

At. St. Lucy's, Syracuse, N. Y.

MULTI-CULTURALISM

by Most Rev. Thomas J. Costello, D. D.

In the primitive Christian Church some thought that Judaic culture alone provided worthy patterns and structures for the expression and development of the New Way we have come to call Christianity. Peter was one of those; he insisted that Gentiles become Jews before they could become Christians, and he maintained his insistence until he experienced God's revelation as told us in chapters ten and eleven of the Acts of the Apostles with reference to Cornelius.

precious. The lesson was too soon forgotten.

It was probably an exaggerated need for unity emerging from the Reformation. Whatever its genesis, the Church became steeped in Western culture. The Church was structured within the Western European context of a monarchical ecclesiology, of scholastic philosophy and theology, and of a formal and ritualistic liturgy which ran the risk of being somewhat

tions of cultures other than the dominant, with a re-emphasis on evangelization. Then began a process in which there have been at least three steps, at least three sequential developments. And this process is such an important reality especially as we witness the

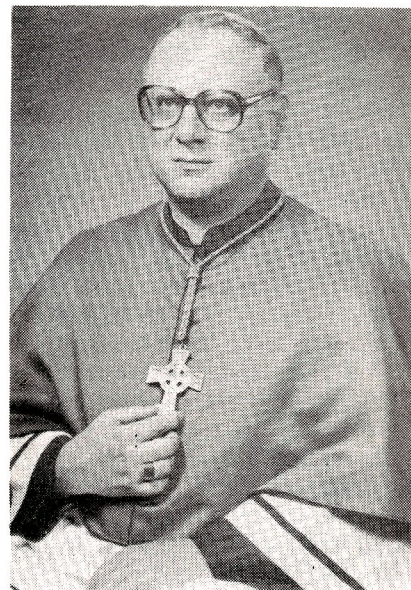
BISHOP THOMAS COSTELLO, auxiliary bishop of the Syracuse Diocese, delivers the homily on Multi-Culturalism during the dedication ceremony of a chapel to **Blessed Kateri Tekakwitha**, June 12, 1981, in an inner city parish of Central New York.

But the converts from Judaism still objected. And so as we read in the fifteenth chapter of Acts, the Council of Jerusalem was convened. And here, as on Holy Thursday, Peter's deeds again contradicted his words. Paul contended with him, rebuffed him for his inconsistency. And it was finally agreed that the Good News was not limited to the people of any single culture; it was agreed that response to the Good News was not necessarily framed within any given cultural context or milieu.

It was 49 A.D.! The lesson was

triumphal and pompous, which was thoroughly Roman, albeit often dignified, mystic and uniform as evidenced in the exclusive use of the Latin language. Church membership involved accommodating oneself to this cultural context. Christianity was the tribal religion of the white Europeans, and later, white Americans.

Then came Vatican II. Then came renewal. Then came a rediscovery of 49 A.D. with a reaffirmation of the possibility of unity in the midst of diversity, with a new respect for and appreciation of the contribu-



emergence of what some are already calling the Third Church, the Church of the third millennium and the Church of the Third World. It is of equal importance, this process, here in the United States as we

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KATERI'S INTERCESSION — SOME ANSWERS

BENEFITS WITHOUT A HASSLE

Enclosed is an offering that I promised Kateri if she would get me my S.S. benefits without a hassle. And she did. — *Euclid, Ohio.*

JOB GOTTEN

My daughter has been looking for a job for months. I prayed to Kateri Tekakwitha and she got a beautiful job right close to home. — *Brockton, Mass.*

CYST GOES

I am still in awe and overwhelmed because I feel certain that Blessed Kateri performed a miracle on me. The cyst I had has completely disappeared. I promise a life of devotion to her and I also will spread knowledge of her life and sanctity to my friends and relatives. — *Canton, Ohio.*

SPECIALIST ASTOUNDED

A neighbor of one friend has a daughter who is about 20 years old and has been a diabetic since childhood. On her periodic visit to her doctor, he noticed a marked deterioration in her eyes and sent her to a specialist. This doctor was very pessimistic about her condition, but said this is part of the diabetic condition. Then the Mother told my friend about this, she loaned her the prayer to Blessed Kateri and told her to be sure to pray for Kateri's sainthood. When the Mother and daughter returned to the specialist three weeks later, he was astounded at the improvement in the daughter's eyes. He told them to continue whatever they were doing and he would see them in six months. — *Philadelphia, Pa.*

SON STOPS DRINKING

Our leader of the Blue Army of Our Lady had given out cards and literature pertaining to Blessed Kateri. At the time our son had been having a drinking problem. I made the novena, asking Blessed Kateri's help so that he would receive the will power to give up drinking com-

pletely. At the end of the novena something happened which brought our son to his senses and he said he would never drink again. So far, so good. — *Rio Rancho, New Mexico.*

COLLAR BONE HEALED

Just a little note to let you know how grateful I am to Blessed Kateri. I fractured my collar bone and unfortunately it wasn't healing that well. The bone was piercing my skin and the doctor told me if it didn't mend I would have to undergo surgery. I prayed to Blessed Kateri and begged her to help me. A friend of mine gave me a relic and I put it on my collar bone, went to the doctor the other day and was discharged. Blessed Kateri really came through. — *Lakewood, N.J.*

LAND SOLD

I promised this donation in thanksgiving for some land that I sold. — *Old Town, Maine.*

40 YEARS AFTER

My Mother passed away May 3rd at the age of 88½ years. In the early 1940's we were told at Johns Hopkins-Phipps Institute that she would never be mentally well, and to institutionalize her. A friend sent me the enclosed novena, as you can see well worn over 41 years, and I and my Mom know that thru Kateri, God gave her health and spirit to always help others — grandmother of 26, Mother of 6 and great grandmother of 24. — *Palm Beach, Fla.*

KATERI REACHED OUT

The reason I am interested is that Kateri has touched our lives through my granddaughter, Jennifer. My daughter is unable to have children so she and her husband had started proceedings to adopt. They had been to a hearing at Mecedah, Wis., and were told they would probably have to wait a year or more to get a baby. They were feeling downhearted on the way home, and, noticing a roadside shrine, turned the car and drove back to pray at

the shrine. The shrine happened to be dedicated to Kateri Tekakwitha. Two weeks later they were notified a baby was available and two families were qualified to adopt her. Each family had a member who had Indian ancestry (Sioux) as the baby was ¾ Sioux. Through Kateri's influence my daughter and son-in-law were chosen to have her and Jennifer became our beloved granddaughter. Sad to say she was found to have cancer at age 5. She fought valiantly and had the best medical care at Milwaukee Children's Hospital. She passed kindergarten and was doing well in first grade despite absences for surgery and other treatments. She took a turn for the worst in December and died on Jan. 3, 1981. My daughter was given a book about Kateri. According to the book Kateri was made venerable on Jan. 3, 1943 and was patroness of Indian children.

Because of these happenings my family and I are very interested in learning everything possible about Kateri and the other lives she touched. — *Tacoma, Wash.*

HOUSE SOLD

Here is a small donation in thanksgiving for the sale of our house. — *Detroit, Mich.*

FAITH STRENGTHENED

My sister returned to the Faith almost two years ago after being involved with drinking and drugs. I prayed to Blessed Kateri that Lucille would grow strong in the Faith. Sure enough. She went through a period of trials which, I know, would have shaken my faith had it happened to me. 1) She was hospitalized for a bicycle accident, 2) laid off the day she returned to work, 3) found out a man she cared about was gay, 4) lost a friend in a car accident, 5) hospitalized for pneumonia, 6) hassle over insurance paying, and 7) got behind in her rent. Today she is strong in her Faith. — *Templeton, Mass.*



THIS CHUMMY GROUP — Fr. McBride, Fr. Ronald Schultz, OFM, Conv., Iron Eyes Cody, and Fr. Tom Egan, Shrine Director — admires the beautiful John Steele painting of the Holy Father and two Indian children at a reception for Iron Eyes in Mr. Constantino's home. Later Iron Eyes visited the National Kateri Center.



ACROSS THE CONTINENT FROM California, Lupe Espitia, third right, with her daughter and relatives fulfilled a long dream to visit Bl. Kateri's birthplace. Left to right: Lisa Frias, Josie Frias, Cecilia Hernandez, Sheila Hernandez, Lupe, Hope Serato, and Josie Espitia. We vote them the happiest group to visit the National Kateri Center. And how they long to return!

Kateri Associates Bring "The Witness" To Martyrs Shrine

Through arrangement with the Christian Music Ministries, Inc., the Blessed Kateri Associates of the Mohawk Valley presented "The Witness" in the Martyrs Shrine Coliseum, Sunday, July 26, 1981, at 8 P.M.

"The Witness" involves 24 adult vocalists from the Albany, New York, area. The group under the direction of Mr. William Womer is a ministry of the Christian Music Ministries located in Feura Bush, south of Albany. Ministries is a non-profit, interdenominational organization dedicated to the purpose of sharing the Gospel of Jesus Christ through the media of music.

In "The Witness" the story of the life of Christ is told and sung by St. Peter — "The Witness" — and the other men and women who knew the Savior best.

During "The Witness" the audience hears from St. Peter, the fisherman who made so many mistakes and yet became an apostle; from his wife, who suddenly discovers she was married to a traveling man; Mary, the Mother of Jesus, who shares the secret of finding favor with God; James and John, who begin to understand what the Kingdom of God is really all about; their mother, who watches out for the welfare of her boys; and from the tormented Judas, as he realizes that he has sold his own soul. The audience goes with these people through the life, death and resurrection of Christ, and learns how this Man's life brought God's salvation to the world.

Miss Eloise Etzkorn, chairperson of the Associates, reveals this program as the first in a series to garner funds for a memorial to Blessed Kateri.

The Associates also celebrate the liturgy every month to honor the Indian Maiden and to draw lessons from her life. July's meeting was prefaced by an outdoor Mass and a cook-out on the Shrine Grounds. There are 25 Associates. Membership is always open.

"And the Church at large needs Indian priests and religious, ordained and professed Natives, who alone can sensitize us, can teach us your ways. The Native American Church (just now emerging) and the American Church are each in both a sending and receiving posture."

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witness the emergence among us of the Hispanic Church, the Black Church, and the Church of the Native Americans.

I have said that we are experiencing a process in which there are at least three sequential and identifiable steps. The initial stage has been termed ADAPTATION. The underlying thesis here is that the Western Church has a body of doctrines, laws, proclamations and interpretations. The question is how to render this body of truth understandable, palatable to people of other (non-Western) cultures, languages and customs; how, for example, can the Church use tribal stories and traditions, how can the Church use your Native American intuitive respect for the gifts of nature to help explain our theology of creation.

The second stage has been given the name of CONTEXTUALIZATION. Here the thesis is that while the Church has confined the Gospel message to one cultural form (the Western European), the message is more important than the form. The medium is not the message! And so the question that emerges is how can the message of Jesus be loosed from these cultural trappings that it might be free to take root, grow and develop in many differing environments. The question, for example, is what spiritual values are inherent in Native American cultures and tribal teachings and how can the Church dialog with these God-instilled values. It is no longer a question of understanding the Western Church by using your sources; we've grown beyond adaptation. The task is one of reasserting your own spiritual and cultural heritage and interfacing it with what Jesus taught. The starting point is not Church doctrine but Native American culture, not with

what one of your elders called his "adopted" religion (we are all adopted sons and daughters of the Father) but with what he termed his "native" religion.

The third step has been styled INCULTURATION. In this stage it is acknowledged that every culture has within it true and beautiful religious elements even before the Word is preached. But it is also conceded that the Word can be effectively preached, the Word can be heard, only if the preacher thoroughly comprehends, is deeply immersed in, and has adopted the culture of those to whom he proclaims the Good News. Faith commitment is culturally shaped, and so are its articulations (theology) and its celebrations (liturgy). I can't abandon my cultural identity, nor can you. But I can't preach to you effectively until I see the Gospel through your eyes, until I walk in your moccasins to the extent that I am familiar with your language, your history, your culture, your values.

Do you not see the implications of all this for native vocations, for priests and sisters and brothers called from your own midst? I must immediately acknowledge a difficulty here, for our seminaries are still Western-European institutions. A Native American would indeed experience classic culture shock in these places. And yet, you need Indian priests and religious who alone can fully grasp your cultures and customs, not to say your languages. You have known the thrill of liturgies in your own idiom — your native tongues and music. And who can better interface for you the Gospels and your culture than those called from among you. And the Church at large needs Indian priests and religious, ordained and professed Natives, who alone can sensitize us, can teach us your

ways. The Native American Church (just now emerging) and the American Church are each in both a sending and a receiving posture. And even before ordination or profession, may we not begin this process of inculturation through our programs of lay ministry? And may not a next, albeit an intermediate step be realized in the Permanent Diaconate? I pray for the day that we may receive the first Native American applicant to these programs of formation. He or she has not come forward yet.

But even apart from the vocation question, the ministry question, there is much need:

- for mutual consultation and discovery,
- for self determination,
- for assumption of initiative,
- for applying correctives,
- for healing wounds,
- for local action.

We are still searching, we are a pilgrim people. The challenge to Native Americans is that they become Church. The challenge to the official Church is that we address ourselves collectively to authentically serving the needs of all.

Despite this massive unfinished agenda, we celebrate tonight a significant happening in our journey together. I submit to you that we are witnessing two miracles tonight, both inspired by Blessed Kateri. The first miracle is that Native Americans have designed and executed in this place a daily Mass chapel, exquisite in its beauty, which reflects their religion, their native religion and their adopted religion. The second miracle is that the people of this place have so enthusiastically welcomed this development. I submit to you that this happening could

occur only in this place, here at St. Lucy's.

You have long since passed beyond the stage of adaptation — witness the Mohawk titles which have long graced each of the fourteen stations in this Church or the ancient Native American water rite with which we initiated this Eucharistic celebration.

You have long since bypassed contextualization. Native Americans have found here an openness and a respect for their ways. You belong to many parishes, and we encourage that participation in your neighborhood Church, but you come often to this very special place where you have learned that you can be yourselves.

You have approached inculturation, for your native sons know they are welcome to come here and celebrate liturgy for you and with you. Father Carey, the local pastor, conveys a willingness, a desire, even an anxiety to understand. I'm told he even dabbles in your language, sometimes with hilarious, if not embarrassing results!

But it is not just Native Americans who feel good about this place. So do Hispanics. So do Blacks. So do Whites. So do the poor — and the comfortable. So do, all of God's children. They know they belong — that they are brothers and sisters. Somehow I sense that St. Lucy's is already at a fourth stage, for which the technicians have not yet devised an appropriate multisyllabled descriptor. But what Isaiah described, what the Baptist identified seems to be happening here — belief, community, service. The word may be as simple as "Kingdom" or "Church".

Tonight we dedicate a chapel as a place to worship, a place to pray. But what we do tonight is absurd unless each of us dedicates himself and herself to reach out, to touch, to serve, to love people, all people regardless of the adjective we use to describe them. Unless we



THIS ORIGINAL PAINTING adorns the wall of the first chapel dedicated to Blessed Kateri Tekakwitha, June 12, in St. Lucy's Church, Syracuse, N.Y. It is the work of an Onondaga Indian Ophelia Mitchell, taking three months to complete. Ophelia attended the Mohawk Valley Institute in Utica, N.Y. She now lives in Liverpool near Syracuse.

rededicated ourselves, this chapel dedication is ludicrous.

And if we so rededicate ourselves, each of us, then I would like to suggest that Father Carey erect a great big sign in front of St. Lucy's, a sign

that will read "Church Being Built". "Church", not a building but a people, "Under Construction." On second thought, if we so rededicate ourselves, no sign will be necessary, for even the blind will see, the Kingdom will be now!

**LEAGUE IS CRAWLING TOWARDS
10,000 MEMBERSHIP. BE A SPECIAL
"K" PERSON! ASK YOUR FRIENDS
TO JOIN AND PROMOTE THE BL.
KATERI CAUSE.**

MOVING?

Let us know early so you don't miss a LILY. Send OLD and NEW addresses to Bl. Tekakwitha League, Auriesville, N.Y., 12016.

NOTES FROM THE BARK

by father mcbride

Mr. Thomas B. Constantino, president of the Noteworthy Company of Amsterdam, N.Y., long-time promoter of the Kateri Cause, will represent the Blessed Kateri League at the Eucharistic Congress at Lourdes this month. He was responsible for the League Booth at the Congress in Philadelphia, 1976. Recently he donated a carpet and antependium for the Coliseum stage. Soon Tom will marry lovely and beautiful Lady C of Troy, N.Y. Our prayers go with Tom on his journeys, both to Europe and on his future new life beginning in October.

Special thanks to Fr. Phil Hurley, S.J., of St. Athanasius Church, Bronx, N.Y., for putting the Kateri prayer into Spanish. He also is translating a short sketch of Kateri's life into the same tongue and is leading a ten-bus pilgrimage of Spanish-speaking pilgrims to the Shrine on July 11.

Farthest summer guest to the National Kateri Center so far this summer is Father Joseph Farmel of Ecuador, South America.

Climbing, climbing, climbing . . . 8,568 copies of the Spring LILY were mailed out. An increase in this issue is also expected. 10,000 goal, we're on the way!

Beth Kephart, young Kateri promoted in Pennsy, and her family paid us a visit on June 21. Cathy Walton was specially glad to meet this enthusiastic Katerian.

100 inquiries from an article in the June 9 National Enquirer have come in and still trickle in. The League Office cannot vouch for the "cures" the article reported. Fr. Abbott's new vision needs further evidence. Of course, the cures that occurred after Kateri's death are in black and white in the POSITIO. Today the favors obtained through Kateri's intercession are on file in the League Office, some are printed in the LILY.

When you do not receive your LILY please check with your local post office first then tell us. The mailing of the LILY is handled by a Direct Mailing Company. Before every issue this company is informed of changes, new names, etc., providing this information has been obtained from you.

The Postal Service(?) is socking it to us again — rates will be advancing again in the Fall. Many church publications may have to cease publication. Hey, Paul Revere, want a job?

Marlene McCauley's epic verse which appeared in the last LILY is now in a neatly printed separate folder. Along with Anne Scheuerman's "Kateri in the 80's" mentioned in the Spring LILY \$1.50 (Most to the P.O.) will get both to your doorstep by Christmas, at least. Write LEAGUE OFFICE, Auriesville, N.Y., 12016.

Father Walter Kern, of Buffalo,

N.Y., has donated some arrowheads and several other stones to the National Kateri Center. A larger assortment was presented to the Martyrs' Museum. This donation is another of Father's thoughtful gestures to the Shrine.

Please do not send offerings for candles to the League Office. They should be sent to the Shrine Office. The League has no facility to light candles. Furthermore, Blessed Kateri's Shrine is in the Coliseum Church of the Martyrs Shrine.

The League Office does not nor would sell the Bl. Kateri commemorative stamps issued by the Canadian Government. When Canada's postal workers are not on strike you may obtain them by writing to the Philatelic Service, Canada Post, Ottawa, Ontario, Canada, K1A 0B5.

The Syracuse Mohawk Community ranks No. 1 in preparing and having dedicated a chapel in honor of Blessed Kateri, perhaps the first. At Caughnawaga, where Kateri's remains rest, planning for significant memorials is underway. Here at Auriesville there is plain talk although a blueprint for a chapel and a grotto linger in the mental meanderings of the citizens.

Thanks to the Janeski Family of Amsterdam, N.Y., the Kateri Chaplet production was kept going. They also prepared posters for the July 26 event.



LEFT — Born in South America lollipop-holding Kateri now finds a lovely home with her new parents, Mr. and Mrs. Beechert in Ocean Side, Long Island, N.Y. Her older brother Eddie, also born in South America, jiggled a bit too much to join his sister. **RIGHT** — Momentarily little Andrea Cheseck refuses a lollipop from her Dad as her Mother and aunt assure her that it is good. Her hesitancy lasted a short while before accepting the gift. Andrea and her folks came from Scranton, Pa. Many youngsters come to the National Kateri Center and enjoy seeing what other Youth For Kateri are doing to make the 24-year-old Indian Maiden better known. Lollipops are no small attraction either.



OPPOSITE THE ENTRANCE to the National Kateri Center this beautiful banner of Blessed Kateri greets visitors. Sister Mary Felicitas, RSM, well known as the artist of the baptism and death scenes of Kateri designed and made this elegant piece. She used burlap, felt for the body and oil cloth for the face. It was made last year for the diocesan celebration of the beatification.

For
BLESSED KATERI TEKAKWITHA
 Where the murmuring waters of the Mohawk
 Wash a verdant and pine-clad shore,
 There a pure-white lily blossomed,
 And a heavenly fragrance bore,
 As admiring Blackrobes nurtured it,
 Unto beauty more and more.

O lovely virgin Tekakwitha,
 The Mohawks' glory and pride,
 On fragile wings of daring love
 For Him, Who for love of you had died,
 You soared up to those dazzling heights,
 Where the pure of heart with Him abide.

Richard A. Welfle, S. J.

Note: Even over 80 Fr. Welfle still works with plenty of vim and vigor in Patna, India.

Just Before The Presses Rolled

Two very zealous workers for Blessed Kateri just before the presses were to roll came to the Editor's attention.

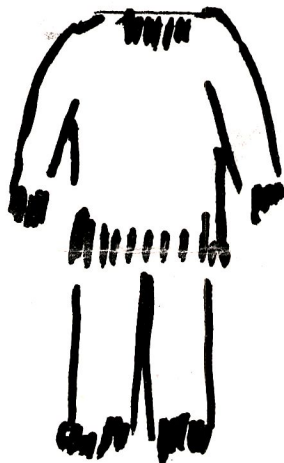
16-year-old Frank Schouten, of Utrecht, Holland, says his Sea Scouts Club is named the Tekakwitha Club. He asked for more information about Blessed Kateri.

Then, League Secretary Cathy Walton was almost overcome by the

enthusiasm of Patsy Montana, of Circle M Ranch, Guilford, Conn., who paid the office a visit recently. In Kateri's name Patsy does a lot for underprivileged children, has them come to enjoy his garden and pond dedicated to Kateri. His car sports a metallic green and chrome KATERI license plate. "A really nice, human being!" says Cathy about Patsy. He is only a recent convert to the Kateri Cause.

The boys and girls of St. Stephen Indian Mission, Wind River Reservation, Wyoming, have on display in the National Kateri Center some outstanding art work. Two third grade students, Sedore Whiteman and April Lincoln, sent in Indian Haiku's. Stephen won first place in his class. John Willow won the outstanding young artist award for his original painting of an Eagle Carrying A Fish. Richard Shakespeare entered his Face of a Warrior and Bonnie Oldman for Indian Woman Facing the Other Direction As She Walks Through the Snow. Such great talent!

As did my predecessor I wear an Indian costume every Sunday in the Kateri Center. I thought you'd like to make one for yourself, either for



Indian Male Costume

Youth For Kateri

by Cathy Walton



Hi!

a play or an Indian display. Here are some suggestions given by Mary-Eunice in her One Act Play.

Indian costumes can be easily made by using old sheets and dyeing them into brown, beige, and orange colorings. Cut dress in box form and stitch. Also make leggings, dress and sleeves. Moccasins can be used

or bedroom slippers. Though the Mohawks didn't use feathers, they can be used to help make costumes more colorful.

Costumes for children can be made out of old pillow cases. Fringe the bottoms and paint designs on costumes.

Men may wear work trousers and colorful shirts and fringed. When the Indians come back from the war if in a play they should wear war paint. Indian blankets could be used for the women.

Wigs can be made and braided out of black cotton yarn if desired.

Parents, don't blame me if you are missing some valuable material!



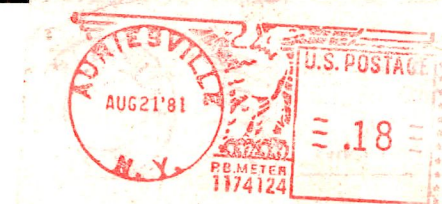
Indian Girl Costume

Blessed Kateri Tekakwitha League

(MARTYR'S SHRINE)

Rev. Joseph S. McBride, S.J.
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LEAGUE MEMBERS not only share in the noble work of making Blessed Kateri better known and loved by means of literature, etc., but their membership subscription and donations make possible this promotion.



R P Henri Bechard SJ
Editor Kateri
Mission St Francis Xavier
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