Good Friday service at the St. Ignatius Mission Montana: A study in culture change

Charles Eugene Hoyt

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THE GOOD FRIDAY SERVICE AT THE
ST. IGNATIUS MISSION, MONTANA:
A STUDY IN CULTURE CHANGE

by

O. EUGENE HOYT

B.A., MONTANA STATE UNIVERSITY, 1952

Presented in partial fulfillment
of the requirements for the degree of
Master of Arts

MONTANA STATE UNIVERSITY
1952
This thesis has been approved by the Board of Examiners in partial fulfillment of the requirement for the degree of Master of Arts.

Chairman of the Board of Examiners

Dean of the Graduate School

Date Dec 19, 1957
PREFACE

The first known study of the Good Friday Service at the St. Ignatius Mission was begun in March, 1952, by Jerry Michael Murphy, and me, as students of anthropology at Montana State University and was submitted as a term report to the Department of Sociology and Anthropology at Montana State University. It was entitled, "The Unusual Good Friday Service at the St. Ignatius Mission, St. Ignatius, Montana." It was soon obvious that here was material for a thesis, and with Mr. Murphy's permission to use the data already gathered, I began working toward developing it still further.

The report by Mr. Murphy and me was primarily a description of the actual service as it was given in the Spring of 1952. Little attempt was made at this time to analyze or interpret the data.

I am deeply indebted to Mr. Murphy, especially for allowing me to draw on the material we gathered together. I also wish to give credit to the following people for their aid in the accumulation of data and the extra phases of the paper which could not have been accomplished without them:

Professor Carling Malouf for his suggestion of the topic and advice; Miss Helen Lenhart for the photography;
Professor Vernon Hess for the recordings for the University Museum; Miss Leona Pacincani for her stenographic work; Reverend Joseph Balfe, S. J., Superior at the St. Ignatius Mission, for his cooperation in allowing the photographing and recording of the service, as well as miscellaneous information, historical material and reference suggestions; Reverend A. E. Green, S. J., for his assistance in the factual service material needed; Reverend L. J. Taelman, S. J., for his help in historical background and for the Salish words used during the service; Mother Cecilia of Villa Ursula, for reference material and the songs of the service; and to the many others who were contacted, helped verify points, and identify people in pictures.

It was possible to get the identity, town, and/or tribal affiliation of many of the Indians who are in the pictures throughout this work. This information can be found in the appendix.
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INTRODUCTION

This thesis is a presentation, description, and study of the Good Friday Service at the Indian Mission, St. Ignatius, Montana. The mission is a Catholic institution, established by the Society of Jesus, or Jesuits, as their contribution to the religious life of the Indians in Western Montana.

There are some unique features in this Good Friday Service that, from the point of view of a social scientist, demanded study. The further the study advanced the more it could be seen how the service was changing through the years, still leaving, however, some tangible parts and influences. It will be the purpose of this study to determine the possible origin of the unique aspects of the service, to study its present role in the life of Indian and white at St. Ignatius, and to determine, if possible, its future trends.

The service is a combination and contrast of Indian and white influences with reference to the past especially. It was readily recognized that the white influence is rapidly surpassing that of the Indians in their efforts to retain the portion of their previous culture which is this particular service.
The Good Friday Service at St. Ignatius is unusual in that the actual ritual involved, that is more than that of the usual service on this day in most Catholic churches, was introduced by the Jesuits themselves. The Indians then incorporated it into their culture, and long after it stopped being a part of the Catholic, as such, it was retained by the Indians. Now, due to acculturation, it is vanishing, and before too long it can be assumed that the service at St. Ignatius will be the same as in all other Catholic churches throughout the country and the world. This will be discussed in later chapters, but first the emphasis will be on the history and record of the service as it was given Friday, April 11, 1952.

Besides the written report of the research and the service, the entire service was recorded, and these recordings are now in the University Museum. There is also a short tape recording at the Museum giving a synopsis of the service and examples of the singing, emphasizing the contrast between the Indian and non-Indian in song. The pictures are meant to give still another view of the service, making the approach to the topic threefold.

The past, present, and future trends of the Good Friday Service at the mission is the main subject of the study. If the problem is stated as a question it would read: To what extent has the participation and influence of the Indians in the Good Friday service at the St. Ignatius mission changed since its origin, or as close to
its origin as can be found from reliable data, and what are the trends for the future? The major emphasis shall be a presentation of the current Good Friday Service including contrasts with its past and possible future patterns. The study will be limited to the description and analysis of this particular service, with emphasis on the role of the Indians in it.

There are two assumptions. It is assumed that through acculturation the old patterns, values, and attitudes of the Indians who participate in this Good Friday Service have changed and are changing. It is also assumed that an all around acculturation of these peoples will include their religious activities until any contributions they have made previously will continue to diminish in future years. It might be added that one can also assume that the attitude of the whites, and especially the priests, will also change.

This study is important if it is assumed that the contributions of the Indians are studied now while they are still practiced not after they disappear. Many facts can be collected and studied now concerning these contributions, due to the wealth of primary source material, that is readily available which may not be the case in the near future.

The data shall be presented historically so that the report revolves about the service as it was given in the Spring of 1952. By showing comparisons with its past,
and by applying the interviews and the questionnaires the conclusions will be reached proving the statement of the problem. The study will indicate that the Indians are becoming more apathetic toward their unique participation in religious services as compared to their forefathers. This indifference is bound to influence the type of service which is to follow. The study should reveal the active, unusual, participation of a small group in an otherwise standard service, and how factors have influenced the people so that this type of participation is no longer of any great importance to them, or at least shall not be in the next ten or twenty years.

It seems inevitable, in the light of its history, that this service shall keep changing until there are no longer any Salish influences, as through acculturation the past of the Indians loses its marks as does any past. This study, therefore, is concerned primarily with as close a connection and comparison with the past of the service as possible. This is the reason for the emphasis on descriptive material.

There is no doubt that this paper is primarily descriptive. It was intended to be so, as the study is meant to revolve about culture change—comparisons of the past of this service with its present and probable future. The theoretical "why" is secondary to the writer, as to what has been, what is now, and what probably shall be on Good Friday evening at the St. Ignatius mission. The
reasons for its change seem obvious, consequently the presentation and comparisons involved in the work are stressed, for in them lies the real contribution. Yet, obvious as the reasons for the change in the service might be, they shall not be overlooked for the most complete coverage of the topic.
PAST
CHAPTER I

A SHORT HISTORY OF THE MISSION

This history of the mission is included for a special reason. The historical writings on the subject of the founding of the mission at St. Ignatius show that the Indians here came to the Christians instead of the usual coming of Christianity to the Indians. The founding of a mission was greatly due to their efforts and initial contacts with the Jesuits. Sometime after the founding of the mission the Good Friday Service, as is seen today, was presented to the Indians and became a part of their regular religious services.

Between the years 1612 and 1620 a small band of Iroquois, who had previously been contacted by a Catholic priest (Father Isaac Jogues) came into the Flathead nation and through friendship and intermarriage soon became integrated with them. The leader of the band was Ignace La Mousse, better known as Old Ignace, and before too long he had acquired a great influence over these people. He often spoke of the Catholic religion, its preachings, prayers, rites, etc., and the advantage of having the Black Robes, or Catholic missionaries, among them.¹

Old Ignace also taught the Flathead people some of the principles and precepts of Christianity and such things as the sign of the Cross, the Lord's Prayer, baptism, and marking the graves of the dead with a cross. Sunday became a holy day with them and to announce it they raised on a pole something resembling a flag and called it S'ohazeus. Sunday became known to them by this name, and they still sometimes designate it this way.¹

The desire arose to have some of the Christians in their midst. Upon the suggestion of Old Ignace the council adopted a plan to obtain them, and four braves volunteered to go and search for the missionaries. Two of this party of four were Nez Perces. Evidently having no specific idea where to look they kept on traveling until they reached St. Louis.

The party reached St. Louis during the fall of 1831, and shortly after, two of the men died there. There was no one at St. Louis who understood the Salish language, but despite this handicap the two remaining members of the party managed to state their case and began their journey homeward. Later on it was discovered that they never reached Flathead country.²

¹Ibid., p. 8.
²Ibid.
After four years and no word from the messengers the Flathead undertook to send a new expedition. Old Ignace himself and his two sons left in 1835 and after receiving word from the Jesuits that a Black Robe would be sent as soon as possible returned to their home. After eighteen months of waiting a third party composed of three Flathead and one Nez Perce under the leadership of Old Ignace set out again for St. Louis. This party was killed while passing through Siouxian country, and when the Flathead heard of this they sent a fourth expedition of two Iroquois in 1839 who finally convinced the Jesuits of the necessity of having a priest in the Flathead country. After clearance through Rome Father Peter De Smet left in 1840 for the Flathead country.1

Palladino's account of the contact between the Christians and the Flathead Indians gives little credit to the earlier contact by the Protestants. The Protestant side of the picture was well covered by Forbis,2 who wrote on the controversy that the Catholics did not respond to the first Flathead delegation although the Protestants were very enthusiastic that the Indians in this area

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wanted to hear of Christianity, and sent out several missionary expeditions in response to the Flathead call. However, this was not the first time the Protestants and Flatheads had met. Governor George Simpson wrote on April 8, 1824 that he

... Had a long interview with eight Chiefs belonging to the Flat Head Coutenais Spokan and other tribes who assembled here for the purpose of seeing me. ... The Spokan and Flat Head Chiefs put a son each under my care to be Educated at the Missionary Society School Red River and all the Chiefs joined in a most earnest request that a Missionary or religious instructor be placed among them. ...

More than likely, it was not a Flathead boy who was taken to Red River; he was probably a Kootenai. However, the point is that Red River was a Protestant mission, not Jesuit, so that at least close neighbors of the Flathead learned about Protestantism early. Facts such as these and the writings of Marcus Whitman show that the Flathead were already acquainted with Protestantism before the arrival of the Protestant missionaries.

Whitman and a party of Protestants went west after the first visit of the Flathead delegation. Forbis writes that, "There was no indication of the part of the Indians that only Catholics were desired." Palladino evidently did not take this view and believed the Flathead would

1Ibid.
2Ibid., p. 51.
accept only the Catholic faith. In Palladino's account of the arrival of the Whitman party he states that the Indians were greatly disappointed when they found that the supposed Black Robes who had called them into a meeting and introduced themselves as missionaries who had come to preach and establish missions—married, had no black gowns, no cross, etc., but were greatly like a trading party that had come just before them. According to this writing neither the chief of the Flathead nor his band would have any more to do with them.

Needless to say, Whitman's account of the same was a great contrast to Palladino's. Whitman wrote in his Journal on June 16, 1836 that upon having a talk with the chiefs of the Flathead and Nez Perce tribes he found them very happy to see him and very desirous to be taught. The chief of the Flathead (Insula) told them that he had been told some things about Christianity, but did not practice them. He was anxious, however, to do so if a teacher of the faith would come among them. Also he promised that his people would do the same.

Whitman wrote what he saw and heard on the spot while Palladino wrote his account after talking to De Smet, who received his information from the Indians four years after Whitman had talked to them. Another very good explanation which Forbis elaborated upon can clarify this situation quite satisfactorily:
In su la, the Little Chief mentioned in both accounts, was notably diplomatic in his relationships with whites. Given the opportunity, he never failed to humor his conversant, and this flattery went so far as to include harmful lies, designed to please his friends. In su la surely not have allowed such a juicy opportunity of telling Father De Smet his "true" feelings towards the white missionaries who had come before, especially when there was no anticipation of a harmful result. He told Father De Smet what he calculated would please him most.

Whitman left the Flathead to go east and encourage the Presbyterian Church to send a missionary for these people. The Indians expressed to him their hope that a missionary would come soon and live among them. However, evidently Whitman's request went unanswered, and there was no response from either the Protestants or the Catholics—probably for the same reason, that at this time they were too weak in numbers to be able to respond.

The point should be emphasized that Whitman was not rejected by the Flathead as a fraudulent priest, but rather decided to establish his mission further west where he felt he could reach larger numbers of Indians.¹

¹Ibid., p. 53.

²This controversy between the Protestants and Catholics is included for a more complete coverage of the early religious background of the Indians in this area. Except for fate the present St. Ignatius area could very well have been developed by Protestants rather than Catholics. It is interesting to speculate what Good Friday evening here would be like if the Protestants had stayed and what the many differences would be.
The first missionary to live with the Flathead was Father Pierre-Jean (Peter) De Smet. Father De Smet saw the last delegation of Flathead pass through his mission at Council Bluffs, Iowa, in 1839, and in answer to his appeal the Bishop sent him to the Flathead in 1840. It was the next year (1841) that Father De Smet founded the mission at St. Mary's in Stevensville, Montana. Later, in 1844, a St. Ignatius Mission was established by Father Peter De Smet and Father Adrian Hoecken on the bank of the Pend d'Oreille River across from the present town of Cusick, Washington. Experience eventually proved the site to be unfavorable. It was not centrally located enough to reach the different tribes with any degree of convenience, so the mission was transferred to its present location on September 24, 1854, the date when Father Hoecken arrived at "Snielemen," at St. Ignatius was called by the Upper Pend d'Oreilles. Another probable reason for the transferring of the mission was that St. Mary's Mission had been abandoned in 1850, leaving no organized Catholic group in this area.

The actual site of St. Ignatius having been selected work was started on the log cabin still standing today across the road from Holy Family hospital. Mass was at first said in the open air, in the presence of large numbers of Lower and Upper Pend d'Oreilles or Kalispells. Within a few weeks several structures were erected, a fair-sized chapel, another log cabin, a
The first building of the St. Ignatius Mission, built in 1854.
Side view of the first building at the mission.
blacksmith shop, and a carpenter shop. Meanwhile tipis were springing up all around this area at this time. By Easter of 1855, over a thousand Indians of different tribes had gathered to make their home at the new mission or in its immediate vicinity.

In the summer of 1855 an Indian council was held at Bell Gate, a few miles below the present site of Missoula, and a famous treaty was made here between the United States, represented by Governor Isaac J. Stevens, and Victor, the chief of the Flatheads, as well as the chiefs of the Pend d'Oreilles and Kootenais. By virtue of this treaty the original Flathead reservation was carved out and set apart for the exclusive occupancy of these Indians, designated in the contract as "The Confederated Tribes of Flatheads, Pend d'Oreilles and Kootenais."

Once begun, the physical plant of the mission developed rapidly. In October, 1864, a boarding school was formally opened with four Sisters of Providence, from Montreal, Canada, in charge. By this date a flour mill and whip saw were constructed, the flour mill still running today as a serviceable plant. A new church was also built with the entire structure, frame roof, and all being held

\[1\] Jung, op. cit., p. 1.

\[2\] Ibid., p. 2.
together with wooden pins.\textsuperscript{1} In this church was a life-sized crucifix carved by Father Ravalli. It was not much later that St. Ignatius reached its fullest development (between 1890 and 1896) with three religious communities fully at work: The Fathers of the Society of Jesus, the Sisters of Providence, and the Ursuline nuns. The latter have since taken over a school for boys.

Several fires destroyed much of the work of these three groups, demolishing some of their buildings. In 1891 a brick church was built which now serves the residents and Indians of St. Ignatius. A new boarding school called Villa Ursula, was also established, and the Holy Family hospital was added, each becoming an integral part of the mission.\textsuperscript{2}

\textsuperscript{1}This undoubtedly was the same church mentioned by Father Taelman in an interview October 4, 1952. This church had decorations and carvings done by the Brothers which have since been taken down. The belfry was taken off, and the church remodeled into the hospital. The interior is simply the logs covered over with more modern materials, the walls being over a foot thick due to this.

\textsuperscript{2}Jung, op. cit., p. 2.
CHAPTER II

A HISTORY OF THE SERVICE TO THE PRESENT

It has been impossible to establish a definite date as to when the particular type of Good Friday Service as given at St. Ignatius began and who the founder of the ceremony was. However, through correspondence with Father L.J. Taelman in April of 1952, and through a personal interview in October, it was possible to establish a general idea of this service's past. Father Joseph Balfe and Father A. L. Green of the mission, and several others in the area who have been at the mission for a long time, were interviewed also. They were unable to give much information on the history of the service. However, they were able to authenticate the theory that this service began through the efforts of the priests and not the Indians. The main reference for historical material concerning the service has been Father Taelman, who is not only the oldest informant in this particular case, but also the best informed authority on its history.

Father Taelman first came to the St. Ignatius mission in June, 1890, and became a residing member of
the community in June, 1893. At the present time he is again at the mission having left in June, 1940 and just returning this year.

In a questionnaire sent Father Taelman was the question, "What is the approximate date the Good Friday service began as it is now presented, and who began it?" To this he replied, "I do not know the approximate date. It antedates my first coming to the mission. Earlier missionaries who came from Italy introduced it. I cannot specify the exact names." Later on in the same questionnaire Father Taelman told that the Fathers began this special service, not the Indians. This only helped verify that which Father Green and Father Balfe had said previously. He also said that this service was a religious

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1Reference is made in the Western Edition of The Register, April 13, 1952, that the figure of Christ on the Cross which has movable arms was made by Father Ravalli who came to the mission in 1854. Another reference to a figure of Christ made by Father Ravalli is found in St. Ignatius Mission Historical Guidebook, p. 4, but no mention is made as to how much earlier this statue had been used previously.

If the story can be authenticated, however, it might be the basis for a theory that this figure was in a ceremony, close to 100 years ago, that was similar to the one this year. In this case, Father Ravalli would undoubtedly be the founder of this ceremony at St. Ignatius, and the initial date of its presentation could be much more accurate.

Since we know of no other service at St. Ignatius where a figure of Christ with movable arms is used, it seems safe to deduce that this one was made especially for this purpose.

Father Joseph Balfe of the mission gave the information that previously the figure of Christ which was taken from the Cross and carried to a side room in this year's service, was used rather than the substitute on the bier which is now carried in the procession. Due to the wear and tear the original received, it was necessary to substitute a solid horizontal statue for the procession.
ceremony practiced somewhere in Northern Italy, and introduced among the Flathead Indians at the mission. In his words, "It proved most successful and devotional. For some twenty years, I took charge of the complete ceremony. By actual count, many times over one thousand people, Indians and Whites, from inside and outside the reservation, attended."

As to the question of whether or not this Good Friday service is done any other place in the United States or the world, Father Taelman said he knew of no other place where this ceremony is carried out in its complete details. He did say, however, that a service passed on to the Coeur d'Alenes later and is observed annually, although it contains only a portion of that observed at St. Ignatius.

It is obvious that the service is very old and has been given many times. The older Indians seem to know the service well, for in observing them during the ceremony, they recited from memory the congregation's part of the service, as well as the songs they sang following the Stations of the Cross.

It might be best at this time to present Father Taelman's information concerning the figure of Christ carried in the procession that is mentioned in the footnote on the preceding page. The original figure, with

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1 Previously the same figure taken down from the cross was used in the procession, but now two separate figures are used.
movable arms, was not in very good condition so it was replaced with the present one for the procession. Father Taelman said that as far as he could remember both of these figures were at the mission when he was stationed there from 1893 to 1895.

It was not possible to determine exactly how many people attend the service yearly, but one year a Brother Wilhelm of the mission counted the people that took part in the procession, which was over a thousand. To Father Taelman's recollection it was practically the whole tribe who came at least that year. According to Father Taelman all the Indians tried to come, since it was an old custom for them to spend all of Holy Week at the mission. Tipis were erected and arrangements were made before hand to take care of the saddle horses; at this time the Indians came primarily on horseback. Those that came for the services usually were at the mission by Wednesday and remained until after Monday or Tuesday since this was an annual meeting.

The Indians also made other regular meetings of this type at Christmas, Ash Wednesday, St. Ignatius Day, and All Souls Day. This custom is still kept today to some extent. However, since there are now churches at Ronan, Polson, Dixon, Arlee, Charlo, and Hot Springs, these services and the number that attend have been considerably limited. The Indians still consider the church at St. Ignatius the mother church, however, and at times
still come in considerable large numbers to attend these special services. Today the one special service that the Indians do not come for any more, particularly, is St. Ignatius Day. Up until the opening of the reservation this was the great annual feast of the Indians, and the day the schools closed. The schools were independent of the state at this time and never closed until the 31st of July. One reason for this being such a large gathering could have been that the bishop came then for Confirmation; the combination of these factors probably being the reason for this being such a large celebration previously.

The Indians have a very special concern about their dead. Probably this devotion accounts for such large turnouts on those days such as All Souls Day and Good Friday. According to Father Taelman these are times especially spent thinking of death and the dead. Their large attendance on Ash Wednesday might be attributed to the fact that the Indians liked to have the holy ashes imprinted on their foreheads.

The Indians participate as a group in all of these special services except Ash Wednesday and they shall probably continue to do so as long as the half a dozen leaders who lead the singing still attend the services. They have very special services on All Souls Day.¹

¹On this day the Indians have a procession from the church to their graveyard which is approximately three miles. At one time they walked this distance, singing along the way, but today trucks are furnished to carry the choirs.
The leaders in the procession on Good Friday, that is those who carry the bier, are chosen by their tribesman and are always leaders of the tribes in general. Previously these leaders wore sashes which gave them more dignity and commanded the respect of the rest of the people. They have not worn them recently, however. The Indians felt it a great point of honor to wear the sashes. Years ago everyone had a colored sash but the highest honors went to those carrying the bier. This honor was a lifetime position and new men carried the bier only on being appointed at the death of one of the former bearers.

Father Taelman believes that the Good Friday service, as held at St. Ignatius mission, was also at one time done at St. Mary's. Indeed, he believes that the real custom started down there. The theory seems quite feasible as it has already been stated that the custom came from Italy, and several Italian fathers were given assignments to both of these missions. It is interesting to note that the old timers have no lore about it at St. Mary's though, according to Professor Malouf.

The Stations of the Cross and the sermon are always done inside. The procession is inside only if it is raining. There is always a procession regardless; however, it used to be much larger than it is now.

At one time there were three choirs that participated in the service and the procession instead of the two as was the case this year. They were the children's
choir, a young women's choir, and the Indian choir. One of the annual songs of the procession, sung by the Indians, is "The Song for the Dead" or "Let Us Follow Our Lord Jesus Christ." This song is still sung at Indian funerals and on All Souls Day.

One of the most unusual and interesting aspects of the service is the evergreen trees which traditionally surround the altar. It is known that trees often have a definite religious significance in religion, even among the more primitive forms. For example, as Weiseli said in his essay, "Another bit of Indian lore demonstrates the powerful medicine of the pine." However, these are usually single pines referred to, not a group of them. Furthermore, they are nearly always special trees, not just any trees. It seems a possibility that the Indians had encouraged the placing of these trees inside the altar rail as a contribution of their's to the service. However, after asking several people about this and receiving the same reply, it seems this was not the case. Father Joseph Balfe said it was very difficult to say why the evergreens are used, whether it was simply for decoration, to make a setting for the crucifix, or what, he does not know. Today as far as he knows they are


used merely out of tradition. Father Taelman, on the other hand, said that since Christ died on Mount Calvary the trees give the altar more an appearance of a mountain, making the service seem more realistic, and if they had only the cross it would not represent Calvary as well as with the trees. Ellen Big Sam reiterated during an interview that she believes that the trees are used for the same reason as given by Father Taelman. Whether he had instructed her on this belief is difficult to determine now. However, she had been told previously that Christ was crucified in the mountains so that was why the trees were used, not because of any Indian influence. As she put it, "It seemed more like Christ was there due to the trees."*

During the interviewing Father Taelman recited a legend that began while he was at the mission which might be a good example of the teaching that was given the Indians at this time. Upon hearing this legend, Professor Malouf of the Montana State University anthropology department, believed that it could have been the result of the preachings of the fathers, possibly over a period of one or two years on the particular point of paying one's debts. The idea seems quite possible and likely. This legend is included as Father Taelman told it for the express purpose of showing its relation with the Good Friday service of that year. According to Father Taelman

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*Ellen Big Sam in an interview, July 12, 1952.
this legend is known as the "Vision of Teheminten" and it is written exactly as he dictated it.

One year Father George Lamont was sick. I was president of Gonzaga at the time. One white family was here at the time, the storekeeper, until 1908. Ronan had some white people before the opening of the reservation. I was superior here from 1905 to 1909. On Friday night all the Indians came for the ceremony. There were 300 Indian children at the schools. For sixteen years I was in charge of the procession even while I was at Spokane.

In 1910 an Indian died and was to be buried the following day. Teheminten (Hammer), who lived on Crow Creek had to go two miles to the wake. This was in February. At about six he started out. As he walked along the road, he passed by a house to the right where three years previously an Indian had died named Gabriel Nata. As he went by, he heard a voice, "Teheminten, Teheminten." He stopped and turned to the house and asked, "Who are you?" He went to the house and opened the gate. He knocked on the door but the door was locked. He looked through the window but didn't see anybody. In the act of turning from the house something touched him on the forehead. There appeared before him Gabriel Nata. Teheminten fell on his knees in the snow and said his name. It said, "I am Gabriel Nata."
"But you died three years ago."
"And ever since I am wandering about here. I suffer and I burn. When I died I had three debts I did not pay. I owed for a horse, for a plow, and I borrowed some money from a Sioux Indian. Have pity on me. Have pity on me."
"I am a poor man. I cannot pay your debts. I'll tell your relations:"
"Have pity on me. Have pity on me."

When the vision disappeared Teheminten was still kneeling on the snow. He got up and proceeded on his way. He was not going to tell about the apparition to anyone but Father George. Easter Week he would tell the vision. Some Indians saw him on his way and noticed he was shaky. He was not drunk; he was sixty years old and had not drunk since he was twenty-five. He attended the wake and funeral but didn't tell anyone of the vision.

Holy Week Teheminten left Crow Creek on Wednesday and came to the mission. He came to
see George Lamont and told him the story of the vision. I arrived from Spokane on Wednesday evening. Our first real talk was after services on Holy Thursday. Teheminten came and told me the story and repeated to me in Indian everything the Indian had told him. On Thursday evening I had the services, the sermon, hymns, and so forth. After I finished, waiting for me in the parlor were a dozen or a dozen and a half Indians for a visit. We talked over the past. They hadn't heard the story of Teheminten. I related it to them, and it became the talk of the camp during Holy Week.

After dinner Sunday the doorbell rang. An Indian was there. "I want to see George. We have settled the debt for Gabriel Nata for the horse and plow but can't settle the debt with the Sioux Indian." Father George said, "Go to the camp and find the oldest and poorest Indian woman you can and give her the $5.00 you have, and God will be glad.

At three in the afternoon, I heard someone crying, "I'm an old woman and I have debts I cannot pay." Later this same old woman wanted to see George. "I want to go to confession and receive Holy Communion."

"But you just went to confession yesterday."

"I received $5.00 and I want to receive Holy Communion and pray for the soul of Gabriel Nata."

Many of the Indians tried to figure out how to pay their debts. They didn't want to have the same fate as Gabriel. The story is still told today. It is known as the "Vision of Teheminten."

Father Joseph Balle had in his possession a written account of the Good Friday celebration of 1946. In it can be found a fairly good comparison to the service of 1952 and is included in its entirety for this reason.

Good Friday Celebration at St. Ignatius Mission 1946

The morning services were as usual, not withstanding unfavorable weather. The attendance was good. Indians and whites assembled from all parts of the Reservation. For many years it has been a custom to have a procession on Good Friday. Before the procession appropriate services are held in the church.
The church is decorated as follows: Many trees are placed in the sanctuary, from the sides leading up the steps of the main altar, giving it the appearance of a hill. The figure of Christ on the Cross (the work of Fr. Anthony Ravalli, S. J.) hangs before the main altar.

First there is a sermon on the Passion, in English, then a sermon in the Indian language. Father Sullivan preached in Indian, in Salish (Kalispell). The Stations of the Cross were then made, with the prayers in both English and Indian. The church is filled with a great many standing around the aisles, and at the doors.

After the Stations comes one of the most impressive parts of the ceremonies. The statue representing the body of our Crucified Lord is reverently taken down from the Cross by the Brother and one of the Fathers. This never fails to greatly impress all even the many non-Catholic present. The instruments of torture, crown, nails, etc., are placed on three trays and given to three small girls to carry in the procession. The body of Our Lord is carried by six stalwart Indians in the procession.

The congregation is divided into groups, the altar boys, some 30 in all; the Indian women's choir, the Indian men's choir, the general congregation, then the Sisters and the children. Then the little girls carrying the nails, etc. As soon as the procession leaves the church the Indian women start their hymns taught them by the pioneer Missionaries. Bonfires, some fifty or more, have been placed along the route of the procession. The people walk between the double row of fires, alternate groups singing the appropriate hymns for Passion Week. The Ursuline Sisters who have been teaching the Indian children at the mission for more than fifty years have trained many of the present singers. The school choir sang appropriate hymns in Latin and English during the procession. The Indian choir, some fifty men and women, sang some hymns composed by the old missionaries one hundred years ago. Naturally some changes have been introduced in regard to the words and music of the original. The Kalispell language is not yet a dead language.

On the return of the people to the church, the blessing with the Relic of the True Cross is given, and the prayers for the Indulgences
said. The children's choir close their part with a hymn, then the Indian choir with fine voices blending sing the last hymn of the evening. The ceremonies take approximately two hours from start to finish.

The Holy Week never fails to bring the Indians from far and near. To them the Mission is still their church regardless of what parish limits may at present bind them otherwise. The percentage of those making their Easter Duty is very high.

This year it rained during the procession, but this did not dampen the devotion of the people. Fr. A. Dimier, our Jubilarian who has spent most of his life among the Indians, was a conspicuous figure during the procession. Fr. Sullivan, another veteran missionary, spoke fluent Salish (Kalispell) during the services.

In the opinion of many the Good Friday services of 1946 were the best the Mission has had for many years. Many returned veterans absent during war years were present. We are satisfied with results. Our people have a strong faith in their religion, even though on account of bad roads and distances, they are not able to hear Mass every Sunday.
PRESENT
CHAPTER III

An explanation of what the Good Friday service in all Catholic churches means and why it is done should be given before proceeding with the service as it was given April 11, 1952.

Christ came to the earth for one purpose and lived thirty-three years until this was accomplished. By dying on the cross for the sins of the world, His reasons for spending that time on this earth were realized, and every year a Good Friday service is held in all Catholic churches commemorating the day on which He died.

The reasons for presenting the service as is done in Chapter Four are two-fold. First, in order to give a well-rounded view of the ceremony it is necessary to know what precedes it, what is said, and what influences are extended the people, and here especially the Indians, who are in the church for this ceremony. Second, the realization that previously all the service was said in Salish, and what is said now is merely the English translation of that which the Indians have heard for nearly a century.

\[1\] Father Joseph Balfe in an interview at St. Ignatius Mission, St. Ignatius, Montana, April 4, 1952.
There is somewhat of a controversy whether there are more Pend d'Oreille or Flathead who participate in this service. Although the St. Ignatius mission is in the heart of the Pend d'Oreille country, it seems that the Flathead are somewhat more numerous in the congregation, at least on Good Friday evening.\(^1\) This is not, and cannot be, authenticated, however, unless an actual poll of the congregation is taken, and furthermore, Father L. J. Taelman stated in an interview that there was "good and equal participation by the Indians of the different tribes in all the services with the possible exception of the Kootenais."\(^2\) It is interesting, however, to note that there seems to be a difference of opinion on this point.

There is an added note as to the Indian singers in the ceremony that seems noteworthy. That is that all those Indians who sing in Salish are on the right side of the church toward the back with the oldest looking Indians standing behind the last pew on this side. This separation seems almost deliberate, and it is readily noticeable that the Salish choir and the other people in the congregation, including other Indians, were in a group separate from the singers. An added observation is

\(^1\)Mrs. Catherine Combs in an interview at Holy Family Hospital, St. Ignatius, Montana, October 4, 1952.

\(^2\)Father L. J. Taelman in an interview at St. Ignatius, Montana, October 4, 1952.
that the children's choir was uniform, and there was a
definite blending showing training, whereas, the Indian
choir did not stress unity as much as individuality as
an expression of this separateness in their songs.

The sermon was given by Father John J. Balfe,
brother of the father superior at the mission and a
visiting priest, and the Stations of the Cross were
given by another visiting priest, Father John J. Wood.
Father Joseph A. Balfe was the priest who took the figure
of Christ down from the cross, so in all, three priests
and one lay brother participated from the ecclesiastical
side of the service.

The Western Montana Edition of The Register,
April 13, 1952, contained a fairly good account of the
service although it was not entirely accurate as far as
this year's service went. The Register is a Catholic
publication. The article is included in its entirety in
this chapter with explanatory notes pointing out the
errors in it. Although it is definitely a journalistic
piece of work, and certainly not scientific, it does give
a descriptive picture of the service and is a fairly good
article of introduction to it.
St. Ignatius.—Each year on the evening of Good Friday there takes place at the St. Ignatius Mission church, the mother church of the Flathead Indian reservation, a unique ceremony commemorating the Passion, Death, and Burial of Our Lord. On the day Indians of the Flathead, Kootenai, and other tribes, come from all parts of the reservation to recall in a dramatic way, as their forefathers have done for nearly a hundred years, the death and burial of Christ. White people come, too, from the neighboring towns and from as far away as Missoula. What they witness is much like the "Way of the Cross" as it is said in their own churches, but with some notable additions.

If one arrives a little before 7:30 in the evening, when the service begins, he might pause at the church entrance to notice the people as they are arriving. Indian men, a few full bloods, some with their braided hair turning gray, are to be seen in goodly number. Mostly, however, they are of mixed blood, with plaid jackets their usual apparel. Some older Indian women, with bright-colored scarfs or shawls, perhaps wearing moccasins, are the most picturesque. Indian children, most of them pupils at nearby Villa Ursula, scamper up the church steps as they head for their places in the children's choir. White folk are among the churchgoers, too, some coming out of curiosity, but most of them to recall, in a prayerful way, the death of the Savior.

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1Banner line used on the story in The Register, April 13, 1952.

2The "other tribes" mentioned included the Pend d'Oreilles.

3It has long been the custom here for the women and men to sit on opposite sides of the aisle once inside the church. The men sat on the left and the women and children on the right, and mainly toward the rear of the church. The women, especially, still sit on the right side somewhat, although both groups are now interspersed with whites and sit more toward the front of the church.
Inside the church is rapidly filling to capacity. If this is one's first visit to the church, he will be immediately struck by its size and beauty. Adorning the walls and ceilings of the sanctuary and the nave are more than 60 beautiful frescoes, all of them the work of a Jesuit lay brother nearly 50 years ago, Brother Carignano. The skilled brush of this artist (who had no professional training) put on canvas the truths of the faith, the principal events and saints of the Old and New Testament, all for the instruction of those who would behold them.

TREES HIDE ALTAR

The altar itself is hardly visible this Good Friday evening. Rows of evergreen trees in the sanctuary almost hide it from view. In the midst of the trees, on the platform in front of the altar, rises a large crucifix. Carved by that versatile Indian missionary of a hundred years ago, Father Anthony Ravalli, the figure on the Cross has "movable" arms, so that the arms drop to the sides when the nails are removed from the hands.

A priest enters the sanctuary and proceeds to the rostrum. He gives a simple sermon on the Passion, first in English, then in the Indian tongue. Most of the Indians present

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1 By actual count there were seven trees on each side of the altar for the service and one large tree immediately behind the crucifix.

The use of the evergreens inside the altar rail seems peculiar to this service here. There could be several explanations of this, one being that evergreens are known to have a direct symbolic relation with the Indian's spiritual life for many years—outside of the Catholic church. (Information gathered from Professor Malouf.)

A much more detailed study than is able to be given this point, at the present time, would be necessary for an accurate history of the presence of the evergreens at this service, but further research might reveal this to be strictly an Indian contribution to the service.

2 See footnote on Page 19.

3 This is not correct as no Salish was spoken by the priest this year. As short a time as two years ago at least a small portion of the sermon was spoken in Salish, but not since then, according to Father Joseph Balfe.
are quite Americanized, both in appearance and language, but a few of the older ones still speak the language of their forebears.

SERVICES BILINGUAL

Then follow the Stations of the Cross, familiar to all Catholics. The prayers at each station are recited first in English, then in the Indian tongue. Following the First Station the children's choir begins the singing in the Salish language. Though not large in numbers, the second choir fills the large church with its strange melody. And so the Stations continue, the two choirs alternating with the singing of the hymn.

Then comes the most dramatic point of the ceremony. The Stations being finished, the Indian choir breaks out with Kaakschchining Jesus kae-ilimigum (Let us go with Jesus our King). Into the sanctuary comes a long line of altar boys, followed by the priests. A ladder is placed against the crucifix before the altar. Like Joseph of Arimathea, a priest mounts the ladder and withdraws the nails holding the figure to the Cross. Three girls

\[1\text{From information by the Indians, the young people are often taught to speak Salish and know it well.}]

\[2\text{This is incorrect also as the prayers were recited in English only—no spoken Salish was in the ceremony. Actually the entire service was in English with the exception of the Salish singing and two hymns which were sung by the children's choir, one in Latin, and the other in Latin and Greek at the end of the Stations of the Cross.}]

\[3\text{This is evidently a typographical error and the word "children's" was mistakenly inserted for "Indian". The Indian choir sang after the first station and all the odd numbered stations, the children's choir singing after all the even numbered stations of the fourteen Stations of the Cross.} \]
dressed in white, symbolic of the women on Calvary, receive the nails and crown of thorns, which they carry on silver plates. Slowly, reverently, the figure is lowered and carried away.1

INDIANS CARRY BIER

At the same moment appears a bier upon which lies the figure of the dead Christ, hidden until now. This is the signal for the procession to form. Heading the procession is the cross-bearer, accompanied by acolytes. Then follow the women's choir, the men's choir, and the rest of the congregation. Next come the sisters and the school children. Six Indians have the honor of carrying the bier. Behind them walk the three girls with the instruments of the Passion, and finally a priest in a black cope.

It is dark outside as the procession leaves the church, but young men have just run ahead lighting the piles of pine sticks which line the route the procession will take. The long procession moves slowly between the two rows of blazing bonfires, while the adults' choir and the children's choir sing alternate verses of the Stabat Mater, English hymns and the mission chants composed in Salish a century ago. Only a few minutes after the end of the procession has left the church the cross bearer and acolytes can be seen returning.

PASTOR BLESSES CONGREGATION

Back in the church again, the six Indian men place the figure of the dead Savior in the sanctuary before the stripped cross. The pastor blesses the reassembled congregation with a relic of the true cross, the choirs sing a final hymn, and gradually the church is emptied again.

1This paragraph is not entirely correct as the songs at the end of the Stations of the Cross are sung by the children's choir only; the Salish hymn (let us go with Jesus our King) being sung outside in the procession.

Also a long line of altar boys does not actually enter the sanctuary—they stand outside the altar rail and only the three little girls go inside it, with the exceptions of the priests and the Indians who carry the bier.

Another small correction is that no ladder was placed against the crucifix; there are three portable steps before the crucifix throughout the service making it unnecessary for a ladder to be carried in.
Inside, the altar boys are extinguishing candles and lights, and the beautiful frescoes recede into the shadows. All is quiet, but there still seems to linger the words and the melody of the Passion hymn sung by the Indian choir: *Nem kae-metlemtem...tel silips* (Let us mingle our tears with the blood that poured out from His wounds).

**DRAMATIC RITUAL ENDS**

Outside, the crowd is disappearing silently into the night. A few bonfires still glowing red, the smell of smoke that hangs heavy in the damp spring air are the only signs that remain of the event that has taken place. But in the hearts and minds of those who have seen it there remains a new and lasting impression of the mystery of man's Redemption. And the visitor is grateful that the "black robes" of a century ago gave the Indians this dramatic way of portraying the death and burial of Him 'Who was wounded for our iniquities....Who was bruised for our sins.....and by Whose bruises we are healed.'

The following is the program the priests used in 1950 and 1951. This was taken directly from Father Joseph Balfe's file of the service. It shows how the service was planned and carried out for those years.

**GOOD FRIDAY EVENING SERVICES**

7:30 p.m.

Cross bearer, and altar boys from sacristy, to places in front of first pew. School Choir, sings, as soon as they start coming from sacristy, choir sings *one stanza*, after *all boys are in places.*

**SERMON ON PASSION:** English

**COLLECTION FOR THE HOLY LAND**

School choir to sing appropriate hymn while collection is taken.

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1Father Balfe said that the estimate of a century ago that this service started was very indefinite, but for simplicity in the article it was included as such.
WAY OF THE CROSS

In English--Choir to sing after each station; school choir and Indian alternating.
Pater Noster, Ave, Gloria, in English only, by Priest leading the Stations.

"TAKING DOWN FROM THE CROSS"

3 little girls come into the sanctuary to receive crown, nails, etc.

OUTDOOR PROCESSION

If procession has to be inside church the usual "longer way", is taken if procession is held inside the church, the two choirs alternate on hymns, school choir starts singing.

ORDER OF PROCESSION

1--Cross bearer and altar boys
2--Indian women's choir
3--Indian men's choir
4--General congregation
5--School children choir
6--Sisters
7--3 small girls carrying nails, etc.
8--Six Indian men carrying corpus
9--Priests

BLESSING WITH RELIC OF TRUE CROSS

After return to church, blessing with Relic of True Cross. Pater, Ave, Gloria.
The church at the St. Ignatius Mission where the Good Friday service takes place. The procession comes down the steps and then down this path.
Another view of the church at St. Ignatius.
The interior of the church just before the priest comes into the pulpit to begin the sermon.
The altar, crucifix, and bier photographed before the service began.
CHAPTER IV

THE GOOD FRIDAY SERVICE OF APRIL 11, 1952

Before the service Mother Cecilia of Villa Ursula played several selections on the organ including:

- Calvary
- Stabat Mater
- Sacred Heart, O Love Divine

and following this the service began with the introduction by the priest; then the sermon all of which are recorded exactly as given, this written account being taken from the recording.

"This evening, the order will be the sermon, then the collection for the preservation of sacred places in the Holy Land, then the Way of the Cross commemorating the sorrowful journey of Christ from Pilate’s hall to Calvary, the taking down from the cross commemorating the work of Joseph of Arimathea and his helpers, then the outdoor procession representing the carrying of our Lord’s body to the tomb for burial. After the procession returns to the church, the blessing with the relic of the true cross will be given. This relic is a small piece of the wood of the cross on which Christ was crucified some 1900 years ago. The Indian choir will follow immediately after the altar boys in the procession. The general con-
gregation will follow the sisters and children's choir.

"During the outdoor procession we earnestly ask all to refrain from unnecessary talking. The procession is still part of the religious ceremony and it will be more impressive if silence outside of the singing is observed. Now, as for the sermon and passion, it will be well to review the history of the Stations and to meditate a bit on them.

"First Station: Jesus Is Condemned to Death by Pilate under the influence of Jewish leaders. And, we should, I think, in spirit, kneel down and adore our Blessed Lord on the very spot where he received so unjust and ignominious a sentence for our sakes and by which his life was forfeited. We should thank him from the bottom of our hearts because if he had not accepted this sentence, the sentence could well have been passed upon us. And when we look at his patience in enduring this unjust sentence, we learn the lesson of patience in enduring unjust judgments passed upon ourselves and in the face of contemptuous treatment sometimes, when our Blessed Lord, the incarnate, purity, innocence, justice, holiness, received his sentence in silence. And that's a lesson for us too, to be moderate in asserting our rights and claiming and in vindicating them, too.

"And finally, we might ask Him for the boon, the grace of mercy, when we someday come to stand before His judgment seat. God, by accepting this unjust judgment
passed upon Him by the Jewish people and Pilate, He has earned the right to judge all men without exception till the end of time. In the gospel of St. John we read these words, 'Neither does the Father judge any man, but has given all judgment to the Son.' So let us show Him all the compassion that we are capable of now so that later on He may show us mercy in the journey.

"Second Station: Jesus Receives His Cross.

According to the provisions of the law the one who was condemned to death by crucifixion was forced to carry his cross to the place of execution. In those olden days man was executed immediately after the sentence was passed upon him; there was no reprieve and no sitting back and waiting in the penitentiary or anything like that for another trial. No, he was sentenced and executed immediately and in broad daylight and in public, and he was forced to carry his cross to the place of execution to add to his pain and disgrace. It was dreadful and shocking brutality, why it is that a man who is unjustly condemned to death, why his cross should not have been carried to the place of execution in some other way than upon his back, by a mule or a horse, or by a cart, is a mystery and remains a mystery rooted perhaps deeply in the cruelty to be found sometimes in the human heart, especially in the unchristianized human heart, and sometimes and worse, in the dechristianized human heart.
"As for the cross itself, it stood from ten to fourteen feet in height and weighed from thirty to forty to fifty pounds, dreadful weight for a beaten person already beaten and scourged. Sometimes there was nailed to the upright beam, to the middle of the upright beam, a block, and sometimes the block was nailed under the feet of the sufferer. On these as night rest. It relieved some of the strain of the hands and feet. But in all the early pictures of the Crucifixion of Christ as we see them in the catacombs, those blocks are not there, and it is doubtful whether or not they were merciful, because while they may have alleviated the suffering of the victim from hour to hour, they prolonged the suffering too. Sometimes a man hung there for a day, sometimes for two days, and there are cases on record where he hung there for three days or into the third day. And bearing His cross went forth to the place which is called Golgotha.

"Third Station: Jesus Falls the First Time Beneath the Cross. Our weakened and pain-racked Lord had proceeded for a short distance when He tottered and fell heavily to the ground, His unsayable burden crashing down on Him.

"Fourth Station: Jesus Meets His Afflicted Mother. Mary had been a distant witness of all that had taken place before Pilate's tribunal, and now with her companions moves somehow or other through the throng to a place along which her divine Son will pass, and where she can see Him
as He comes along. He sees her look upon Him with unutterable pity, and the boundless love in her mother's eyes doubtless causing Him to forget for the time being all the cruelty and inhuman hatred that raged around Him. The agony of the Blessed Virgin Mother's heart and soul will never be comprehended by us. But let us know this, that her participation in the spiritual carrying of the cross was the grandest, noblest, and sublimest thing of its kind that the world has ever known, or ever will know. At that moment Mary became the highest model for all the cross-bearing souls for all time.

"Fifth Station: Simon of Cyrene Helps Jesus to Carry the Cross. Cyrene was a commercial town of some importance on the north coast of Africa. Simon was returning from that place to Jerusalem for the celebration of the Pasch. Unfortunately for him, as he thought at the time he met the procession; doubtless he tried to evade it, avoid it, but he was arrested by the soldiers and the guards and forced to place his shoulder under the cross, because the executioners feared that our Lord would not reach the top of Calvary alive.

"Now I call attention to the second of the Stations, to the mystery of why the cross could not have been transported to the place of execution by some other way than on the back of a half-dead criminal or condemned person. But we do know why those free men carry the cross; it was considered the very depth of degradation
and disgrace to do so, worse than anything else except to be crucified on the cross itself. Even a rough, rude soldier who would do almost anything for money, considered himself above such a task, so they dragged Simon into carrying the cross and helping our Lord, and thereafter, he and our Lord carried the cross together along the route, although tradition tells us that our Lord fell twice more before He reached the top of Calvary.

"At the time Simon must have considered himself disgraced in the eyes of the whole nation. But years later when had been converted and was a Christian and preaching the gospel in Spain, together with his sons Rufus and Alexander, he must have gloried in the memory that he had carried the cross with Jesus Christ. And in the light of what we know of our Lord Jesus Christ today there is no Christian worthy of the name, ancient or modern, who would not consider it a favor to carry the cross even under compulsion and who would not consider himself glorified by the power of description.

"Sixth Station: Veronica Wipes Our Saviour's Sacred Countenance. Unable for sheer pity to bear the sight, the mask of the sacred countenance all befouled with blood and filth, Veronica fearlessly made her way through the throng and through the mob, kneeling before the divine sufferer, offered Him her veil wherewith to wipe His sacred face. In token of loving appreciation
He leaves on the cloth the imprint of that holy countenance which is preserved to this day in St. Peter's in Rome.

"Now Veronica was one of those followers and disciples of Jesus Christ (her name is Veronese in some chronicles), one of those followers of Jesus Christ who are not mentioned in the gospels. She loved our Lord, and as she went along with the procession the agitation of her soul increased until she thought what could be done to relieve the suffering. Very little could be done under the circumstances as you can see well. But what she thought to do was practical, noble, and courageously done in the small part, well done with all of her heart's love, and how richly our Lord rewarded her! And by this we see how our Lord rewards every act of charity we do however small it be, and how He encourages us to give Him heartfelt tokens of our love even though we can do but little.

"Seventh Station: Jesus Falls the Second Time Beneath the Cross. So weak was our Lord from loss of blood, in His weakness that despite the help given to Him by Simon He was unable to bear up under His hard burden of bearing the cross, so He fell most painfully to the ground the second time. In order for men to carry a burden like that, they've got to walk in step otherwise it would be rough going. Simon doubtless paled at his disgrace, altogether unwilling to cooperate, altogether unwilling to meddle his pace according to the weak and trembling one of our Lord Jesus Christ, so our Lord was thrown off balance and the second fall occurred."
"Eighth Station: Jesus Comforts the Women of Jerusalem. Those holy women were overwhelmed with grief at the sight of the miserable condition of the Master and they followed Him weeping most pitiously. Despite all His agony, His distress, He found time to think of them, to comfort them, and He said these words, 'Weep not for me, but for yourselves and your children.' About fifty paces from where our Lord fell the second time, these weeping women met the sad procession and halted its progress for a few moments with their peculiar Oriental wailing. These are not the Galilean women who are mentioned afterward standing under the cross; they are distinctly meant as daughters of Jerusalem. And He said these words to them, 'Weep not for me, but for yourselves and your children, for if they do these things when the wood is green, what shall be done in the dry? If they weep at the sight of iniquity committed, how shall they weep at the sight of iniquity punished? The woe of one man now stirs them. How shall they stand to look at the woe of an entire people?' Jesus pleads to warn them, to admonish them, the judgment of God, the vengeance of God is approaching, so that they may be the less scandalized at seeing the patience with which He endures the crime committed against Him. If He, because He consented to bear the sins of the world against the sins of the world, although totally innocent himself, thus cruelly suffered the wrath of heaven, what shall happen to the Jewish..."
people who had withered and seared the blasted tree, whom
the judgment of God is about to strike? And it struck less
than forty years later when Titus the Roman general sur-
rounded the city and besieged it from April to October
and destroyed the city and sold into captivity some 650,000
Jews. The very (Ed. note. This word was not recognizable
on the tape.) of the ends is a harrowing experience.

"Ninth Station: Jesus Falls the Third Time
Beneath the Cross. We must remember that the material
weight of the cross, some forty to fifty pounds, was very
great for a half beaten to death, condemned person to
carry. Our Lord's strength had been greatly depleted by
the bloody sweat of anguish of the night before, by the
brutal scourging, the crowning of thorns and by no
refreshment as far as we know hadn't even strengthened at
all. In the heat of the noonday He had carried the cross
a long way from Pilate's court to the point on the slope
of Calvary where He now lay prostrate.

"But the weight of the mystical cross is far
greater. All the sins of the world, past, present and
to come, lay upon His innocent soul. I read these words
from the great prophet Isias, who by the power of God
looked into the future and saw the sufferings of the
Saviour. In every word of Isias, was verified the event
that followed 700 years later. I quote, "Surely He has
worn our infirmities and carried our sorrows, but He was
wounded for our iniquities, He was bruised for our sins."
The chastisement, punishment of our peace was upon Him, and by His bruises we are healed. The Lord has laid on Him the iniquities of us all. The blasphemies, the adulteries, the murders of all time were laid upon Him; Adam’s disobedience and pride were laid on Him; Cain’s guilt for the murder of Abel, David’s adultery, all the sins, countless sins of all the countless sinners from His time and before His time, down to the end of the world were laid on Him. And to think for a second of the immense weight of a mortal sin. That sin can pull a soul down into a term of destruction. When the mortal sin is found in the angels in heaven, in the rebellious angels, it pulled them like lightning down to perdition.

“Tenth Station: Jesus Is Stripped of His Garments. The place of execution once reached, the soldiers roughly tore the blood-soaked garments from His lacerated body to which they stuck and exposed Him, the Lamb without spots, to the rude gaze of the scoffing mob.

“Eleventh Station: Jesus Is Nailed to the Cross. It would be hard to imagine a more harrowing spectacle than the nailing of the Saviour to the cross. Yet the insane mob locked in fiendish glee at the sight of the nails piercing the sacred hands and feet. The nails ate their way down through flesh, and tendon, and bone, under the slugging blow of the heavy hammer. We, by our sins, have helped drive those nails home. For remember the words of St. Paul, ‘He loved me and delivered Himself
for me." And the words of Isias, 'The Lord has laid on him the iniquity of us all. He was wounded for our iniquity. He was bruised for our sins. The chastisement, the punishment of our peace was upon Him, and by His bruises we are healed.' Then the cross is lifted up and dropped into the hole in the ground.¹

"Our Lord tasted the mixture to let us know the purpose of this Station, but He refuses to drink it. He will drain the dregs, the bitter cup of suffering prepared for Him by His eternal Father. And some of the saints and spiritual writers of the Middle Ages have brought out this thought, too, that he touched his lips to it in gentle courtesy and gratitude to those women who had prepared this for Him, in gentle courtesy in the midst of this dreadful agony hanging on the cross by nails. He still thought of those who did this for Him and in gentle courtesy He touched His lips to it. It's a lovely thought, my dear friends, to carry away with you, how we should try to exercise courtesy to those around us, in love and courtesy of our Lord. It could easily be done.

Twelfth Station: Jesus Dies Upon the Cross.
The death agony of the Saviour lasted three hours, and during that time He gave us an unforgettable lesson, true charity by praying for, and forgiving sins. And He bolstered our hope, strengthened our hope by pardoning the

¹Several sentences were lost here due to the necessity of changing tapes.
good thief and lovliest of all, He gave us His own dear mother, Mary, to be our spiritual mother. After all these things He bowed His head and dies.

"Now you will recall that His enemies sneered and jeered Him and said these words, 'He saved others, Himself He cannot save. If Thou be God, come down from the cross. Save Thyself coming down from the cross.' And doubtlessly turned to the people around Him at the foot of the cross, 'He can't be God. He can't be God.' Now I read to you the immortal answer given to us by one of the greatest lights of the Catholic Church, St. Augustine. I read it verbatim. 'By forgiving His enemies and praying that they might be forgiven, He proved Himself to be the Son of God more than if He had come down from the cross. For such love as this had never before been seen upon earth. It did not belong to earth. It did not spring from earth. It sprang from heaven, from the bosom of the eternal Father, Who so loved the world that He gave His only begotten Son for its salvation.' Thus not only by words but by example our Lord teaches us to love our enemies, to do good to those who hate us, to pray for them who persecute and calumniate us.

"And as regards the two thieves crucified with Him, Jesus offered His saving grace to both of them. The one on His left, traditionally called Gesamus, refused the grace of Christ and died obstinate. The one on the right, traditionally called Gesmus, and though a public blasphemer of God, became a public confessor of Christ,
rebuking his companion in dread misery for his vile language, and publicly begged our Lord to be remembered in His kingdom, and our Lord promised him, there, right there, an abode in paradise from that day. The lesson for us is this, Gesamus was saved in the last hour so that we may not despair. Gesamus remained obstinate as a last warning against the sin of presumption and the sin of closing our eyes to the grace, the help of God, which is the unforgivable sin because it is the sin against the Holy Ghost.

"As regards Mary, in spite of the furious crowd raging with hatred and envy, Mary fearlessly avowed herself to be the mother of the Crucified and gravely shared His suffering and humiliation. She stood by the cross and with perfect resignation offered up her son to the eternal Father. It is this she said to the Father, 'Take Him even though my heart breaks, if only the world be saved and if honor and justice be restored.' 'Under the cross,' as St. Augustine said, 'that her fortitude was greater than that of Abraham. Under the cross,' as he said, 'she richly deserved and won the title of Queen of Martyrs.'

"Thirteenth Station: Jesus Is Taken Down From the Cross and Laid in Mary's Arms. Once it was clear beyond all doubt that the Saviour was dead, the multitude now terrified by the awful manifestations of nature dispersed and fled in panic down the hill into the city.
By the awful manifestations of nature I refer to the darkening of the sun, the earthquake, the rending, splitting and roaring of the earth. Then it followed that Joseph of Arimathea and Nicodemus, by the order of Pilate, took the body of the Saviour down from the Cross and laid it in the mother's loving arms.

"Before passing on to the next Station, it would be well to note the extreme poverty of our Lord. Neither in life nor in death had He a place to lay His head, and after His death His body did not belong to those who loved Him but to His executioners, and torturers, and tormentors, and was given away by them to the first seeker without paying anything of value. To make this sacrificial offering to the eternal Father as complete as possible, He relinquished everything He had of this world even His body made of earth and where He kept the sins of man in order to make atonement for them. He had no grave in which His body might rest. It was buried in the grave of a stranger by the charity of him who owned it.

"Fourteenth Station: Our Lord Is Laid in the Sepulchre. Joseph of Arimathea and Nicodemus carried the sacred body to the sepulchre. The Blessed Virgin Mother, John, Mary Magdelene, and the others following. It was surely the most sacred funeral that ever passed upon this earth, in which the tears were shed for the most holy and sacred also. And when they had finished and come out they stood there. And in the words of John, one of the fathers,
one of the great fathers of the early Church, 'the setting
sun growing (Ed. note. Several words here were not
distinguishable from the recording.) tremulous, blood-
red rain on that little group of men and women who stood
and their souls filled with the grief as wide and as deep
as the ocean.'

"When the chief priests, the pharisees, heard how
honorable our Lord had been buried, their suspicions were
aroused. They could not believe, they could not believe,
that He could arise from the dead and the malice of their
hearts made them suspect that His disciples would steal
the body. So they went to Pilate and said, 'Sir, we have
remembered how that seducer predicted that after three
days He would rise. Command, therefore, a guard to be sent
so that His disciples will not steal away His body.'
The guard usually consisted of sixteen men divided into
four squads, each squad keeping guard for three hours.
But not content with this His suspicious enemies feared
the guard might be bribed so they had the grave sealed,
the sepulchre sealed, that is they rolled a great stone
against the opening of the sepulchre and across they
stretched a cord, a rope, the ends of the cord or rope
to be fastened with steel.""
After the sermon there is the collection for the preservation of sacred places in the Holy Land.

During this collection the choir sang two songs:

Oh Sacred Heart that on the Cross gave up thy latest breath for me, This hour of song and sacrifice with willing mind I give to Thee.

O Sacred Heart, Sweet Sacred Heart, shrine of our faith, temple of love. O Sacred Heart, sweet Sacred Heart, bring us to Thee in heaven above.

From Bethlehem to Calvary's hour thy beatings were for me alone, Yet have I scorned its gentle power for all They many favors shown.

O Sacred Heart, sweet Sacred Heart, shrine of our faith, temple of love. O Sacred Heart, sweet Sacred Heart, bring us to Thee in heaven above.

With deep resolve I turn to Thee and pardon ask for every sin, My heart henceforth shall beat with Thine nor let the slightest evil in.

O Sacred Heart, sweet Sacred Heart, shrine of our faith, temple of love. O Sacred Heart, sweet Sacred Heart, bring us to Thee in heaven above.

Following O Sacred Heart came this song:

O blessed feet of Jesus, weary with seeking me, Stand at God's bar of judgment and intercede, intercede for me.

O Hands that were extended upon the awful tree, hold up those precious nail prints which intercede, intercede for me.

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The words for these songs were obtained from Mother Cecilia, director of the choir.
An Indian taking up the collection just before the Stations of the Cross begin.
0 Side from which the spear point brought blood and water free, for healing and for cleansing, still intercede, intercede for me.

Then follow the Stations of the Cross with the prayers at each Station recited in English. Previously they were recited in English and Salish. The prayers for the service here were taken from the Franciscan Text, *The Way of the Cross*, and the songs from St. Alphonsus Liguori's *Stations of the Cross*. This is unusual as normally the version of the Stations is followed with the stanzas to the Stabat Mater, listed at the end of each Station for that version.

(The priest kneels before the altar and says the preparatory prayer:

O Most merciful Jesus! with a contrite heart and a penitent spirit, I bow down in profound humility before Thy Divine Majesty. I adore Thee as my Supreme Lord and Master; I believe in Thee, I hope in Thee, I love Thee above all things. I am heartily sorry for having offended Thee, my supreme and only God. I resolve to amend my life; and although I am unworthy to obtain mercy, yet the sight of Thy holy Cross, on which Thou didst die, inspires me with hope and consolation. I will, therefore, meditate on Thy sufferings, and visit the stations of Thy bitter Passion in company with Thy sorrowful Mother and my Guardian Angel, with the intention of promoting Thy honour and saving my soul.

I desire to gain all the indulgences granted for this holy exercise for myself and for the suffering souls in purgatory. O merciful Redeemer, Who hast said: "And I, if I be lifted from earth, will draw all things to myself," draw my heart and my love to Thee, that I may perform this devotion as perfectly as possible, and that I may live and die in union with Thee. Amen.
Stabat Mater

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

(Following the preparatory prayer, the choir sings the first stanza of the Stabat Mater. Then the priest comes down from the sanctuary and stands before the first Station and says the following:)

Father John J. Wood beginning a prayer at one of the Stations.
FIRST STATION

Jesus Is Condemned to Death

(Priest)

The First Station: Jesus Is Condemned to Death.
We adore Thee, O Christ, and we praise Thee.

(To which the people answer)

Because by Thy holy Cross, Thou hast redeemed the world.

(Then the priest kneels in the aisle and the people at their pews, and he says the meditation and follows it with the prayer.)

The pictures representing the Stations of the Cross are reproductions of the fourteen in the church at St. Ignatius before which the Stations are said. These pictures are on the walls of the church as a visual aid for the particular prayers said there. The Indians, as well as whites, thus can visualize what happened to Christ in a progressive pattern, more than if no pictorial aid was given. They are included in the thesis for this reason.
Jesus, most innocent, who neither did nor could commit a sin, was condemned to death and, moreover, to the most ignominious death of the cross. To remain a friend of Caesar, Pilate delivered Him into the hands of his enemies. A fearful crime—to condemn Innocence to death, and to offend God, in order not to displease men.

0 innocent Jesus! Having sinned, I am guilty of eternal death, but Thou dost willingly accept the unjust sentence of death, that I might live. For whom, then, shall I henceforth live, if not for Thee, my Lord? Should I desire to please men, I could not be Thy servant. Let me, therefore, rather displease men, and all the world, than not please Thee, O Jesus.

(Following this the priest says:)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(And the congregation responds with:)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Then the priest says:)

Hail Mary, full of grace! The Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(The people say:)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Then the priest says:)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(The people say:)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Then the priest says:)

Have mercy on us, O Lord.

(The congregation replies:)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace.

Amen.\(^1\)

(Directly following this last prayer the Indian choir sings these words:)

Jesu skois esnigupelsi
Lu ohlzimis lu eseimesus,
Poto chahalteus lu akusese.\(^2\)

(Translation:)

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

(The priest and acolytes move on to the next station.)

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\(^1\)This prayer was not in the regular service as stated in "Stations of the Cross" but added by the priest. (Information from tape recording.)

\(^2\)The words as sung by the Indians are from the "Stabat Mater" pp. 94-95 in the Catechism of Christian Doctrine as translated into Salish therein. The stanzas of the Stabat Mater as sung by the Indians are done successively, according to Father Taelman, not skipping every other one as the children's choir does. This will account for duplications in the stanzas.
SECOND STATION

Jesus Carries His Cross

(Priest)

The Second Station: Jesus Carries His Cross.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest then gives the meditation)

When our divine Saviour beheld the cross, He most willingly stretched out His bleeding arms, lovingly embraced it, and tenderly kissed it and, placing it on his bruised shoulders, He, although almost exhausted, joyfully carried it.
(Priest recites the prayer)

O my Jesus! I cannot be Thy friend and follower, if I refuse to carry the Cross. O dearly beloved Cross! I embrace thee, I kiss thee, I joyfully accept thee from the hands of my God. Far be it from me to glory in anything, save in the Cross of my Lord and Redeemer. By it the world shall be crucified to me, and I to the world, that I may be Thine forever.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, 0 Lord.

(People)

Have mercy on us and may the souls of the faith­ful departed through the mercy of God, rest in peace. Amen

(Following this last prayer the children’s choir sings these words:)

Oh how sad and sore distressed,
Was that Mother highly blest,
Of the sole begotten One.

(The priest and acolytes move on to the next station.)
THIRD STATION

Jesus Falls the First Time

(Priest)

The Third Station: Jesus Falls the First Time. We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(The priest recites the meditation)

Our dear Saviour carrying the cross was so weakened by its heavy weight, as to fall exhausted to the ground. Our sins and misdeeds were the heavy burden which oppressed Him: the cross was to Him light and sweet, but our sins were galling and insupportable.
(Priest recites the prayer)

O my Jesus! Thou didst bear my burden and the heavy weight of my sins. Should I not then bear, in union with Thee, my easy burden of suffering, and accept the sweet yoke of Thy commandments? Thy yoke is sweet and Thy burden is light: I therefore willingly accept it, and I will take up my Cross and follow Thee.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The Indian choir sings the following:)

Konkoint lu engapeusz,
Iniuguls, eszkoako,
Esgoens't smulemen.

(Translation)

Through her heart his sorrow sharing,
All his bitter anguish bearing,
Lo! the piercing sword had passed.

(The priest and acolytes move on to the next station.)
FOURTH STATION
Jesus Meets His Sorrowful Mother

(Priest)

The Fourth Station: Jesus Meets His Sorrowful Mother.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

How painful and how sad it must have been for Mary, the sorrowful Mother, to behold her beloved Son laden with the burden of the cross! What unspeakable pangs her most tender heart experienced! How earnestly did she desire to die in place of Jesus, or at least with Him! Implore this sorrowful Mother that she assist you in the hour of your death.
Priest recites the prayer

O Jesus! O Mary! I am the cause of the great and manifold pains which pierce your loving hearts. O that also my heart would feel and experience at least some of your sufferings! O Mother of Sorrows! Let me participate in the sufferings which thou and thy Son endured for me, and let me experience thy sorrow, that, afflicted with thee, I may enjoy thy assistance in the hour of my death.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom done; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

     Have mercy on us, O Lord.

(People)

     Have mercy on us and may the souls of the faith-
     ful departed through the mercy of God, rest in
     peace. Amen.

(The children's choir sings the following:)

     Is there one who would not weep,
     'Whelmed in miseries so deep,
     Christ's dear Mother to behold?

(The priest and acolytes move on to the next station.)
FIFTH STATION

Simon of Cyrene Helps Jesus to Carry the Cross

(Priest)

The Fifth Station: Simon of Cyrene Helps Jesus to Carry the Cross.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation.)

Simon of Cyrene was compelled to help Jesus carry His cross, and Jesus accepted his assistance. How willingly would He also permit you to carry the cross? He calls, but you hear Him not: He invites, but you decline. What a reproach to bear the cross reluctantly.
(Priest recites the prayer)

O Jesus! Whosoever does not take up his cross and follow Thee, is not worthy of Thee, is not worthy of Thee. Behold, I join Thee in the Way of Thy Cross: I will be Thy assistant, following Thy bloody footsteps, that I may come to Thee in eternal life.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(people)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(people)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(people)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The Indian choir sings the following:)

Io tautul espupusenohi
Lu skoi lu esseginesenematem,
Tama skoi chinkseltelt.

(Translation)

O how sad and sore distressed,
Was that Mother highly blest,
Of the sole-begotten One!

(Priest and acolytes move on to the next station.)
SIXTH STATION

Veronica Wipes the Face of Jesus

(Priest)

The Sixth Station: Veronica Wipes the Face of Jesus.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

Veronica, impelled by devotion and compassion, presents her veil to Jesus to wipe His disfigured face. And Jesus imprints on it His holy countenance; a great recompense for so small a service. What return do you make to your Saviour for His great and manifold benefits.
(Priest recites the prayer)

Most merciful Jesus! What return shall I make for all the benefits Thou didst bestow upon me? Behold, I consecrate myself entirely to Thy service. I offer and consecrate to Thee my heart: imprint on it Thy sacred image, never again to be effaced by sin.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The children's choir sings the following)

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent.

(The priest and acolytes move on to the next station.)
SEVENTH STATION

Jesus Falls the Second Time

(Priest)

The Seventh Station: Jesus Falls the Second Time.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

The suffering Jesus, under the weight of His cross, again falls to the ground; but his cruel executioners do not permit Him to rest a moment. Pushing and striking Him, they urge Him onward. It is the frequent repetition of our sins which oppresses Jesus. Witnessing this, how can I continue to sin?
Priest recites the prayer

O Jesus, Son of David, have mercy on me! Offer me Thy helping hand, and aid me, that I may not fall again into my former sins. From this very moment I will earnestly strive to reform; never more will I sin. Thou, O sole support of the weak, by Thy grace, without which I can do nothing, strengthen me to carry out faithfully this my resolution.

Priest

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

People

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Priest

Hail Mary, full of grace! The Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

People

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Priest

Glory be to the Father, and to the Son, and to the Holy Ghost.

People

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The Indian choir sings the following)

Io lu smigots lu spoosz lu skoi
Mil nkonnemelt, lu uichis lu skuses
Shiimilgest u nguzguzmels.

(Translation)

Woe begone, with heart's prostration,
Mother meek, the bitter Passion
Saw she of her glorious Son.

(The priest and acolytes move on to the next station.)
EIGHTH STATION

The Women of Jerusalem Weep Over Jesus

(Priest)

The Eighth Station: The Women of Jerusalem Weep Over Jesus.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

These devoted women, moved by compassion, weep over the suffering Saviour. But he turns to them saying: "Weep not for me, who am innocent; but weep for yourselves and for your children." Weep thou also; for there is nothing more pleasing to our Lord, and nothing more profitable for thyself, than tears shed from contrition for thy sins.
(Priest recites the prayer)

O Jesus! Who shall give to my eyes a torrent of tears, that day and night I may weep for my sins? I beseech Thee, through Thy bitter and bloody tears to move my heart by Thy divine grace, so that from my eyes tears may flow abundantly, and that I may weep all my days over Thy sufferings, and still more over their cause, my sins.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The children's choir sings the following)

O thou Mother! Fount of love!
Touch my spirit from above,
All with bloody scourges rent.

(The priest and acolytes move on to the next station.)
NINTH STATION

Jesus Falls the Third Time

(Priest)

The Ninth Station: Jesus Falls the Third Time.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed
the world.

(Priest recites the meditation)

Jesus arriving exhausted at the foot of Calvary,
falls for the third time to the ground. His
love for us, however, is not diminished, not
extinguished. What a fearfully oppressive
burden our sins must be to cause Jesus to fall
so often! Had He, however, not taken them
upon Himself, they would have plunged us into
the abyss of hell.
(Priest recites the prayer)

Most merciful Jesus! I return Thee infinite thanks for not permitting me to continue in sin and to fall, as I have so often deserved, into the depths of hell. Enkindle in me an earnest desire of amendment; let me never again relapse, but vouchsafe me the grace to persevere in penance to the end of my life.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The Indian choir sings the following)

U suet u ta kamauspoos,
Ne uichlts lu skoi lu angapeusz
Chizeultem lu t spupusench.

(Translation)

Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bowed.

(The priest and acolytes move on to the next station.)
The Tenth Station: Jesus Is Stripped of His Garments.

We adore Thee, O Christ, and we praise Thee.

Because by Thy holy Cross, Thou hast redeemed the world.

When our Saviour had arrived on Calvary He was cruelly despoiled of His garments. How painful must this have been, because they adhered to His wounded and torn body, and with them parts of His bloody skin were removed! All the wounds of Jesus are renewed. Jesus is despoiled of His garments that He might die possessed of nothing; how happy will I also die after laying aside my former self with all evil desires and sinful inclinations.
(Priest recites the prayer)

Induce me, O Jesus! to lay aside my former self and to be renewed according to Thy will and desire. I will not spare myself, however painful this would be for me; despoiled of things temporal, of my own will, I desire to die, in order to live for Thee forever.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The children's choir sings the following)

Holy Mother pierce me through;
In my heart each wound renew
Of my Saviour crucified.

(The priest and acolytes move on to the next station)
ELEVENTH STATION

Jesus Is Nailed to the Cross

(Priest)

The Eleventh Station: Jesus Is Nailed to the Cross.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

Jesus, being stripped of His garments, was violently thrown upon the Cross, and His hands and feet were most cruelly nailed thereto. In such excruciating pains He remained silent, because it pleased His heavenly Father. He suffered patiently, because He suffered for me. How do I act in sufferings and in troubles? How fretful and impatient, how full of complaints I am!
(Priest recites the prayer)

0 Jesus! gracious Lamb of God! I renounce for ever my impatience. Crucify, 0 Lord, my flesh and its concupiscences; scourge, scathe, and punish me in this world; do but spare me in the next. I commit my destiny to Thee, resigning myself to Thy holy will; may it be done in all things!

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The Indian choir sings the following)

U suet u ta ksinaspoos
Lu ne azgeis eenguzguzmelsi
Es' offealem skoi u skusses.

(Translation)

Who, unmoved, behold her languish,
Underneath her cross of anguish,
'Mid the fierce unpitying crowd?

(The priest and acolytes move on to the next station)
TWELFTH STATION

Jesus Is Raised Upon the Cross, and Dies

(Priest)

The Twelfth Station: Jesus Is Raised Upon the Cross, and Dies.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

Behold Jesus crucified! Behold His wounds, received for the love of you! His whole appearance betokens love: His head is bent to kiss you; His arms are extended to embrace you; His Heart is open to receive you. O superabundance of love! Jesus, the Son of God, dies upon the cross, that man may live and be delivered from everlasting death.
(Priest recites the prayer)

O most amiable Jesus! Who will grant me that I may die for love of Thee? I will endeavor to die to the world. How must I regard the world and its vanities, when I behold Thee hanging on the Cross, covered with wounds? O Jesus, receive me into Thy wounded Heart: I belong entirely to Thee; for Thee alone do I desire to live and to die.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The children's choir sings the following)

Let me mingle tears with thee
Mourning Him Who mourned for me
All the days that I may live.

(The priest and acolytes move on to the next station)
THIRTEENTH STATION

Jesus Is Taken Down From The Cross

(Priest)

The Thirteenth Station: Jesus Is Taken Down From the Cross.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

Jesus did not descend from the Cross, but remained on it until he died. And when taken down from it, He, in death as in life, rested on the bosom of His Mother. Persevere in your resolutions of reform, and do not part from the cross: He who persevereth to the end shall be saved. Consider how pure the heart should be that receives the body and blood of Christ in the ador- able Sacrament of the Altar.
Priest recites the prayer)

O Lord Jesus! Thy lifeless body, mangled and torn, found a worthy resting place on the bosom of Thy Virgin Mother. Have I not often compelled Thee to dwell in my heart, full of sin and impurity as it was? Create in me a new heart, that I may worthily receive Thy most sacred body in Holy Communion, and that Thou mayest remain in me and I in Thee, for all eternity.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end, Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The Indian choir sings the following)

Uichis akusees lu kutunt gamenohis
Es' ohmilkomize u chitilze,
Lu gol teie kaeszkuen.

(Translation)

For his people's sins rejected,
She her Jesus, unprotected,
Saw with thorns, with scourges rent.

(The priests and acolytes move on to the next station)
FOURTEENTH STATION

Jesus Is Laid in the Sepulchre

(Priest)

The Fourteenth Station: Jesus Is Laid in the Sepulchre.
We adore Thee, O Christ, and we praise Thee.

(People)

Because by Thy holy Cross, Thou hast redeemed the world.

(Priest recites the meditation)

The body of Jesus is interred in a stranger's sepulchre. He who in this world had not whereupon to rest His head, would not even have a grave of His own, because He was not of this world. You, who are so attached to the world, henceforth despise it, that you may not perish with it.
(Priest recites the prayer)

O Jesus! Thou hast set me apart from the world: what, then, shall I seek therein? Thou hast created me for heaven: what, then have I to do with this world? Depart from me, deceitful world, with thy vanities! Henceforth, I will follow the Way of the Cross, traced out for me by my Redeemer, and journey onward to my heavenly home, there to dwell forever and ever.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(Priest)

Glory be to the Father, and to the Son and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.
(Priest)

Have mercy on us, O Lord.

(People)

Have mercy on us and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

(The children's choir sings the following)

While my body here decays,
May my soul thy goodness praise,
Safe in Paradise with thee.
(Having finished the Stations of the Cross the priest proceeds to the altar and gives the conclusion and the following prayers which are repeated six times.)

Almighty and Eternal God! Merciful Father! Who hast given to the human race Thy beloved Son as an example of humility, obedience, and patience, to precede us on the way of life, bearing the Cross; graciously grant us, that we, inflamed by His infinite love, may take up the sweet yoke of His Gospel together with the mortification of the Cross, and follow Him as His true disciples, so that we shall one day gloriously rise with Him and joyfully hear the final sentence: "Come, ye blessed of My Father, and possess the kingdom which was prepared for you from the beginning," where Thou reignest with the Son and the Holy Ghost, and where we hope to reign with Thee, world without end. Amen.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

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1This conclusion is not the same as on the tape. However, it was impossible to get it from the tape. Consequently, I added the conclusion that was in the version given for the rest of the ceremony.
(Priest)

Glory be to the Father, and to the Son, and
to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever
shall be, world without end. Amen.

(Following the Stations and the prayers the priest begins
taking the figure of Christ down from the cross. The
following songs are sung by the children's choir as the
figure of Christ is being lowered from the cross. The
first song is sung in Latin and Greek.)

Popule meus, quid feci tibi?
Aut in quo contristavi te?
Responde mihi.
Quia eduxi te de terra Aegypti:
paraasti Crucem Salvatori tuo.

Chorus:

Agios o theos
Agios ischyros
Agios athanatos,
eleison imas

Response:

Sanctus Deus
Sanctus fortis
Sanctus immortalis
miserere nobis

Quid ultra debui facere tibi,
et non feci?
Ego quidem plantavi te vineam meam speciosissimam:
et tu facta est mihi nimirum amara:
aeote namque sitim meam potasti:
et lancea perforasti latus Salvatori tuo.

1Words from Mother Cecilia, director of the choir.
Chorus:

Agios o theos
Agios ischyros
Agios athanatos,
eleison imas

Response:

Sanctus Deus
Sanctus fortis
Sanctus immortalis
miserere mobis

(Translation)

O my people, what have I done to thee?
or in what have I afflicted thee? Answer me.
Because I led thee out of the land of Egypt,
thou hast prepared a cross for thy Saviour.

Holy art thou, O God.
Holy and mighty One.
Holy immortal One, have mercy upon us.

What more ought I to do for thee,
and have not done.
I planted thee indeed my most beautiful vineyard:
and thou art become to me exceeding bitter:
for thou hast given me vinegar in my thirst;
and with a spear hast thou pierced the side
of thy Saviour.

Holy art thou, O God.
Holy and mighty One
Holy immortal One, have mercy upon us.1

(Following this came this song in Latin)

Adoremus te, Christe et benedicimus tibi
Quia per sanctam crucem tuam redemiste mundum
Adoremus te Christe et benedicimus tibi
Adoremus te Christe.

1 The translation for this song is from the Catholic Sunday Missal, pp. 269-270.
(Translation)

We adore Thee Christ and we praise Thee because by Thy holy Cross, Thou hast redeemed the world.

We adore Thee Christ and we praise Thee
We adore Thee, O Christ.
A group of the Indians who sang in Salish.
The Indians singing.
The priest begins taking the figure of Christ down from the Cross. Here he has just taken the nail from the left arm.
The nail is taken from the right arm of the figure of Christ.
With the wreath and the nails removed, the figure is lowered from the Cross by the Priest and a Brother.
CHAPTER V

THE PROCESSION OUTSIDE OF THE CHURCH

Both Father Joseph A. Balfe and Father L.J. Taelman were very helpful in giving information concerning the procession. As was stated in chapter two the procession is always held outside unless it rains, in which case, the longest way is taken inside the church, symbolizing the procession. Previously the procession was quite a bit longer than it is today. The present route of the procession has become standard, keeping within the actual grounds of the mission whereas it used to go beyond.

Earlier, the figure of Christ that was carried in the procession was the same one taken down from the cross. But since approximately 1890 a second figure has been used for this particular purpose. Until very recently the Indian women carried a banner at the head of their group of singers, and the men that carried the bier wore sashes.¹

Although this point is being restated, it cannot be overemphasized that the Indians themselves pick the

¹Father L.J. Taelman in interview October 4, 1952, at Holy Family hospital at St. Ignatius, Montana.
men who are to carry the bier, and this is, or at least was, a lifetime job for those chosen and honored individuals.

A Passion hymn ("The Song for the Dead" or "Let Us Follow Our Lord Jesus Christ") is sung during the procession by the Indians, according to Father Balfe. They also repeat the "Stabat Mater." Both of these songs were taught the Indians by older priests and they recite them from memory. Father Joseph Balfe said that only the older Indians do the singing in Salish, and these Indians sang throughout the procession as did the children's choir. None of the others in the procession sing.

(Songs sung in the procession by the Indians)

Stabat Mater

Jesu skois esingupelsi
Lu ohlziimis lu essimuse,
Poto ohshalteus lu skusees.
Konkoint lu engapeus,
Inuguls, eszkoako,
Esgoeus t smulemen.

Io tautul espupusenchi
Lu skoi lu essgeszimatem,
Tama skoi chinkelyst.
Io lu smigote lu spoosz lu skoi
Mil nkonnemelt, lu uichis lu skusees
Shiimilgest u nguzguzeml.

U suet u ta kamauspoos,
Ne uichits lu skoi lu engapeus
Chizeultem lu t spupusenchi.
U suet u ta kiiumspooos,
Lu ne azgals esnguzguzeml
Es'cheselem skoi u skusees.
Uichis skusees lu kutunt gamenochis
Es'ohmilkomize u chitilze,
Lu gol teis kaesskuem.
Uichis lu i tish lu skusees
Estemualsh lu spoosz gol esgoelstem
U popeulisemis lu engapausz.

Kuskoi kungamenobelisten, mi kokolsh,
Lu aliciots lu apupusenoch ikasuenem,
L annui i ohikaesskoakoi.
Komi t annui u koulltegu
Lu ispoos, gol ikasesgamenoch
Lu Jesu, ikasepielshem.

Kupagpagt kuskoi, loaankonneminem,
Lu aluluus lu Jesu Christ
Kokolkaitl lu l ispoos.
Konkonnemint, ohikaespeuguzuguzmelsi
Lu tel snguguzuguzmelsi lu askuse,
Gol Koie u aguguzmels.

Komi kaeshishesi lu l's'hauasupus;
Lu es'okchptkuminalko akulpupusenochmen
Ne ntlemus lu isgulguilt.
L esemeus u ohiksechauashepi,
L annui u ohikase's'hauasupusi,
Shei lu eskamszinemsten.

Tel stitiohemish u mil kugest,
Ta kokstamltgu lu koakskoalshem
T koaksankuazkoakomm.
Koolkait lu stilalikaeskueltem
Jesu Christ, ikasnluszuguzmelsi,
Lu aluluus ikase'oholspoosemtem.

T aluluus Jesu u koaksluum,
Komi mkeinochmen lu esemeus,
Lu singuls lu askuse.
Lu ne l agalgalt m koachsogesplentem,
T annui u koakskolkseigum,
Koaksugilguiltem tel esolip.

Ne ohikaeloeskael ie tel stoligu,
Konkonnemint, Jesu, gol askoi,
Ch annui u koaksuetem.
Ne ie iskeltich ohzeselgunzutemen,
Nem guizltgu lu isngapaus
Lu kimpielstis lu l'nuist. K. e.1

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1Words from the Catechism of Christian Doctrine, Woodstock College, 1891, pp. 94, 95, and 96.
(Translation)

Stabat Mater

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last,
Through her heart his sorrow sharing,
All his bitter anguish bearing,
Lo! the piercing sword had passed.

O how sad and sore distressed
Now was she, that Mother blessed
Of the Sole-begotten One!
Woe begone, with heart's prostration,
Mother meek, the bitter Passion
Saw she of her glorious Son.

Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bowed?
Who, unmoved, behold her languish
Underneath her cross of anguish,
'Mid the fierce unpitying crowd?

For his people's sins rejected,
She her Jesus, unprotected,
Saw with thorns, with scourges rent;
Saw her Son from judgment taken,
Her beloved in death forsaken,
Till his Spirit forth he sent.

Fount of love and holy sorrow,
Mother! may my spirit borrow
Somewhat of thy woe profound;
Unto Christ, with pure emotion
Raise my contrite heart's devotion
Love to read in every wound.

Those five wounds on Jesus smitten,
Mother! in my heart be written,
Deep as in thine own they be;
Thou, my Saviour's Cross who bearest,
Thou, thy Son's rebuke who sharerst,
Let me shafe them both with thee!

In the Passion of my Maker
Be my sinful soul partaker,
Weep till death, and weep with thee;
Mine with thee be that sad station,
There to watch the great salvation
Wrought upon the atoning Tree.
Virgin, thou of virgins fairest,
May the bitter woe thou bearest
Make on me impression deep;
Thus Christ's dying may I carry,
With him in his Passion tarry,
And his wounds in memory keep.

May his wounds transfix me wholly,
May his Cross and Life-Blood holy
Ebiule my heart and mind;
Thus inflamed with pure affection
In the Virgin's Son protection
May I at the judgment find.

When in death my limbs are failing
Let thy Mother's prayer prevailing
Lift may Jesus thee thy throne:
To my parting soul be given
Entrance through the gate of heaven:
There confess me for thine own. Amen.¹

(This is the Passion hymn sung by the Indians as they
returned to the church, and finished in the church.
Also, this is the song mentioned by Father Taelman,
"The Song for the Dead.")

1

Kaeks-ohshinim Jesus Kae-ilimigum
Ka-teleliloni ch-esemoko l-es-eimeus
Kaeks-quirstile kasek-nguilguinaen
Kakael nakolilo tel sulip
Nihili kaekuentem lu tele u el-tlelil
Nehili kae-polstem t-kaemjile,
Koies nmohlem kae-s'ohauupus
L singul's es sigum tel silips.

2

Lu ne kaea nkolkosinzuitemtem
Esia lu singuzguzunels z
Nem kae uhchintem to chinaks
Lekei u ezageil nguzguzunels
Nem kae zkouko gol teie kae skuen
Nem t ahieus kaes pupsenoch,
Nem kae nmeslentem kae-s-ohuoupus
L singula es sigum tell selips.

¹The Catholic Sunday Missal, New York: P. J. Kenedy and Sons, pp. 496-498.
(Translation)

Let us follow Jesus our King
Who goes to the Mount to die,
That He may give us life
And deliver us from the fire
He dies, because we committed sin
And thereby we killed Him
Let us mingle our tears
With the blood poured from His wounds.

Let us mingle our tears
With the blood poured from His wounds.

When we remember all His sufferings
We shall see that none suffered like Him
We shall weep for our sins,
We shall always be sorry.
We shall mix our tears
With the blood poured from His wounds.

(Songs sung in the procession by the children's choir)²

Lord of mercy and compassion, look with pity down on me,
Father let me call Thee Father, 'tis Thy child returns to Thee.

Jesus, Lord I ask for mercy, let me not implore in vain,
All my sins I now detest them never will I sin again.

By my sins I have abandoned right and claim to heaven above,
Where the Saints rejoice forever in a boundless sea of love.

Jesus, Lord I ask for mercy, let me not implore in vain,
All my sins I now detest them never will I sin again.

See our Saviour's bleeding, dying on the Cross of Calvary,
To that Cross my sins have nailed Him, there he bleeds and dies for me.

Jesus, Lord I ask for mercy, let me not implore in vain,
All my sins I now detest them never will I sin again.

²Words to these songs from Mother Cecilia, choir director.
Holy Mother pierce me thru, in my heart each wound renew of my Saviour Crucified.
Sacred Heart in accents burning, pour we forth our love of Thee
Here our hopes, and here your yearnings meet and mingle tenderly.
Heart of mercy, ever eager all our woes and wounds to heal,
Heart most patient, Heart most pure! to our souls
Thy depths reveal.

Sacred Heart of our Redeemer, pierced with love on Calvary,
Heart of Jesus, ever loving, make us burn with love of Thee.
Praise to Thee, Sacred Heart.

Heart of bounty, Thou art bringing, all Thy thirsting children here.
Where the living waters springing tell of hope and comfort near.
O Thou source of every blessing, sweetest, strongest, holiest, best!
Be our treasure here on earth and in Heaven be Thou our rest.

Sacred Heart of our Redeemer, pierced with love on Calvary,
Heart of Jesus ever loving, make us burn with love of Thee.
Praise to Thee, Sacred Heart.

* * *

O faithful Cross, O noblest Tree in all our woods there's none like Thee.
No earthly groves, no shady bowers, produce such leaves, such fruit and flowers.
Sweet are the nails and sweet the wood that bears a weight so sweet so good.

Thou, thou alone wert meet esteemed, the Lamb to bear who man redeemed
Thy spreading arms like balance true, weighed out the price for sinners due.
And on thy altar weekly laid, the Son of God atone-
ment made.
0 tree of glory, tree of life, that marks the world's most wondrous strife
What erst of shame the sign has been to Jesus now the world doth win.
Lo! from the Cross, His altar throne, He sweetly draws and aways His own.

** **

0 come and mourn with me awhile, see Mary calls us to her side;
0 come and let us mourn with her, Jesus, our love is crucified.

Have we no tears to shed for Him, while soldiers scoff and Jews deride?
Ah look how patiently He hangs, Jesus, our Love, is crucified.

Come take thy stand beneath the Cross and let the blood from out that side.
Fall gently on thee drop by drop, Jesus our love is crucified.

Have we no tears to shed for Him, while soldiers scoff and Jews deride?
Ah look how patiently He hangs, Jesus, our Love is crucified.

How fast His hands and feet are nailed, His blessed tongue with thirst is tied.
His failing eyes are blind with blood, Jesus, our Love, is crucified.

Have we no tears to shed for Him, while soldiers scoff and Jews deride?
Ah look how patiently He hangs, Jesus, our Love, is crucified.

** **

By the Blood that flowed from Thee in Thy bitter agony,
By the scourge so meekly borne, by the purple robe of scorn.

Jesus, Saviour hear our cry, Thou wert suffering once as we,
Hear Thy loving litany we Thy children sing to Thee.
By the thorns that crowned Thy Head, by the sceptre of a reed,
By the footsteps faint and slow weighed beneath Thy Cross of woe.

Jesus, Saviour hear our cry, Thou wert suffering once as we,
Hear Thy loving litany we Thy children sing to Thee.

By the nails and pointed spear, by the people's cruel jeer,
By the dying prayer which rose, begging mercy for thy foes.

Jesus, Saviour hear our cry, Thou wert suffering once as we,
Hear thy loving litany we Thy children sing to Thee.

* * *

My God I love Thee not because I hope for heaven thereby,
Nor yet because if I love not must burn eternally.
Thou O my Jesus, Thou didst me upon the Cross embrace;
For me didst bear the nails and spear and manifold disgrace.
And griefs and torments numberless and sweat of agony,
E'en death itself; and all for one who was Thine enemy.

Then who O Blessed Jesus Christ, should I not love Thee well?
Not for the sake of winning heaven, nor of escaping hell.
Not with the hope of gaining aught, not seeking a reward;
But as Thyself hast loved me, O ever loving Lord.

* * *

O Sacred Heart, O Love Divine
O Sacred Heart, O Love Divine,
Do keep us near to Thee,
And make our love so like to Thine,
That we may holy be.
Heart of Jesus, hear;
O Heart of love divine,
Listen to our prayer,
Make us always Thine.

O temple pure, O House of gold,
Our heaven here below,
What sweet delights, what wealth untold,
From Thee do ever flow.

Heart of Jesus, hear;
O Heart of love divine,
Listen to our prayer,
Make us always Thine.

* * *
Six Indians and Father Joseph Balfe stand by the bier waiting to follow the acolytes and Indians in the procession.
The church emptied, the Indians bring up the end of the procession, carrying the bier.
The bier follows the procession down the steps and on to the bonfire-lighted path.
The acolytes in the procession outside the church.
The Indians follow the acolytes in the procession, singing passion hymns in Salish.
(After the procession has come back into the church the six Indian men replace the figure of Christ in the sanctuary by the stripped cross. Then following the completion of the songs by the choirs the priest blesses the reassembled congregation in a very short service called "The Blessing with the Relic of the True Cross." After this short service the church is gradually emptied again. The following is the short service after the procession as it was given.)

(Priest)

Now if everyone will kneel I will give them the apostolic benediction.

This is the blessing with the relic of the True Cross.

(Priest)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven.

(People)

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(Priest)

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

(People)

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

1This information was obtained from the recording of the service.
(Priest)

Glory be to the Father, and to the Son, and to the Holy Ghost.

(People)

As it was in the beginning, is now, and ever shall be, world without end. Amen.

(Priest)

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
Part of the grounds over which the procession passed. The procession came down the road from the left, then toward the area from where the picture was taken, and turned right just before the gate in the bottom of the picture.
Another view of the procession grounds. The procession continued on the road at the bottom of the picture and returned on the road closest to the church.
1. Villa Ursula
2. Boy's Dormitory
3. Conko's house
4. Church
5. Rectory
6. Hospital
7. Original mission
8. Outside Shrine
9. General Store
FUTURE TRENDS
CHAPTER VI

THE PROBABLE FUTURE OF THE SERVICE

At one time the Good Friday service at St. Ignatius was given completely in Salish, as has been pointed out previously, and slowly it has been becoming more Americanized as time goes on. Just a few years back people who attended the service reported that the whole sermon was given in Salish, also the prayers and singing were in this Indians language. Later on the main sermon was given in English with only a short sermon in Salish following. Then too, not long ago the prayers after the Stations were said in both languages, but in 1952 all that remained of a verbal contribution that is original, is the singing of seven out of fourteen stanzas of the Stabat Mater after the Stations of the Cross, and the passion hymns sung in the procession. It seems safe to conjecture that before too long, the contributions of the Indians will be gone from this service. Interviews with several Indians bear out this point.

Mrs. Agnes Pichette, about sixty years old, and a resident of St. Ignatius, has lived in this area her entire life. She has attended this service regularly and believes the Indian elements in the service are rapidly fading as so many of the older Indians have died,
or, as she put it, "gone away." She also said the service used to be completely Indian substantiating other material to this effect.\footnote{Mrs. Agnes Pichette, in interview at St. Ignatius, May 23, 1952.}

On May 23, 1952, Mr. Phil Beckwith, owner of the general store across from the mission was interviewed. He has had a great deal of contact with these Indians in his long residency and business in St. Ignatius. He was very impressed with Father L.J. Taelman while he was at the mission, and he gives all credit for maintenance of Indian elements in the services all year round to him. Mr. Beckwith believes the younger generation Indians are becoming more apathetic, caring little one way or the other if any Indian customs are carried on or not. A particularly interesting statement of Mr. Beckwith's was he thinks there are perhaps only about five dozen Indians around St. Ignatius who still speak the Salish language.\footnote{Mr. Phil Beckwith, in interview at St. Ignatius, May 23, 1952.}

Mr. Eneas Conko, a full-blood Flathead, and his granddaughter, Helen, were interviewed at their home on the mission grounds on May 30, 1952. Conko, as he is called by the people in the area, is about eighty years old. He was emphatic in his statement that the only ones who still take part in this ceremony are full bloods, but because the full bloods are mixing their blood with
the whites, interest on the part of the Indians is beginning to decline in such things as the Good Friday service. Another reason for fading interest according to Conko was that while the Fathers at the mission today like the Indians and do a great deal for them, they don't seem to take the interest in them that Father Taelman and his contemporaries did. Conko believes that Indians are faithful and make good Catholics, citing the example of how the Indians carried rocks for the present mission on travois, one by one, from several miles away as a voluntary service.

Conko's granddaughter, Helen, age twelve, was suspicious of any questions and very reticent throughout the discussion and interview. She did state once, however, that she would like to see more of the Indian elements in the service, but didn't elaborate on which elements she referred to. It would be quite inaccurate to accept this as the opinion of many of the younger people, but it might be an example of some interest on their part. How far this interest goes it is impossible to say, that is, whether any of the young people involved are willing to work at retaining these Indian influences.¹

Ellen Big Sam, age seventy-two, was interviewed July 12, 1952, and since she spoke no English, her son, Joe interpreted. Mrs. Big Sam was raised in Stevensville

¹Mr. Eneas Conko and Helen Conko, in interview, at St. Ignatius, May 30, 1952.
but has lived in this general area all her life. She believes that one reason that interest is falling off, for retaining the Indian influences in the Good Friday service, is that many of the young people are generally drifting away from Catholicism. Many of these people are being married by justices of the peace rather than by the priests. Joe Big Sam, age thirty-five, is "accepting the change as it comes," in his own words. He thinks, and has thought, very little about it.2

Father L. J. Taelman is very enthusiastic about keeping the Indian participation in the service as completely as is done now and even more so.3 Since he is stationed at St. Ignatius now, his dreams might be realized, but one cannot fail to recognize that he is generally alone in his desires, and also he is a man of ninety.

When the facts and materials have been examined, it seems that the Good Friday service at St. Ignatius as was seen on April 11, 1952, will inevitably continue to lose the Indian influences until in the not too distant future the service will merely be a thing of the past.

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2Ellen and Joe Big Sam, in interview, at Arlee, Montana, July 12, 1952.
3Father L. J. Taelman, in interview at St. Ignatius, Montana, October 4, 1952.
SUMMARIES, OBSERVATIONS, AND CONCLUSIONS

Perhaps it is not so surprising, that a place such as the St. Ignatius Mission should retain a ceremony so unconventional to the Catholic faith as their Good Friday Service, when one meets many of the old timers, talks to the older priests of the mission and sees and hears the natives of Indian descent. The area surrounding St. Ignatius is rural, and many of these agricultural people here are Indians. It is in these Indian homes that one may find many customs of earlier Indians still familiar. The present generation of young people who none of this tendency to retain the older patterns on the whole, but their grandparents, and even parents, still live surrounded in a cultural environment of a past age. That this environment is losing its hold on these people cannot be denied, but it has remained for a long time, and has great influence upon these people, a great many of whom attend the St. Ignatius Mission and are a part of the Good Friday Service.

As far as is known to this writer, and to several of the priests who have been in charge of the service for the past sixty years, the mission at St. Ignatius, Montana, is the only place in the world where these particular Good Friday services are held. It is known that other places have, or have had, services commemorating the
procession of Christ to Calvary. None, however, celebrate the taking down of Christ from the Cross and His funeral procession. Neither can any other place claim to have a group, separate from the regular church choir, singing in a foreign tongue (in this case, Salish) during the procession, and during the service inside the church. Of this the author can be certain!

One of the strangest things about the Good Friday Service is that so many of the characteristics of it which seem to be of Indian influence were actually introduced by whites, and particularly the Catholic priests themselves. The songs sung by the Indians after the Stations of the Cross, and those in the procession were taught them by these priests to be used in this service. As far as can be determined, the altar is decorated with the evergreen trees not because the Indians insisted so they might have some say in the service, nor as a concession by the priests, but rather as something of an added note—to make a more dramatic setting for the service. In otherwords, it was the priests who gave the service its unique features, almost entirely, and the Indians have had seemingly little say in the matter.

Actually, the concessions to the Indians on the part of the whites are few indeed. The Good Friday Service is almost entirely Catholic, and the contributions to it by the Indians are few. But in spite of the fact that the service is Catholic it must be remembered that it
still is different from that which is presented in the usual Catholic church on Good Friday. It is different not because the Indians made it that way themselves, but it is different because it was tailored for them by those who introduced the service. The reasons for its introduction are unknown. Perhaps these priests felt this "special" presentation of the service would have a greater effect on the Indians, or perhaps this was the type of ceremony they preferred to see. Several early priests in this area came from Italy where Lenten dramas were a common feature of their worship. Regardless of the roots, the services described here are what the Indians were given to follow in Western Montana.

Although many of the priests, who followed the Italian founders of this type of Good Friday Service at St. Ignatius, might not have cared for this particular interpretation, the tradition had started, and it is much simpler to follow and become a part of a set tradition than to change it.

One must realize that it is the Indians that make this service appear unique. Not from their influences, nor from any concessions given them by the priests, but by their participation in it as Indians. It is the Indians who carry the bier and take the collection. Their singing after every other station of the Cross and their attendance in the procession where they sing in the language best known to them, Salish, are the main features of the service.
The removal of the figure of Christ from the Cross, the trees surrounding the altar, and the figure of Christ on a bier being carried in a bonfire lighted procession are different, it is true, but the greatest appeal of a "difference" in the service today (at least to the author) is that it is Indians who are doing these various things, participating in them. It would be simple for one who has not actually made a study of the service to believe that these differences came about by the influence of the Indians.

It is also interesting that whites introduced the service, then the Indians adopted it and since its adoption it was known to many as an "Indian Service." Now the whites are taking the service away. They are encouraging its change to the type usually found in most Catholic churches.

Until comparatively recently, St. Ignatius was primarily an Indian populated area. The sermon and service were spoken in Salish because that was the "universal" language of the area. But this is not the case any more. Whites have moved into this country in fairly large numbers, moreover white and Indian have intermarried extensively. Thus the number of whites attending the church is growing larger each year. Furthermore, since the Indians are becoming more acculturated, they are being treated more as whites by the priests. Due to these changes many of the pseudo-Indian elements
of the Good Friday Service are diminishing. From the observations of the author, interest is lagging in the priests at the mission to maintain the service, also, with the exception of one or two.

The present needs of the priest's people are different from those of past peoples at the mission, and the priests, being practical men, realize that the practical aspects of this service are diminishing along with the interest for keeping it alive; consequently it seems the "Indian Service" on Good Friday at the mission has little practical life left.

Following these thoughts, it seems that two forces are pulling toward making this particular Good Friday Service closer and closer to the usual service in any Catholic church. First, few of the priests interviewed seemed interested in keeping this service as it has been, as was stated previously. Second, for any tradition such as this service to last, the youth must have the desire to maintain it as well as the older people. This does not seem the case at St. Ignatius. It is these younger Indians who will have to carry on this tradition, and Indian youth, as any youth being stimulated by our society's environment, cannot help wanting to progress.

This also brings up the point that many individuals already believe the Indians to be different enough simply because they are different in their heritage, and a minority. Many Indian youth realize this wish to
tear themselves away from as many of the ties that put them in such a “different” grouping. Few people desire to be considered different when they know that, to many, this is an undesirable difference. The preceding statements, of course, are theoretical, but from discussing them with several Indian youths and others who hold these attitudes, they, unfortunately, come too close to being fact.

Any group associated with our society can hardly help but change with it to a certain degree. Merely being touched by present day environment through the media of radio, newspapers, magazines, schools and other educational facilities forces a change upon people, and parts of a past, or dying, culture are retained only through extreme effort and generally for tradition’s sake. Possibly this seems like a rather general statement, but other aspects, once important to the Indians of this area, are either passe, are retained through novelty, or are retained simply through tradition.

A great interest is needed to maintain any tradition such as this service at St. Ignatius. Although many older Indians might desire to keep such traditions alive, it must be remembered that it is the young Indians who must have this same desire if any amount of success is to be achieved in the future. It must also be remembered that these older Indians who are willing to keep such things alive were born when these activities had been continuing, unchanged, for many years, and when
outside influences into their lives were not nearly so
great as they are today. Many people, especially those
who have had little education, (there are many of these
older Indians who still do not, or cannot speak English)
hang on to traditions and ideas that were parts of their
past. However, the young Indians of today are being taught
by different examples, and are being surrounded by an
entirely different environment. Any appeal for a return
to past traditions must be made to the Indian youth, and
there is little evidence that they would respond to such
an appeal.

Father L. J. Taelman is enthusiastically endeavoring to retain the service as it is and to restore much
of what has been discarded, such as giving the sermon
in Salish, etc. Possibly he might succeed if he approaches those concerned in such a way as to make it desirable
and appealing to them. However, how many priests in the
near future shall desire to learn the Salish language?
There seem to be too many pressing problems of today,
and too much to accomplish right now to spend the neces-
ary hours learning a dying language such as Salish. At
least this is the attitude that was given the author.
Judging from all apparent conditions, the aged Father
Taelman has a hopeless job ahead of him.
APPENDIX

METHODOLOGY EMPLOYED IN RESEARCH

This thesis is largely primary source work. Since no earlier study of the topic had been undertaken by another writer, there was no other alternative. Recording and photographing the service were the first steps in gathering material for the presentation of the service itself. Interviewing was the other main method of collecting data, and many miscellaneous talks furnished source material for the other aspects of the thesis outside of the presentation of the service.

The interviews of a more formal nature with the priests, such as the one with Father L. J. Taelman, followed a comparatively definite pattern, although questions were reworded for the different individuals concerned because of the possibility of their comparing questions later, and concluding that the writer doubted the honesty of their answers, the object being, of course, authentication of specific points. The following questions were asked these people in one form or another:

Is it correct that the figure of Christ on the cross, that is the one taken down, was carried in the procession previously?
Is the predominant participating group the Pend d'Oreille or the Flathead? Has this always been so?

Why do the Indians come to this one service in such large numbers? Do they come to the other special services in as large groups? Is this one service emphasized more, possibly?

Do the Indians participate in any other service in the year as they do in this one?

Which Indians are chosen to carry the bier?

Members of the tribal council?
The more faithful churchgoers?
How are these men picked?
How were they picked previously?

Was the Good Friday service at St. Mary's running parallel to this one at St. Ignatius at one time in the same manner?

At any time was the whole service held outside the church? Or perhaps the Stations of the Cross?

Previously the procession was longer. It went further than it does now. Where did it go and approximately how much longer was it?

Do you know the significance of the trees inside the altar? Is this done any place else you know of?

Possibly Indian influence?
If so, what is Indian symbolism?

Father L. J. Taelman received a written questionnaire containing the following: (This was several months before he found he was to be stationed again at the
St. Ignatius mission. At the time he was in Chewelah, Washington.

When did you first come to St. Ignatius (the year) and what year did you leave?

What is the approximate date the Good Friday service began as it is now presented, and who began it?

Was this special type service begun through the efforts of the Indians, or did the Fathers begin it, and if you know the basis for its beginning could you please elaborate upon the subject?

Is this Good Friday service done in any other place in the United States, or the world, to your knowledge? (There have been reports that only one other place has the service, but it has not been possible to establish where this was.)

What are the words to the passion hymn that the Indians sing in the procession outside of the church? If you can recall these could you please write them out in Salish and their English translation? If more than one song is usually sung by them, may these also be included, please?

Do the Indians sing the same song after every other station of the Cross, or are there different ones? Could you write these words in English and Salish please? If they come in any special order, would you put them in the order sung?

The general interview guide used with the Indians contained several of the questions asked the others, and these too were often changed and some omitted with certain individuals, due to expediency for the over-all success of the certain interview. This general pattern was followed, however:
Name, tribal affiliation, age, period of life lived in this area.

What seems to be the reason for the disinterest of the younger Indians for the preservation of the Good Friday service as it is now given?

Do you believe the service has changed? How?

As far as you know what is the significance of the trees on the altar?

Why do you believe the Indians come to this service in larger numbers than the other more prominent services during the year, such as Christmas and Easter?

As far as you know, has the service ever been held outside in its entirety, or have the Stations of the Cross been done outside?

Can you remember if the procession was always the length it is now and if it covered the same route? If not, where did it go and how long was it?

What do you believe is the future of the service as it is now given? That is, do you believe that the Indians will continue to participate as fully as they do now, or is their participation slowly going out?

Is it considered an honor to participate in this service, or is it done strictly from tradition?

Can you remember when the service was given completely in Salish?
IDENTIFICATION OF INDIANS IN PICTURES

It was not possible to get the identity of all the individuals in the pictures used in this paper; however, many were identified and it was possible to get their tribal affiliations and/or addresses also. The pages are listed chronologically and the name of the identifying party is also listed.

Page 60  (An Indian taking up the collection before the Stations of the Cross begin)

Name: Peter Woodcock.
Tribal affiliation: Pend d'Oreilles
Address: St. Ignatius
Identified by: Mother Finbar, Villa Ursula.

Page 110 (A group of the Indians who sang in Salish)

Woman directly in front:
Name: Mrs. Lucy Pellow
Tribal affiliation: Flathead.
Address: Evaro
Identified by: Mrs. Catherine Combs, St. Ignatius.

Woman with head bowed in same row with Mrs. Pellow:
Name: Mrs. Frank Big Crane
Tribal affiliation: Flathead
Address: Ravalli
Identified by: Mrs. Catherine Combs

Woman with glasses behind the two boys:
Name: Mrs. Louis Puru
Address: Camas Prairie
Identified by: Mrs. Catherine Combs
Page 111 (The Indians singing)

Woman directly in front:
Name: Agnes Pichette
Tribal affiliation: Spokane
Identified by: Father L. J. Taelman

Woman with glasses reading:
Name: Mrs. Tony Finlay
Tribal affiliation: Pend d'Oreilles
Identified by: Father L. J. Taelman

Page 127 (The church emptied, the Indians bring up the end of the procession, carrying the bier)

Identified clockwise beginning with the three little girls:
Denise Combs, Lorraine Whitworth, (Father John J. Wood, behind) Anastasia Lefthand.
All three girls of Villa Ursula. Identified by Mother Finbar, Villa Ursula.

Name: Frank Big Crane
Tribal affiliation: Flathead
Address: Ravalli
Identified by: Father John J. Balfe

Name: Palasie Incashola
Tribal affiliation: Flathead
Address: St. Ignatius
Identified by: Mother Finbar, Villa Ursula

Name: Joe Eneas
Identified by: Mother Finbar, Villa Ursula

Name: Peter Woodcock
Tribal affiliation: Flathead
Address: St. Ignatius
Identified by: Mrs. Catherine Combs

1Father Taelman said he could not be sure of these identifications as he had been away too long, but believes them to be correct.
Name: Massla Red Horn
Tribal affiliation: Pend d'Oreilles
Address: Ronan
Identified by: Father John J. Balfe

Name: Joe Parker
Tribal affiliation: Flathead
Address: Camas Prairie
Identified by: Mrs. Catherine Combs

Page 130
(The Indians follow the acolytes in the procession, singing passion hymns in Salish)

Name: Mrs. Pete Beaverhead
Tribal affiliation: Flathead
Address: St. Ignatius
Identified by: Mrs. Catherine Combs

Name: Mrs. Eneas Conko
Tribal affiliation: Flathead
Address: St. Ignatius
Identified by: Mrs. Catherine Combs

Name: Agnes Incashola
Tribal affiliation: Flathead
Address: St. Ignatius
Identified by: Mrs. Catherine Combs

Name: Mrs. Peter Paul
Address: Post Creek
Identified by: Mrs. Catherine Combs

Name: Mrs. Ellen Big Sam
Tribal affiliation: Flathead
Address: Arlee
Identified by: Mrs. Catherine Combs
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