



Father Pelotte's Homily For Kateri's Feast Day

Let me begin by saying how honored I am to have been asked by Father McBride to celebrate this Eucharist and to be homilist as we celebrate the Feast Day of our dear Kateri for the first time on July 14. In inviting me Father asked that my reflections focus more on the Eucharist than on Kateri herself. While I shall make reference to the very strong love Kateri had for the Blessed Sacrament I take Father McBride's advise and will focus my attention on the gospel text (Luke 10:38-42) just read as it relates to the Eucharist.

Some years ago when I was studying at Fordham University in New York and doing graduate assistant teaching for an under-graduate class on the theology of God, I asked the students to formulate, to put in his or her own words, what his or her image of God might be, or how one might try to explain the presence of this mystery of God in his or her own life. The answers were, of course, very interesting; some very funny, some very serious; others very frightening. As in the case with any exercise of this kind, the person answering the question reveals much more about himself than about what he is trying to describe. One student's response had a profound effect on my life of faith and I have always treasured it. The young college man answered the question in the form of a prayer and he wrote in this way:

God
I Don't know
if I know you or not.
They say you are
as close to me
as I am to myself.
But you might as well be
a stranger in the mist.
If wishes were real
you would be more real to me
than flesh and blood.

Could it be here
is where I lose the trail:
I look for you
the way I picture you,
rather than
the way you really are?

Do I look up when, perhaps
you have no direction?
Should I even look —
Can the eye see the eye?
Am I looking for color in a song;
or sound in a sunset;
or trying to cup-in-hand
sweetness and sorrow?

Am I searching for something
when perhaps that "something"
is the search?
Could it be
that while I walk in the flesh,
you will never be a destination—
only a journey?

What if I found you?
That would be heaven!
But can heaven be on earth?
Can east be in the west?

When does the quest
cease to be question
and become the answer?

Or, perhaps, that is it.
The question is the answer;
The search is the discovery.
In going, I am already there —
as "there" as any traveler
can expect to be.

You must remember this young man was not a theologian, not even a seminarian. But, whether he realized it or not, he was in touch with a dimension of faith which is deeply rooted in our Judae-Christian tradition and even in our Native American tradition. The theme of journey to describe one's life of faith is not a new one. God entered the



Fr. Donald E. Pelotte, S.S.S.

mainstream of human life through the experience of immigrant people, a people who crossed seas and deserts to find the future; a people who remembered their past and celebrated it as a promise of things to come; a people who, through long centuries learned to wait for God.

When we look at the Jewish-Christian experience from the perspective of world history, it appears strange indeed that God chose a band of wandering tribes to be his special people. How odd of God to choose a group of nomads who were considered outcasts by the surrounding nations and not even politically strong enough to build an empire. The Hebrew people wandered along the edges of the wilderness and then settled at the crossroads of civilization. Because of their weakness they were conquered by every major mideastern civilization that rose to power.

We all realize that faith sees farther than the history of empires. It is the vision and heritage of the Hebrews that we have inherited, not that of their conquerors. We may admire the military

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KATERI'S INTERCESSION — SOME ANSWERS

TWO PROMISES KEPT

My reason for writing to you is that I made 2 promises to Kateri if she heard my prayers. She did, and I would like to keep these promises now.

Last summer my husband was having some very bad problems. I wouldn't exactly say they were mental problems but I would call them emotional problems. There was another woman involved and he would stay gone from us as much as 3 days and nights at a time. I prayed along with my children to bring him back to us and straighten him out. I especially asked her to make my love strong enough for both of us. She really heard my prayers and brought him back to us. We just celebrated our 14th Anniversary and I believe we are happier now and more in love than ever before.

Then, last September my husband got laid off and again I prayed to Kateri to get him back to work. My prayers were heard one more time and 6 weeks ago, he was called back to work.

At the beginning of my letter I said 2 promises were made to Kateri. The first was that I would write to you and let you know how she answered my prayers. The second promise was that I would buy her statue for my garden. — *Wyandotte, Mich.*

CONSTANCE KATERI CALLED

Kateri entered our only daughter's life and made a deep impression on her in her younger years. At Confirmation, Constance picked the Indian Maiden's name. Each time Connie went to Auriesville, she felt more keenly that Christ was calling her and so in October '80 she entered the Contemplative Order of Sisters of the Cross of the Good Shepherd. This October '83 Connie receives her

habit and I'm sure as I smile on her so shall Kateri in heaven. — *Glendale, N. Y.*

NOSE DRIP STOPS

I had been suffering from a fistula over two years after having an upper molar extracted. The dripping was saliva from the gland duct which had been diverted to the antrum of my maxillary sinus by a clumsy surgeon in Manila.

You told me (a priest friend) to pray to Blessed Kateri. Thanks to Blessed Kateri the nose drip has ceased. — *Quezon City, Philippines.*

CHECKS REINSTATED

I have been disabled since 1973. In September 1982 my checks were stopped and being unable to work I started making novenas. Thanks to Blessed Kateri — I feel sure she had something to do in answering my prayers that my checks were reinstated. Enclosed is a small donation and I have been spreading the prayers. — *Scott, LA.*

SMOKING STOPPED

I am writing you this letter to say thank you for all the wonderful things that have happened to me in the course of a year or so. First, Kateri Tekakwitha helped me stop smoking in Lent of 1982. There are other things I asked for which I believe came through Kateri's help. — *Warminster, Pa.*

BURNS HEALED

I burnt my arms and face when my stove oven blew up and I prayed to Blessed Kateri that I would heal fast and not get infected and I healed perfect. —

New Orleans, LA.

CATECHUMAN UPGRADED

Blessed Kateri did it again! Our son-in-law became a catechuman on Pentecost and will receive Communion and be confirmed in July. Also, his job has been upgraded from technician to supervisor. Novenas and daily prayers were sent to our Blessed Kateri. She does favor those who truly believe. My son-in-law is 1/8 Indian and has prayed to Kateri for 10 years. He keeps a framed picture of her on his desk. — *Windsor, Conn.*

NO POISON, JOB GOTTEN

A thank you to Blessed Kateri for a favor received — relief from a sort of poison and ability to return to place of work for my son. — *Warren, PA.*

MARITAL BLISS

We were married Saturday, June 11, and we were fortunate enough to spend our first day of married life at Auriesville. And one of the first things we did together as a married couple was to join the Tekakwitha League.

Kateri has long been a special friend of ours. Along with St. Anthony, we have asked Blessed Kateri to be the patroness of our marriage. I know she has already helped us in many ways, both before and now during our life together. We have agreed to do whatever we can to make Kateri and her cause known and loved by others.

Needless to say, we spent a beautiful day at Auriesville with perfect weather. It was the ideal place to spend our first day of married life. We plan to come back as soon and as often as we can. — *New York, N. Y.*

Wampum '83

Dick Adach, Wampum '83 Director, sends a thank you to all Wampumeers who have generously cooperated in the project. His records are well kept so that at the beginning of the next year a complete report will be carried in the Winter '84 LILY.

Winning numbers from the Wall Street Journal's Wednesday edition, ODD-LOT Trading total, appear below. Names of the prize recipients are not given for obvious reasons except the special bonus awardee made on July 14 because names are used instead of numbers.

Memberships are still accepted up to January 1, 1984. Full membership entitles the donor to a listing on the memorial plaque in the new Blessed Kateri Chapel. "In Memoriam" listings may be made; when doing so make sure the name is marked deceased. Address all notes and letters to the League Office to the attention of Fr. Joseph McBride, S.J., Auriesville, N.Y. 12016.

The Wampum Wand has touched members in Belle, MO., Pittsford, N.Y., (2), Beverly Beach, Fla., Windsor, CT., and Auriesville, N.Y.

May 4 — 294; 11 — 995; 18 — 156; 25 — 896.

June 1 — 974; 8 — 896; 15 — 577; 22 — 276; 29 — 713

July 6 — 583; 13 — 800; 14 — Richard Fisher, Gloversville, N.Y.

41 more drawings remain with the top prizes to be given. Congratulations to those who have won so far! As other national contests say "You can't win unless you join!" "I never win anything." etc. A fool regrets never having tried. Hop to it!



BISHOP OF BUFFALO EDWARD D. HEAD, third top right, celebrated the opening Mass of Western New York's first Indian Day in Our Lady of Peace Church, Clarence, N.Y., June 4. Sister Marcella O'Donnell, extreme left, managed the day's activities which ranged from the liturgy to Pow-Wow victuals, to Kateri skits and dancing by the Akwesasne Dancers from Hogansburg, N.Y.

Kateri Building Fund

This list does not include Wampum '83 donations because the list will not be complete until January 1984.

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NOTES FROM THE BARK

by father mcbride

Ralph Falco, oft a sub in the Center last summer, died May 2. Encircled with cigar smoke rings his handsome mien helped guests to engage in conversation at which he was delightfully adept. St. Peter must have him on the reception committee this day. What a fine gentleman and Christian he was to have been a friend!

League's official photographer Anne Scheuerman is on a 30 day Holy Year pilgrimage to Spain and France. She has with her plenty of Kateri promotional material and will win many to the Cause.

Sister Kateri Mitchell did a superb job in chairing the North Eastern Tekakwitha Conference in April at Hogsburg, N.Y. She has been to her new assignment in British Columbia where she will be working with one of her order and an Oblate Priest with the Shushwaps, a group of Interior Salish native people. Before assuming that work she is one of the instructors at the Native Catechesis Workshop in Great Falls, Montana, July 11-15.

David Pumerajo who made Ioragode, a galleon of burnt match sticks, on display in the Kateri Center, won First Place Ribbon for another entry in the 7th Annual "Correction on Canvas" Art Show in the New York State Capitol. He would like to sell his work, \$200 each. Write the League Office for further information.

Congratulations to Emily and Ed Etzkorn, efficient Shrine Cafeteria managers, on their 40th Wedding Anniversary! With equal eclat Emily managed the League Office until Mary-Eunice arrived.

This was the first year for Blessed Kateri's Feast Day on July 14. It is learned that Bishop Hubbard may petition that the Feast may be raised to a Solemnity and so celebrated only of this rank in the Albany Diocese on the following Sunday. No definite word on this privilege being petitioned.

Pretty Diane Fuller came one Saturday in early May with her Mom and Dad and brother bringing a set of colored pictures and a few of the indian crafts the children made for the Holy Family School Indian Night held every year for the benefit of the Blessed Sacrament Indian Mission in South Dakota. Diane was Kateri in the pageant held in Hicksville, N.Y. The Center's exhibit "Youth for Kateri" showing other articles from previous Mission Nights always claims the attention of our guests.

Mireille Moreau, our promoter in Spain, sent 50 copies of the GOIGS (From Latin Gaudia) mentioned in the Spring '82 LILY. They are hymns in Spanish with music scores telling the story of Blessed Kateri. Single copy may be had by sending a self-addressed, stamped envelope to the League Office.

To the third week in June probably because of the rainy weather visitors have been few in number, yet on the Center's Guest Book we've had travelers from Poland, Ireland, Italy, the Philippines, and from states of California, Colorado, Texas, Montana, Ohio, Illinois, Kentucky, Connecticut, and Maryland. The farthest were the mother and brother of the Jesuit Provincial of the Philippines.

Thump, thump, thump, a flat tire! Never make Clarence, outside of Buffalo by midnight. On went the bus carrying the Akwesasne singers and dancers for the Western NY Indian Day, then more trouble — the lugs were not tightened and the wheel was wobbling. It was 3 AM when the bus finally arrived. Bus people had to be bedded down. Then dawned June 4 and the big day — and all were on deck for a busy event, a happy and successful one after all the trouble the night before.

Fr. Ron Sams, SJ, just completed a sabbatical year, has been assigned to Development Work for Diocese of Caroline and Marshall Isles, and will live at the Bishop's Residence, Truk. Father was the League's Board's Treasurer and assisted generously at our Eucharistic Congress Booth in 1976.

Recently Sister Mary Thomas staged Mary-Eunice's play "Maid of the Mohawks" in Mobridge, S. Dakota, and writes: "Working on the play was a positive experience for me and for the cast. I have been greatly enriched by it."

Our writer Father Frank McQuade speaking on the topic "American Indian Spirituality" appeared on a nation-wide Catholic Television Network of America, June 17. The show will no doubt run again so check your TV listings for its run in your area.

Fr. Henri Bechard, SJ, Canadian vice postulator is in his 32nd year as vp and still is working at it.

Father Pelotte's Homily

(Continued from page 1)

genius of Alexander. We may respect the culture of the Egyptians. But we worship the God of Abraham and David, the God of Moses and Jesus. We are descendents of Abraham. We belong to an exodus people, to a passover people, to a pilgrim people, as Vatican II so beautifully describes us. We find life in the same journey of faith. God loves us because we are on a journey, because we are always on the way toward life. Indeed we are on a journey because we know we have no lasting home here and because our hearts keep on moving long after our feet stop walking.

As is evident in this evening's Gospel Jesus himself saw his life as a journey, "On this journey Jesus entered a village where a woman named Martha welcomed him to her house. And during his last conversation with his disciples, Jesus tells them: I came from the Father and have come into the world and now I leave the world to go to the father." (Jn 16:28). Jesus' life is pictured as a journey through struggle and death to new life. Redemption is a passover. Salvation is the new and final exodus. From the moment of the incarnation until his glorification at the right hand of the Father, there is one mystery which is unfolding in Jesus' life. It is the inward journey of trust in his Father, the transformation of his life through love.

Thus what does it mean to be a follower of Jesus? Christianity is more than a philosophy of life or a collection of doctrines. Christianity is first of all a personal journey. It is a way of living. It is not as concerned about explaining life as it is committed to living it deeply and fully. Christianity is a choice to follow Jesus in his life of service and of healing, his passover journey of love.

This is the point of this evening's Gospel from Saint Luke. The story of Martha and Mary, a very simple story, whose immediate setting is a meal in the home of Martha draws attention to the most fundamental value in the lives of those who join Jesus on the great Christian journey and receive him in the cities and villages which dot its way to God. That value is the very person of Jesus, the Lord, and the teaching or word which he imparts. Jesus does not perceive the problem the same way that Martha does nor does he agree with her solution. Rather he goes to the heart of the matter and tells Martha that her real problem is that she is too anxious and troubled. As the Gospel says she

was "distracted with much serving." Consequently, it is not that Martha had too much to do but that she was making herself too busy with matters which were secondary and unneeded. The Lord's solution is that "one thing is needful," and that thing is exemplified by her sister who is attending to his person and listening to his word. Luke thus points to the primacy of Jesus and his word in table fellowship, at Eucharist and in the Christian life. Apart from these basic values, nothing else matters.

Are these values not exemplified in the life of Kateri? I am sure you have all read or heard about her very special love for the Eucharist. There is an entire chapter in her biography concerning this. After her Baptism Jesus in the Eucharist became her one desire, says her biographer. In spite of her failing health she did not relax in her attendance at the morning masses nor in her frequent visits to the Blessed Sacrament. She would kneel in front of the tabernacle for hours even on the coldest days of winter. Kneel in front of the tabernacle, he says. Does this not remind us of tonight's gospel texts where Mary kneels at the feet of Jesus to listen to his words.

One of the missionaries, Father Boniface wrote: "All that we can say is that from that day forth — her first Christmas in Canada the day of her first communion — she appeared different to us, because she remained so full of God and of love for him." The mere sight of her inspired her people, and they tried to find a place near to her. She expressed her faith and love by a complete surrender. "I offer my soul to Christ the Lord in the Blessed Sacrament and my body to Christ the Lord hanging on the Cross." She found in the Eucharist all her nourishment and her last words on her journey in life to the Father was: Jesus, I love you!"

Is this not the meaning of Eucharist? Is not the Eucharist our food, our nourishment for the journey? If we are on a journey, we must have provisions. The language of the liturgy, especially in the old Latin hymns that we older pilgrims remember leaves us no doubt what those provisions are. "The food of travelers," one famous Eucharistic hymn chants. Another! Bring us, by your own path, to our journey's end." And the most famous that we have heard and sung often in the past: Ecce panis angelorum, factus cibus viatorum: Behold the bread of angels,

sent to pilgrims! The Eucharist is indeed our viaticum, our allowance of food at every stage in our journey. Day by day, and week by week, this is our appropriate nourishment. "Give us this day our daily bread," we pray. It is the Eucharist that brings us to our journey's end, the days food for the day's march, the manna we need.

The disciples of Emmaus recognized Jesus in the breaking of the Bread. That same event occurs here again this evening. And this breaking involves a sharing of the Word, of the Word of God, of our own words of life, the insights into the Word that we all have. The breaking of bread involves not only the breaking and sharing of the material bread become "the Body of Christ," but the breaking and sharing of the Body of Christ that we are, each of us, and the giving of ourselves, the gift of ourselves for the others. The Eucharist is not only an event in which Jesus alone participates and nourishes us, but one in which we all participate and nourish one another's hungers.

The Eucharist seen in this sense, as Christ giving himself in and through our self-giving can indeed be food for the journey. For we are not on this journey alone. We have fellow travellers, who need to be nourished on the way. And this nourishment will come through the communication of life, of His life, of His life through our lives.

Indeed Our Creator, the Great Spirit, continues to walk with us as our Heavenly Father shares the gift of Himself in Jesus, our Lord and Brother, Who share the Holy Spirit. God leads us and guides us along the path of life. We do need to let go and let God direct us in this spiritual journey. "That is why we gather to pray on this great feast of Blessed Kateri, to walk together, to support and encourage each other in our journey of life. And our prayer could be that of the Lakota people: "Great Spirit, you are everything, and yet above everything. You are first and always have been. Through you our children will have strong hearts and they will walk the straight path in a sacred manner. Help us to walk the sacred path of life without difficulty, with our minds and hearts continually fixed on you! Amen."

Remember again the final part of the young college student's prayer: "When does the quest cease to be the question and become the answer? Or, perhaps that is it, the question is the answer; the search is the discovery. In going, I am already there — as 'there' as any traveller can expect to be."

Black Elk's Spirituality Was a Unique Journey

by Rev. Francis X. McQuade

A man's spirituality is likened to a journey: there are many stops, stretches of both smooth and difficult climbs, and occasional reorientation. The spiritual journey of Black Elk was launched by a powerful vision, animated by the rich symbols of his Indian traditions. His journey would eventually take him to his embracing Christianity and his sharing the vision with many.

He-haka Sapa, Black Elk, was born in the winter of 1863 on the Little Powder River of the Dakota Territory of the American West. He grew up in times that were threatening for his tribe, the Oglala Teton Dakota Sioux. As a youth, he lived through the Battle of Little Big Horn, the rise and fall of the Ghost Dance Revival, and the massacre at Wounded Knee, in 1890. It was while he was a young boy that Black Elk experienced his famous vision. Black Elk had lapsed into a coma-like state after being feverishly ill for several days. While lying in his tepee, the boy saw two winged men enter, who whisked him through the clouds to where a council was being conducted by the "Six Grandfathers (Powers) of the World". Each gave him a "gift" that would enable him to be spiritually insightful and effective as a leader. Black Elk went on to defeat a "blue devil" (representing a drought), then to lead a multitude of his people on a march that climbed four plateaus (representing the generations that he would see). In this vision, Black Elk the name "Eagle Wing Stretches", and at times, became an eagle himself. At the end of each level of the march, his people camped under a cottonwood tree that bloomed from his staff (one of the gifts of the Grandfathers).

However, at each successive plateau, Black Elk saw that his people were progressively



CHOW! BREAKFAST IS BEING SERVED or about to be as the author cracks open an egg. Fr. McQuade spent several days in the woods on the Shrine Grounds continuing his feel for past Indian history. No better place he finds than on the banks of the Mohawk River. This is his third article for the LILY.

deteriorating and panicking, until they were emaciated and broken. A four-colored flower blossomed from the cottonwood, and when given to the people, restored a measure of stability and happiness. At the end of his vision, Black Elk stood at the "Center of the World" (Harney's Peak in the Black Hills of South Dakota). There he experienced enlightenment, and perceived "the Circle" (the shape that symbolizes continuity and unity). He awoke from his vision well again. He recalled "being sad that his family did not know he had been far away."

Many years later, author John G. Neihardt recorded this vision of Black Elk. The then old Indian felt incumbent upon him to "save his Great Vision for men." Packaging the account in English idiom and readable chronology, the author Neihardt edited the narration to bring out stirring lessons of universal import: a Parsifal-like teaching of "enlightenment through compas-

sion brings redemption" and the knowledge of the mystical whole of things.

Black Elk was a tribal medicine man of indisputable esteem, perceived as a man in close communion with nature and the Great Spirit. His people loved him for his keen balance: between the strength of his prophetic cries of outrage at the treatment of his people, and the gentleness of his administering to a wounded animal or a wrinkled grandmother. It was while living on the reservation, and trying to cure a sick child one day, that Black Elk met a Jesuit missionary who was bringing Communion to the same child. Fascination led to questioning, questioning to catechesis, and in 1904, Black Elk was baptized by Jesuit Father Joseph Lindebner, taking the Christian name "Nicholas".

Nicholas Black Elk infused the same zeal into his Christianity as he had into his tribal practices. This man who had always known the One God now inflected the truth with the Gospel teachings of Jesus Christ. He became an active Catholic catechist, travelling among the tribe. Even after his baptism, Nicholas Black Elk spoke to his God through nature, and maintained a sense of the sacred around Harney's Peak. He continued to bank on the power of his first great vision. As an old man, Black Elk ascended Harney's Peak and uttered a haunting prayer that expressed his unending concern for his people: "O Six Powers of the World, hear me in my sorrow, for I may never call again . . . O make my people live!"

Black Elk's journey from knowledge of the Great Spirit through nature and visions to the waters of baptism and knowledge of Jesus was a fascinating trek. It affirms the credibility and compatibility of rich elements of Indian spirituality as pathways to devout experience in Christianity.

Blessed Kateri Devotion Ends Canadian Cree Indians Long Trek

For the pupils of St. Anne's School at Ft. Albany in the northern part of Ontario Province of Canada it was a week-long cultural trip. Their Cree Indian Village of 850 inhabitants is located 70 miles north-west of Moosonee near lower Hudson Bay.

The 400-mile plane ride across roadless and trainless forests took them to Timmons, where a chartered bus was waiting. On the tour were Sudbury, Toronto, Mississauga, Hamilton, and Niagara Falls.



Special arrangements were made for a visit to the Turtle Museum, the Native American Center, at Niagara Falls, N.Y. It was a sobering experience for these youngsters, ages 9 to 12, when they crossed the Rainbow Bridge and saw the American Flag. They realized they were in a foreign country for they had traveled 1,200 miles and were a long, long way from home.

Apprehension was soon overcome. The group was warmly welcomed to the U.S. And the Turtle Museum was really in the shape of a huge turtle, complete with four feet and a head, whose innards housed the Native American story. This Native American Center is a major cultural facility serving the public with outstanding museum and art collections, theatrical performances, and cultural-educational materials. All these are prepared by North, Central, and South American Indians themselves.

After a guided tour of the displays and facilities, the enthusiastic folks were treated to a special program of traditional dances in the 250-seat Performing Arts Amphitheater. An invitation to join in the Farewell Dance was quickly accepted. Iroquois, Cree, and white men heartily enjoyed sharing in the brotherhood of man.

All too quickly it was time for the group to board the Northland Ontario Express to begin the trek back home. Each was given a remembrance gift — brief life of Blessed Kateri, a prayer card, and a Kateri medal. Then off they were to the Martyrs Shrine in Midland.

Sister Climence Watier and Sister Denise Blanchard expressed the devotion of the group to Kateri and promised continued prayers for her canonization.

—Anne Scheuerman

MOHAWK NIGHT SATURDAY, OCTOBER 1, 1983

BUFFET DINNER — 5:30 P.M.

MAN OF LA MANCHA

St. John's Lyric Theater Group

Shrine Cafeteria

Auriesville, N.Y. 12016

DONATION — \$10.00

Benefit of the Blessed Kateri Tekakwitha
Building Fund

----- Clip. Send to League Office -----

I enclose \$_____ for 1, 2, 3, 4, 5, 6, 7, 8 ticket(s)
for MOHAWK NIGHT. (Circle How many)

Name _____

Address _____

City _____ Zip _____

Deadline is September 24, 1983.

Life At The Center

by Mary-Eunice

Being at the National Kateri Center is quite an experience. When I traveled throughout the country bringing my character sketch monologue on Blessed Kateri, I met many people. Now it is wonderful to see the people come here to find out more about this saintly Indian. I was honored when Fr. Joseph S. McBride, S. J. asked me to come for the summer and be the receptionist. The Center for those who have not visited it contains gifts from Indians throughout our country and Canada also.

People of every age visit and she appeals to all. One day a group of Polish pilgrims came and when they saw the pictures of the Beatification and particularly the Holy Father they clapped their hands shouting: "PAPA, PAPA!" They could not speak English but we knew what they meant. Yet, they knew of Tekakwitha and they want to know more.

Fr. Paul Gampp, S.J. brought a Korean family who enjoyed the film on her life. They hope to tell the story to others. Sr. Felicitas was on

retreat but she stopped for a visit and showed us a new picture she is drawing. Sister usually stays longer than a week but her concern was for her 102 year old mother. So it was a short visit this time.

There was Sr. Mary Esther, a Victory Noll Sister from Indiana celebrating her jubilee and accompanied with Sr. Evelyn, part Chippewa and Sr. Rita. Sr. Denise of the School for the Deaf in Buffalo was impressed with Marlene McCauley's painting of Kateri and the five children. Marlene had painted her son, David, into the picture and gives Tekakwitha the credit for having his hearing restored. Sr. Denise took pictures back to encourage others at the school to pray to Kateri.

There was a visitor from Salinas, California working on Indian illustrations for a book and she went back with an armful of materials. The Catholic Daughters of America from Monroe, N.Y. signed membership cards supporting the cause. They have always promoted her cause. One man from Kentucky was

so taken by the pictures of her. . . he remarked: "God, she was pretty!" There was Fr. Frederick Buckley of the RELIGION TODAY radio program, Tampa, Florida, who produced a program on her. Now he came to see the land where she was born.

The Feeney family came with their 9 children. Tim the youngest was so taken by the children's exhibit that he stayed when his parents went on without him. Tim's mother found him one half hour later but she didn't seem worried as she announced: "Anything about Indians will keep him busy for days. Would you like to keep him?" Tim was not quite in favor of that and left peacefully. More later.



Mary-Eunice

Blessed Kateri Tekakwitha League

(MARTYR'S SHRINE)

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