The supreme wisdom that flows out from the Cross has indeed shown the vanity and arrogance of worldly wisdom, and the goodness that blossoms from the Cross has overcome the world's malice and evil heart.

Images and foreshadowings of this tree have existed since the world began. Need I recall them to you? Noah with his sons and their wives and with animals of every kind escaped

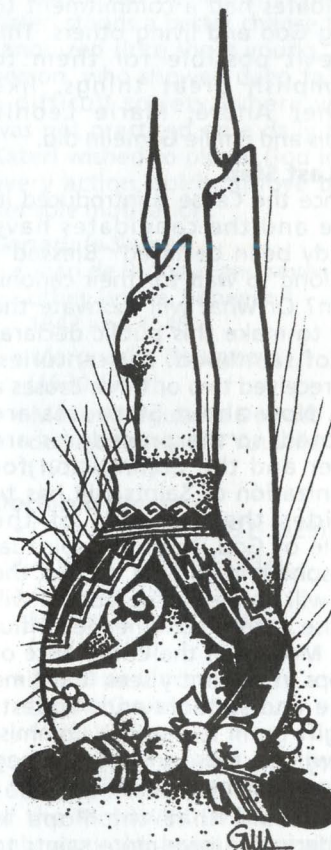
the flood's destruction on a few narrow planks. And was not Moses' rod an image of the Cross? It changed water into blood, devoured the illusory snakes of the magicians, divided the sea and then brought it together again to drown Israel's foes while saving the chosen ones of God. Aaron's staff, too, was such an image, putting forth foliage within a single day and proving the true priest. Abraham likewise foreshadowed the Cross when he bound his son and placed him on a pile of wood.

Death was slain on the Cross, and Adam was restored to life. Every apostle has boasted of the Cross, every martyr has been crowned with it, and every saint has been sanctified by it. By the Cross's power we put on Christ and put off our old selves. By the Cross's power we have been gathered into one Body and are someday to swell in heaven's mansions. ■

St Theodore

Joy? Joy? Joy?

EASTER!



*Here is the day!
With new Life, new Light.
With an empty tomb
Our Lord has risen.
We will rise too
He guarantees that.
A very Happy Easter
Joy and hope fill
your hearts!*

ALLELUIA!

The Saints among us in Canada

Out of the thousand candidates considered for Sainthood by the Vatican, thirty of them belong to Canada. Even Brazil, with thirteen times as many Catholics as in Canada, has fewer Catholics. In addition to the thirty Canadians, the Vatican has accepted as candidates for the sainthood, there are many other potential candidates whose cause is being documented, but has not yet been sent to Rome for consideration by Vatican officials. They include a former Governor-General and his wife, Georges and Pauline Vanier, as well as Catherine Doherty, a Russian baroness who founded a religious community in Ceumbermere, Ont., about two hours drive West of Ottawa.

Canada has more than the share of potential saints because of the piety of Quebecers. During the 19th century, Quebec and Iceland were perhaps the most religious Catholic Societies in the world.

Pope John Paul II may seem to be canonizing mostly religious, priests and nuns, since some of these causes have been waiting for a long time. Fifteen years ago the Vatican speeded up the process of making saints and if the actual Pope lives to the end of the century, he will have canonized more saints in 22 years than the Church has canonized in the previous four centuries.

The Roman procedures

The lives of the candidates for sainthood are being scrutinized to see whether they lived what the Catholic Church considers to be lives of heroic virtue. If they pass that test, the Church will give them the title of "Venerable". Before they can be beatified and given

the title "Blessed", there must be evidence of a miracle brought about through their intervention. To reach the final stage and be canonized as a saint there must be evidence of further miracles. The exception is martyrs, if they are deemed to have died for their faith, they can be canonized without miracles and without evidence of years of saintly living. Even though they are candidates for sainthood, they are not strangers to controversy and conflicts. Whatever their faults however, these candidates had a commitment to loving God and living others. This made it possible for them to accomplish great things, like Brother André, Marie Léonie Paradis and Emilie Gamelin did.

The Last Step

Once the Cause is introduced in Rome and the candidates have already been declared "Blessed", how long to wait for their canonization? Or what will motivate the Pope to make this public declaration of sainthood. For centuries, they received two or three causes a year. Now about 50 causes are accepted, so the procedures are longer and the Commission for Canonization of Saints still has to consider the demands of the people of God, the right spiritual atmosphere in an area, so that the saint will be well accepted and will exercise a strong and needed influence. Moreover if the Conference of Bishops in a country sees that time is ripe and suitable and requests this gift from Rome, the Commission will be more inclined to beg the Pope for the declaration.

It is said that the Pope is considering to give more saints to countries where there are less

saints. Moreover he is more inclined to choose saints among lay people, so that Christians will find more suitable role-models.

Finally it must be said that doctors in medicine will not easily give our testimonies confirming a cure transcending science and thus seeming miraculous. It must be added that those who feel very strongly that they have been cured miraculously fail to report to the proper authorities. It is also important that they can attribute this miracle to this one saint they pray in particular.

Thus it can be said that Blessed Kateri stands a better chance to be canonized since she is young, a lay person, who showed deep faith in a difficult society, where virtue was not practiced on a daily basis. Kateri wished to please God in her every action, spiritual love being her sole motivation.

Canada's Saints:

- Jean de Brébeuf and seven other Jesuits, between 1642 and 1649.
- Marguerite Bourgeoys (1620-1700)
- Marie Marguerite Dufrost de Lajemmerais d'Youville (1701-1771)

Declared Blessed

- Dina Bélanger (1897-1929)
- André Grasset (?-1792)
- François Xavier De Montmorency Laval (1623-1708)
- Marie de l'Incarnation (Marie Guyard Martin, 1599-1672)
- Kateri Tekakwitha (1656-1680). Sometimes called "the Lily of the Mohawks". When she was only years old, a smallpox epidemic killed her parents and her infant

brother, and left her severely scarred and with impaired eyesight.

After she became a Christian in 1677, she was persecuted by her own people because she refused to marry and refuses to work on Sundays. Eventually, she fled her home in Auriesville, N.Y., for the safety and freedom of the Jesuit Mission at Kahnawake, near Montreal. She spent her last three years in prayer and acts of self discipline intended to help her become more Christlike and help her convert her own people. She was beatified in 1980.



Kateri Tekakwitha

- Brother André (Alfred Bessette, 1845-1937)
- Marie Rose Durocher (Mélanie Eulalie Durocher, 1811-1849)
- Marie Léonie Paradis (1840-1912)
- Louis Zéphirin Moreau (1824-1901)
- Frédéric Jansoone Bollengier

The Saints among... (con't)

- Marie Catherine de Saint-Augustin (Longpré) (1632-1668)

Declared Venerable

- Vital Justin Gamelin (1829-1902)
- Alfred Pampelon (1867-1896)
- Mother Matie-Anne (Esther Sureau Grandin, 1809-1890)
- Emilie Tavernier Gamelin (1800-1851)
- Elisabeth Bergeron (1851-1936)

Servants of God

- Délia Tétteault (1865-1941)
- Marie-Clément Staub (1876-1936)
- Jérôme le Royer de la Dauversière (1597-1659)
- Antoine Kowalczyk (1866-1947)
- Ovide Charlebois (1862-1933)
- Jeanne Mance (1606-1673)
- Elisabeth Bruyère (1818-1876)
- Brother Théophane-Leo (Adolphe Chantillon, 1871-1929)
- Gérard Raymond (1912-1932)
- Mother Marie-Anne Marcelle Mallet (1805-1871)
- Aurélie Caouette (1803-1905)
- Rosalie Cadron Jette (1794-1864)

- Elisabeth Turgeon (1890-1981)
- Marie Fitzbach (Born 1806)

Other cases:

- Georges Vanier (1889-19670 and his wife Pauline (1899-1991)
- Eugène Prévost (1860-1946)
- Catherine Doherty (1896-1983)
- Victor Lelièvre (1876-1956)
- Vénérance Morin (Mother Bernard, 1832-1929)



Élisabeth Bruyère

The Vice Postulator, in the church of Saint Francis de Sales at the Abénaki Mission of Odanak P.Q. This mission was founded in 1680 by the Jesuits when the Abenakis were the strong allies of The French. This statue of Blessed Kateri was carved by an Abenaki artist and now stands in the church.



KATERI CENTRE NEWS

FAVORS registered at the Kateri Center from November 1, 1997 to February 12, 1998.

| | |
|----------------------------------|----|
| Alcoholic Problem Solved | 2 |
| Better Health | 10 |
| Business Problem | 1 |
| Cures | 7 |
| Employment Found or Kept | 10 |
| Financial Aid | 5 |
| Lodging | 3 |
| Peace in the Family | 1 |
| Properties Bought or Sold | 4 |
| Safe Pregnancies | 1 |
| Safe Trips | 3 |
| Successful Studies | 1 |
| Successful or Averted Operations | 8 |
| Temporal Favors | 9 |

Twenty-five Prayer Pledges or More

School Sisters of Notre Dame, Baltimore, MD, 33; A Sister of Mary Reparatrix, Montreal, QC, 50; Mrs. Irène Poll, Montreal, QC' 34.

Please blame El Nino

- * For the flood in Australia, blame El Nino!
- * For the forest fires in Indonesia, blame El Nino!
- * For the 6.2 earthquake, close to Beijing, China, blame El Nino!
- * For the Ice Storm in Montreal and in the Montérégie, blame El Nino!
- * For our delay in answering letters and thanking you for your offerings, blame El Nino!

Kahnawaké was left in darkness from Jan. 6 till the 21st. No heat in the Church, no lights in the Kateri Center. Only a generator in the K

of C Hall helped to provide shelter and hot meals to whoever wanted to stay warm. A real disaster in the town!

On Sunday Jan. 10, Jan 17, Mass was celebrated by Father Cyr in the same hall of the Knights. A very special Mass!

Now service is restored at the Church and at the Kateri Center. Kateri's cause was not frozen in the ice. It is more alive than ever. Let us pray together for her canonization soon.

Kateri's Feastday

This year again, it will be celebrated on the Sunday closest to April 17, that is Sunday, April 19. We expect as usual many friends of Kateri at the Shrine. Rev. Gustave Désourdy has been invited to preside the celebration. The Kahnawaké Mixed Choir, with a long famous history, will be singing in Mohawk.

Alter the Mass the K of C are inviting all the guests at a special luncheon, in the Kateri Hall.

But we must first prepare Kateri's Feastday.

- * Make the Novena at home or in the Shrine.
- * Send your special intentions to the Kateri Center.
- * Pay a visit to Kateri's tomb. Who knows if next year she will not be proclaimed a saint.
- * Send an offering to the Center to help repair the damages caused by the Ice Storm. ■

Testimonies of favors obtained

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

Enclosed please find a cheque for fifty dollars as pledged in helping me fight and cure my cancer. Blessed Kateri, please assist me in getting my health back to normal.

(Mississauga, ONT)

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

Enclosed please find a cheque for a hundred dollars in fulfillment of favors received through Kateri's intercession. These include health, business and financial aid. She has been a big help.

(biddeford, MRE)

✿ **Kateri's smile upon you, Mrs. I.L.!**

You may find this strange, but one night I was at bingo and I was waiting for one number for the cover all. I had Kateri's touch relic on the table in front of me, so I picked it up and said to myself, Kateri if you help me win this I will send a big prize to you. The next number called was mine. So here is a money order for one hundred dollars. It's Kateri's prize from me. Thank's Kateri.

(Dorchester, MA)

✿ **Kateri's smile upon you, Mr. and Mrs. G.O'S!**

Over eight years ago, after my second emergency operation for complete bladder stoppage, we were solemnly warned by my cancer specialist that my prostate cancer had spread to other parts of my body and I would die from three to seven years at the most. He has tested me at least once every six months. As you know, we place the problem in the hands of Blessed Kateri and resign ourselves to a few years of happiness. Yesterday, my cancer doctor told me that I've done amazingly well and I was in good physical health with no sign of cancer. Come back, he said, in one year. I said "that quite a change from eight years ago," and he smiled. We are enclosing a cheque for five hundred and twenty-five dollars in thanksgiving to Blessed Kateri, included is stipens for five masses.

(Brantford, ONT)

✿ **Kateri's smile upon you, Mr. and Mrs. T.Y.!**

Enclosed please find a cheque for one hundred and five dollars. Please use five dollars to enroll our family in the Kateri Guild for one year. The hundred dollars is a donation from our family to help the cause of Kateri, sent in thanksgiving for a favor we received after praying for the intercession of St Anthony and of Blessed Kateri. Together, St Anthony and Blessed Kateri found precious family photos that we lost in the mail. We believe that St Anthony led us to your bulletin and to the cause of Kateri's canonization. He did not find the photos without her intercession being joined with his! Did you know the Lily of the Mohawks went to heaven the same year that the Lily became a symbol associated with St Anthony of Padua; 1680! We firmly believe that dear St Anthony wants the speedy canonization of Blessed Kateri! Our family has pledged to make the daily prayers for Kateri's canonization...

(Leduc, ALTA)

✿ **"Kateri's smile upon you, Miss J.O'N.!**

I cannot let this year end before thanking Kateri for all her help and prayers: For successful recovery from illness for my father, my nephew and a close elderly family friend. For help in making the right decision regarding early retirement after a job layoff. For the little and big

family and daily problems that arise and seem at times impossible to settle. Kateri is always there when I need help or prayers or both. Enclosed is a donation of twenty dollars, five of which is for the Kateri magazine.

(Randolph, MA)

✿ **Kateri's smile upon you, Mr J.K.!**

I promised little Kateri sixty dollars for a favor granted, a cure of a growth on both my eyelids...

(Lanigan, SK)

✿ **Kateri's smile upon you, Mrs. A.B.!**

Here is a cheque for twenty dollars. Blessed Kateri has been so good to us and I pray to her daily. I want to thank her for the good full-time job for myself and helping my husband start to receive treatment for his alcoholism. I know she is always with us. Thank you Kateri for smiling on us!

(w. Seneca, NY)

✿ **Kateri's smile upon you, Mrs. D.Z.!**

I am sending this ten dollars in thanksgiving to Kateri's Cause. My daughter was not living at home with her three boys because her husband and her could not get along. I prayed so very much to Kateri to help them to get back together and now they are...

(Hanover, ONT)

✿ **Kateri's smile upon you, Mrs. D.R.!**

I'm sending a cheque to Kateri for helping my daughter through her operation. I have two special intentions I would like her to help me with. Please use this donation in helping the Cause of Kateri.

(Baltimore, MD)

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

Enclosed is a cheque, which I promised, to further the Cause of Blessed Kateri, in thanksgiving for favours received. I asked Kateri to help my daughter pass a very important and difficult exam as well as help another daughter in getting her baby back. Blessed Kateri has come through in both cases and I thank her for that. I have had so many beautiful favours granted through Blessed Kateri and I continue to pray every day and ask for her intercession for all my children and grand-children. Thank your Blessed Kateri for being there for me when I need you.

(Hamilton, ONT)

✿ **Kateri's smile upon you, Miss J.A.!**

Thanks to Kateri for her intercession for my employment. Kateri's help has gotten me and my family through several trials. I am now praying for direction and healing of a continuing health problem. I promised Kateri a donation. Enclosed is the first part of my donation.

(St. Marys, PA)

✿ **Kateri's smile upon you, Mrs. A.P.!**

I was very worried with my husband who was losing much weight and strength, and refusing to go and see a doctor. Then I turned around to Kateri. A few hours later, my husband himself was calling an ambulance. Then I started to have my own troubles. How could I spend so many hours a day at the hospital and at the same time get my sleep back at home? Again Kateri came to my rescue and solved my problems. I'm so grateful to her and I recommend her to everybody.

(Montréal, QC)

Little Sister who has aged wants to know...



Catherine (Kateri) Lahaie

Born on November 11, 1996

Parents: Manon Lépine and Denis Lahaie

Grandmother: Carmen Lahaie, Saint Sulpice, P.Q.

*...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 28,904 pledges have come in
after ten years' effort.*

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 _____

*Oil painting of Blessed Kateri,
created by*

*Daniel Guidi, now living in
Saint-Benoit, Mirabel.*

*He donated the painting
to Kateri's Shrine in the
Fall of 1997. His home
is a real museum.*

Many thanks, Daniel.



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 (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 - *Kaatanoron 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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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.