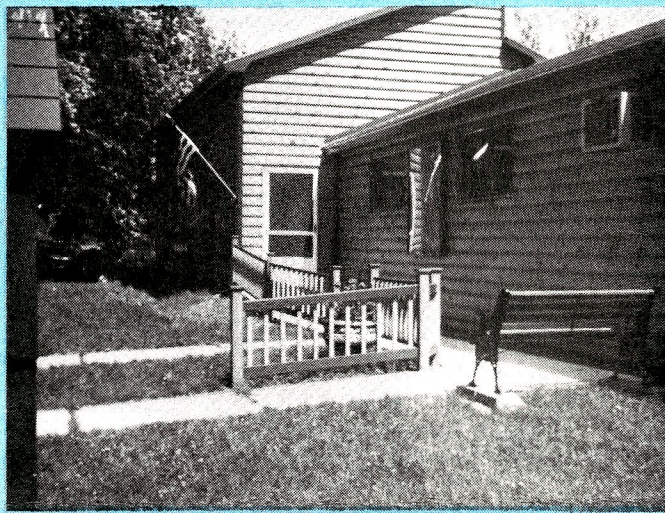


# LILY OF THE MOHAWKS

VOL. XLI No. 3

BLESSED KATERI TEKAKWITHA LEAGUE, AURIESVILLE, NEW YORK 12016

SUMMER, 1986



TOP, LEFT — Father Joseph McBride, left, and Father Robert Boyle, Shrine Director, shed smiles as they look over the guest book during the opening days of the new extension to the National Kateri Center. TOP, RIGHT — The exterior of the new addition and part of the old section rapped in a log siding.

Father William Reilly, superior of the Jesuits at Auriesville blessed the new expansion on Blessed Kateri's Feast Day, July 14.

The liturgical celebration of the Feast Day took place in the evening at 7 P.M. Prior to it was a buffet supper staged in the outdoor cafeteria pavilion in honor of the Awardees — Ben Cichy, Joanne Kichton, Richard Kane, Blessed Tekakwitha Parishioners of West Plymouth, Mass. and their pastor, Father John Schatzel. The repast was prepared and served by Kateri Associates Bert Ruller and Dick Fisher.

In the Coliseum the Choir



(right) of O. L. of Mt. Carmel Church, Watervliet, N.Y., were the sounds of music for the Feast Day Mass. Father F.X. D'Allessandro, pastor, is the director. Award recipient '85 Sister Mary Catherine Rich, CSJ,

of Latham, N.Y., arranged this part of the all-day celebration.

Mary-Eunice well known monologist of New Jersey presented several of her monologues during the day in the National Kateri Center.



# Long Island Indian Nurtures Spiritual Roots

Beyond the stereotype is the reality. Many who believe that the Native American is a denizen exclusive to rural, natural areas are surprised to know that there are two reservations on Long Island, New York, a 125 mile stretch of suburbia east of New York City. To grow up as a "suburban Indian" has its own special set of delights and challenges. Such was the case of Connie Cunningham, whom I interviewed and who shared a candid vision of what that experience was like.

On the eastern shore of the Shinnecock Bay of Long Island's picturesque south shore, not far from the fashionable summer resort of Southampton, are the Shinnecock and Poospatuck reservations. They were once one reservation, but had divided after hard feelings had developed between the longer-established reservation residents from the Island (the "Shinnecock") and the newer arrivals, Blackfoot, who had come from the West in the 1920's. (Incidentally there are no longer any full-blooded Native American descendants wholly of any of the 13 nations of Algonkian linguistic stock that had lived on Long Island). The hard feeling brought about the division between Shinnecock and Poospatuck, where Connie was born.

Connie's mother was a Blackfoot daughter of a Chief. She had married an American Black from Virginia (multi-racial families are very common among the Island's native population). Connie remembers that "weapons were readied" if anyone crossed the Shinnecock with unfriendly intent, but that they were never used. Connie recalls happier things growing up as a Native American on Long Island: picking corn on horseback (because the children were too small to reach the higher ears), weaving mats from the husks, fishing for catfish, clambakes and enjoying the salt bay of Shinnecock.



CONNIE SHOWS Father McQuade some family pictures from the Poospatuck reservation.

"Tut", a synthetic Blackfoot and Algonkian language, was used around the house. Connie was baptized an A.M.E. Methodist, but more distinctly remembers the native religion practices and outlooks on life taught by her mother. Connie describes it as having been "a natural religion" that was "sensory" and "stressed an observation and appreciation of nature". There were occasional native ceremonials practiced in her family at times of weddings and burials and for the August feast of Thanksgiving.

Connie recalls the trauma and transition of having to leave the reservation as a young girl. It was off reservation that she would have to deal with "cross-currents of culture". Her father wanted his children to be educated in non-reservation schools, so they moved west on the Island to Oyster Bay, the town where Theodore Roosevelt spent many of his summers. Connie had to struggle with prejudices both subtle and blatant from all peoples, a phenomena of persons of

mixed race. Her father's side of the family did not encourage Indian culture. Traditions were kept alive by her mother, who would return to the reservation each summer. However, when Connie was eleven, her mother died. She was buried on the reservation with traditional ceremonies. Connie would not return to the reservation for a period of 20 years! After a time of serious grieving, she began to assume many of the home responsibilities, but in the absence of Mom, native traditions in the home began to fade out.

Connie continued her involvement as a Methodist, attending Sunday School. However, as an adult, a curiosity that had begun when she was a child when she would visit Catholic friends began to take new form and resolution. Connie became a Catholic. "I was intrigued by the peace and contemplation possible in Catholic spirituality" she relates. Images and Catholic art suggested "the mystical" which attracted her. An important part of her mother's native teachings: the contemplation of God in a quiet, mystical way. In a real sense, her spiritual journey has not been linear, but rather cyclical. The flavor of her earliest native religious upbringing would re-emerge as it took form in Catholic spirituality.

Connie presently lives in Huntington Station on Long Island and is a member of my parish of St. Hugh. We love to exchange stories of our experiences in Native American spirituality. Now in her mid-thirties, much healing of the past is taking place and pride in heritage replaces the pain typical of a person "caught between the cultures". Most importantly, Connie continues to grow spiritually as a Catholic whose knowledge of God sparkles with an Indian flavor. For this "suburban Indian", her native roots run deep and eternal.



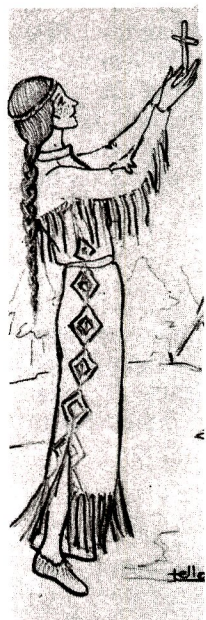
# Blessed Kateri Tekakwitha

(A Reflective Prayer by Anne M. Wares)



**B**y an Act of God, I came to know you;  
**L**earn more about you, I knew I had to do —  
**E**ver since the day you entered my life  
**S**tayed with me, you have, in my hours of strife.  
**S**unshiny days and during hours of gloom,  
**E**ver with me, you are, in no matter which room.  
**D**ear Kateri, you have helped me live through each day;

**K**neeling, sitting, standing, when I do pray —  
**A**lways you have given me some little sign,  
**T**hat you are with me and things will be fine.  
**E**specially grateful to God I should be,  
**R**emembering always that He sent you to me.  
**I** need His Strength, His Courage and His Love,



**T**o accept whatever He sends to me from Above.  
**E**ach day that has passed when I needed you,  
**K**ateri, my Blessed, you have guided me through.  
**A**lways there to help whomever I would ask,  
**K**eeping me calm must be for you, a hard task.  
**W**hen my heart cries out for God to help me,  
**I** know, through your eyes, you beg him to see.  
**T**he joys and the sorrows, with you I do share —  
**H**aving your closeness — shows me someone does care.  
**A**ll that I ask from God each day as I pray —  
**T**o bless those in power —  
to declare your Sainthood someday.

## Native American Bishop Returns to Kateri Land

Bishop Donald E. Pelotte - he came in 1983 to celebrate Blessed Kateri's Feast Day; on July 13 this year he returned as a bishop, having been ordained on May 6 in the Gallup Diocese of New Mexico.

An Abenaki Indian, The Bishop was the first Native American to receive the



Bishop Pelotte

episcopacy. He was the Provincial Superior of the Blessed Sacrament Community since 1978.

Through arrangements made by Mr. Thomas Constantino, president of the Noteworthy Company, Amsterdam, N.Y., Bishop Pelotte offered the Holy Sacrifice of the Mass at 10:30 A.M. Sunday, July 13, in the Martyrs Shrine Coliseum. On the day before he did the same at Fonda, N.Y.

Monsignor Paul Lenz, director of the Bureau of Catholic Indian Affairs, Washington, D.C., gave the homily. He is a very special friend of the new bishop and was most active in promoting him to become the first Indian to be a bishop, a position Native Americans wanted for the past several years.

Upon learning of Bishop Pelotte's appointment Monsignor Lenz said: "There is no group of people in the world more supportive of the Holy Father and more dedicated to the Catholic Church than the Native peoples. The Indian community is truly grateful that one with American Indian blood will now be a member of the American Hierarchy."

The Mohawk Kateri Associates cooperated with Tom Constantino in preparing a reception after the Mass on the lawn in front of the National Kateri Center. Cookies and punch were served.

Bishop Pelotte blessed a Kateri statue dedicated to the Native American People.



# NOTES FROM THE BARK

by father mcbride

Thanks to Sister Mary Catherine Rich, CSJ, for enlisting the O.L. Mt. Carmel Choir for the Feast Day Mass and to its director, Father F.X. D'Alessandro, OFM, for accepting the late invitation!

Here is a run-down on the cost of the new addition to the National Kateri Center: Initial contract for labor and material except electrical

supplies .....	\$40,000
Electricity .....	1,000
Electrical supplies, (installation done free of charge) .....	1,576
Log siding on both sections .....	9,000
Display cases and chairs .....	1,916
Refurbishing old section .....	1,759
Extras, fencing, rear platform, etc. ....	775
Total .....	\$55,856

Further needs for the new addition are: up-to-date AV Equipment, carpeting, display appointments, landscaping. Little bit by little bit these will come and will make the Center a very practical, beautiful memorial to Blessed Kateri.

Many took upon themselves to pay their league dues. Thank you so much! And several sent in new members-also special thanks!

Third Graders from St. Patrick's School, Oneida, N.Y., were here and wrote back letters, one of which follows: "Dear Father Doolen, Shrine staff, and all, I had a good time, I loved my trip. Thank you! I liked the Kateri Center, I will be back, I know I will. Thanks for the

slides. I liked Mass in the Coliseum. My Mom went there a long time ago. She said that in that Church the devil cannot corner you. (Ed's note: Church is round.) I did not go in the longhouse but I am coming again. I was looking forward to going to Auriesville. My friends and I asked many questions about Kateri. Thank you for the tour." Signed your friend, Sarah Rydelek.

Your intentions are being remembered by Fr. Francis Buck, S.J. of St. Eleanor Indian Mission, Fort Wingate, New Mexico, during the First Friday Masses until December-benefit of belonging to the League. This is a custom of having a missionary offer the Masses.

For candles to be lit please send offering and requests to the Shrine Office, Auriesville, N.Y., 12016. The League cannot handle such requests. Sorry!

A most unlikely scene occurred when 30 bishops attending Bishop Pelotte's ordination scrambled to reclaim their mitres which were caught in a dust storm carrying them hither and yon. Worse, all of them did not have the names of the bishops in them. How un-liturgical can the episcopacy get!

Mr. and Mrs. Anthony Ponti, of North Adams, Mass., donated an exquisite organ to the Shrine which is being placed in the new Blessed Kateri Chapel. We looked to having it played at our monthly Mass in June but the organist was unable to attend.

Lily's columnist Father Frank McQuade has spearheaded a campaign to clean up the drug traffic in Huntington Station, Long Island, where he is an associate pastor. Bravo!

Trivia: how many miles did Kateri travel on her escape from Fonda to Canada?

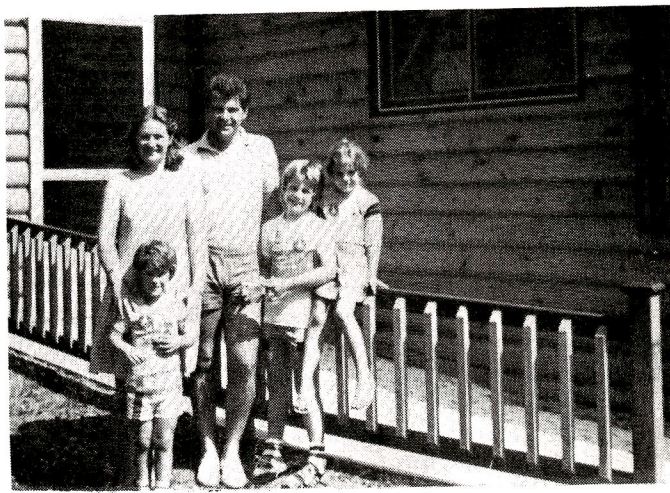
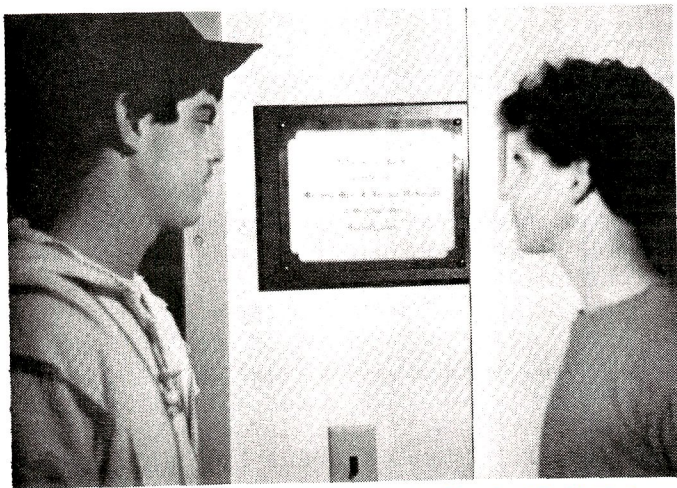
Kateri's life has youth appeal. Greg Goodemote, Gloversville High student, submitted his term paper on Kateri's life, then sent us a copy. Well done, Greg! Dickens has an heir.

Something from the past, something of the present, something for the future and we have another attractive display in the Center. Fr. Fleig, League treasurer, gave us a map made years ago by the Etzkorn Family of Randall, N.Y., with the various states outlined in leather on it. Anna Marie Adach made little flags with names of Native American Tribes and located them in their proper states, now visitors in the future have a lexicon of the whereabouts of Indian nations on the map of the United States.

Again Lily's photographer will represent the Tekakwitha League at the '86 Tekakwitha Conference at Bozeman, Montana. Anne Scheuerman has done so for the past 8 years.

Wrong: Kateri was a martyr; she was beautified. Correct: Kateri died a natural death; she was beatified. The erroneous statements are often heard in the Center.





**LEFT** — Niskayuna High students Matt Dobson and Rob Nicolella of Scotia, N.Y., observed the plaque announcing the A-V Room is donated by Mr. and Mrs. F. Jerome McKeever of Westlake, Ohio. **RIGHT** — On their way back to Australia after 6 months in Texas the Tanzer Family visited the Center: front, Ciaran the youngest, back row, Siobhan Kateri, Richard, Husband, Philip, and Kate. Mrs. Tanzer's first name would have been Kateri but at the time the name was considered queer and far from being popular as it is today, so her middle name is Kateri.



**LEFT** — Children of Mary from Stanislaus School, Amsterdam, N.Y., show delight as they are about to view the slides on the life of Blessed Kateri. Sister Angelora, not seen, arranged their day at the Shrine. **RIGHT** — From California a friend wrote: "Thought you might like to see another use for the auto plate. This is my car, a Honda Scooter, I added 'Blessed' before Kateri's name because people out here thought Kateri was a place name."

## SONGS OF KATERI

4 songs used at Kateri celebrations professionally recorded.

Donation - **\$7.00**

## WALKING IN THE FOOTSTEPS OF KATERI

286 Excellent Slides With an accompanying cassette telling the journey the '85 Delegates to the Tekakwitha Conference made to Fonda, Auriesville, Hogansburg, and Kahnawake.

**\$180.00** including postage

## KATERI AUTO PLATE

(see above)

Donation - **\$5.00**

**ORDER FROM KATERI LEAGUE HEADQUARTERS, AURIESVILLE, N.Y., 12016.**



# KATERI'S INTERCESSIONS

back to church  
conversion

murmur silenced  
loved one heard from

miracle baby

one happy family  
dispensation granted

## ONE HAPPY FAMILY

Enclosed please find a check in the amount of \$100 in thanksgiving for prayers answered through Blessed Kateri. After three operations in four months my sister is on the road to recovery. Her property settlement came through while she was in the hospital. She will be moving into her new home the end of this month. The other sister should have her home some time this summer. My family is doing just fine. Without Kateri's help I know none of this would have been possible. I pray every day that Kateri will be made a saint. I know I won't be around another fifty years but I pray that Kateri will continue to take care of me and my family. — *Westland, MI.*

## MURMUR SILENCED

Enclosed please find a check for a prayer that was answered by Blessed Kateri. My daughter does not have to have heart surgery; murmur is closing. — *Paramount, CA*

## MIRACLE BABY

Enclosed is \$20.00 donated for a favor granted. I would say a miracle! Mr. and Mrs. D. have been married for 10 years with no children. They had all kinds of medical treatment, also tried to adopt for 7 years. My sister-in-law and I prayed novenas to Blessed Kateri in November 1985 that they would be granted a Christmas baby. December 13, 1985 they were able to adopt a beautiful baby girl! — *New Hartford, N.Y.*

## CONVERSION

The reason I'm writing is to give written testimony on the part of faith in God's working

through his saints. I almost lost my life on drug abuse, the death inducing drug-PCP, commonly called "angel dust". After being away from the Church and the Sacraments for over 10 years, I was miraculously restored to health little by little after my reconversion experience. Not long after I held in my hand a small statue of Kateri Tekakwitha and prayed to her to make me well. The last 5 years have been a real struggle yet presently I am in good health and taking a small maintenance dosage of medication. It took over 5 institutions and hospitalizations to come this far. I believe that my recent visit to the First American Martyrs Shrine and the discovery of Kateri's birthplace is a beautiful indication of her working in my life. I hope in the future to serve God as a priest and help warn our youth about the terrible dangers of drugs. I write to give my personal conviction that Kateri Tekakwitha has assisted and helped me in this most remarkable change of life. Only a small percentage of people ever recover after using the drug PCP. Thank God for His Communion of Saints! Thank you Kateri Tekakwitha for health, holiness and happiness! — *New Rigel, N. Mex.*

## BACK TO THE CHURCH

About 5 years ago, my family and I left the Church to become members of the Reorganized Church of Jesus Christ of Latter-Day Saints. It wasn't until last fall that my interest in the Church and returning back to the faith started. It started when I was talking to a neighbor of mine who is a devout Catholic. One day when we were talking, we came on the subject of Blessed Kateri. I told her that I've always loved the story of the Little Mohawk. She gave me your address and I sent for your newsletter. I prayed

to Blessed Kateri for true conversion last fall. My interest grew in coming back to the Church, but those interests were clouded with doubts, and it bothered me about leaving friends at the other church. So I went back. But when I went back, doubts about the other church grew stronger and my needs weren't met. Slowly but surely my longing to come back to the faith grew stronger. I left the other church and returned home where I should be. Next month my marriage will be blessed and in September my three children will be baptised. So as you can see Blessed Kateri answered my prayers. And I will be eternally grateful. I will continue saying her prayer and help in her Cause for sainthood. — *Buffalo, N.Y.*

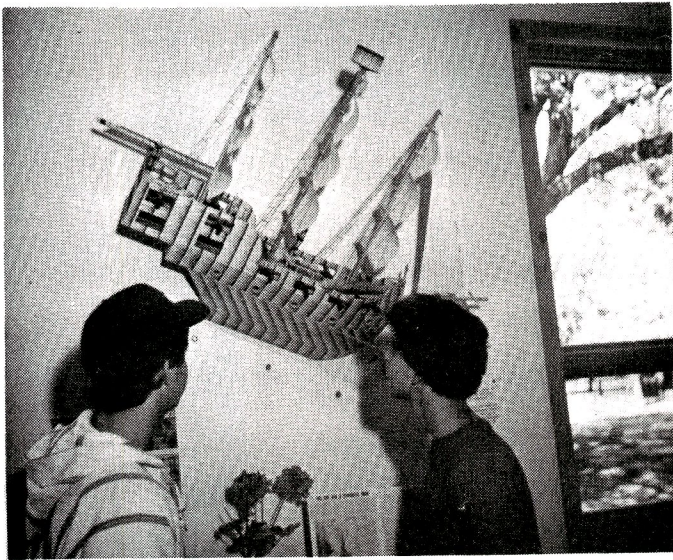
## LOVED ONE HEARD FROM

I wish to publicly thank Blessed Kateri. I've read her biographies and love her. I prayed to her so I would hear from a loved one, it didn't look like I would. I waited 3 months praying for this intention. Then . . . I heard not once but 4 times since then. Blessed Kateri is a woman of her word. A source of pride to American and Canadian Indians as well as the rest of us. I wish to thank Blessed Kateri with all my heart. — *Cleveland, Ohio.*

## DISPENSATION OBTAINED

Once again Blessed Kateri has "come through" for me. My son was married out of the Church and I have been praying to her for her intercession in getting the marriage fixed up. Last weekend their dispensation came through. My daughter-in-law has been taking instructions and they will renew their vows. I'm so thrilled. Their little girl said: "Now Mommy and Daddy can go to Communion with me!" — *Columbus, Ohio.*





**UPPER LEFT** — You've seen these two young men elsewhere in this issue. They are observing "Ioragode" a galleon made by David Pumarejo out of burnt matchsticks. "Ioragode" means "Little Sunshine" Kateri's parents called her because she brought great joy to them. **LOWER LEFT** — He paints, he welcomes guests, he does carpentry. He adds finishing touches. What is the question?

## OSSERNENON — Resting Place For Many

Where are the parents of Blessed Kateri Tekakwitha buried? If we are to believe the Jesuit Relations and research by John Gilmary Shea and General John Clark, their burial place has to be somewhere on the grounds of the Martyrs Shrine, Auriesville, NY (at one time known as Ossernenon). This was the home of the Mohawks; the village where St. Isaac Jogues, St. Rene Goupil, and St. John Lalande were martyred and Blessed Kateri was born; this is where the bones of her parents were laid to rest for it was in the epidemic of smallpox that spread throughout the village that Kateri's mother, father and brother were victims along with many others. They were quickly buried so that they would not contaminate others. Only the survivors of that dread disease were eventually able to leave Ossernenon.

Today pilgrims when visiting the Shrine usually go to the Coliseum Church for Mass and prayers. East of the huge Coliseum is the Esplanade with the Stations of the Cross. From this point there is a magnificent view of the Mohawk Valley. At the end of the Esplanade are a cornfield and wooded area. About 20 years ago it was decided that the Stations of the Cross should be erected alongside a road where pilgrims could drive or walk while making the stations. During the construction in the area, human bones were accidentally dug up. Indian trinkets and pottery were also found. (The Indians often put these belongings next to the dead for use in the great world beyond.)

The bodies had been buried in a sitting position so the spirit of the Indian might overlook the valley. The sacred bones were put back into the grounds by the Jesuit priests with prayers for the dead. A forest of trees now stands on what once was a sacred Indian burial grounds — the final resting place of Kenkoronkwa's family. How special are the fields and woods of Auriesville where the bones of Blessed Kateri's parents rest in peace!

**Editor's Note:** Last year Mary-Eunice explored the question raised at the beginning of this article. Her response turned out to be lengthy and had to be reduced.

## Really? This is How It Happened

The Kateri Center needed audio-visual equipment.

**Tuesday** — Dick Adach, Associates Chairman, and Father McBride went shopping and found what they were looking for — a 40" TV Screen, a VCR, and an air conditioner for the AV Room. A deal was made and an answer had to be given by the next Friday.

**Wednesday** — Pondering, pondering, pondering . . . and special prayers to Blessed Kateri. No decision.

**Thursday, 8:30 AM** — Savings account was checked and was wanting two-thirds needed.  
**9:45 AM** — Morning mail arrived and in it was a large check from the Noteworthy Company, Amsterdam, N.Y.

**1:15 P.M.** — TV store called and ok was given to the purchase.

**A week later, Friday** — machines operating.

Blessed Kateri must like audio-visuals. The League likes to think she likes what it is doing at her birthplace to tell visitors, from near and far, about her life.

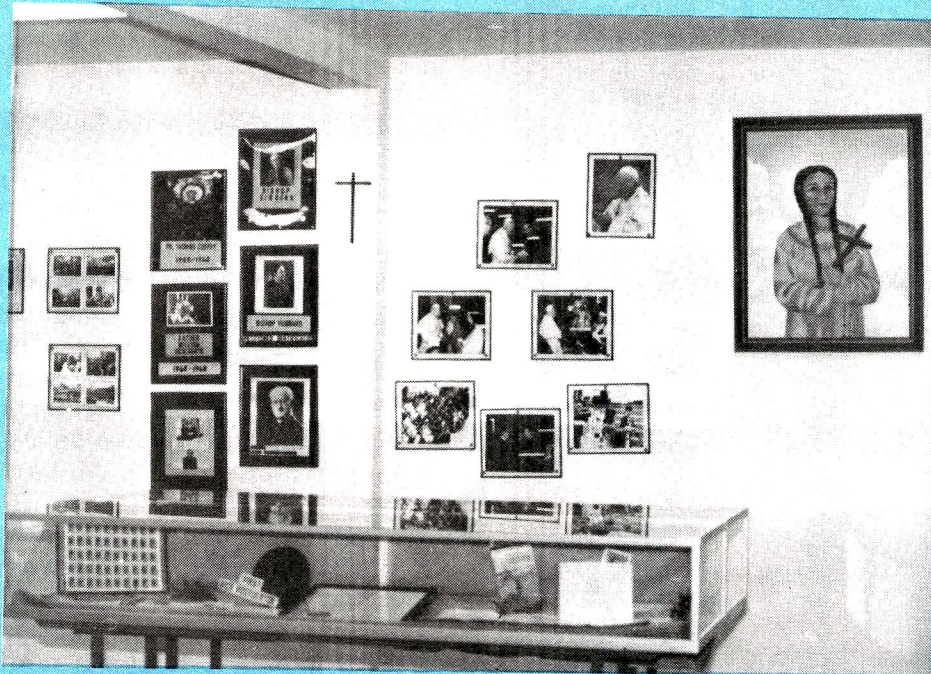


# Beatification Room Stands Out in New Center

First to meet the eye in the Beatification Room in the refurbished section of the Kateri Center is the repainted official Kateri Picture by Sister Felicitas of Plattsburgh, N.Y. Pictures, 3 display cases, 2 large notebooks, one containing news releases of the beatification and the other an account of the cure of

John Szymanski, present memorabilia of the great event.

The artist nun gives her reflections as she approaches the canvas. "It is an awesome thought," Sister answers the question "What is it like to stand before a blank canvas and envision the finished product? There is an inner image known only by the painter", she continues, "and



Partial view of the Beatification Room in the Kateri Center.

somehow it must be put into concrete form before it can be shared with others. For me this task began with the prayer from Psalm 90, 'And may the gracious care of the Lord our God be ours; prosper the work of our hands for us! Prosper the work of our hands!'

"Then I asked Blessed Kateri to help me show her to others and

I began the hardest part, the face. It may take hours just to paint the eyes and the mouth, the two most expressive features. Even then I may never be fully satisfied. I have painted several portraits of Kateri and she always is different. Sometimes I almost hear her say,

'Do you really think I look like that? Wait till you see me!' When people did see her during her short life on earth I'm sure she had an inspiring effect on them just by her appearance. I pray my representations of her in some way have a similar effect."

Hand-written letters pinned to a bulletin board on the left wall give testimony to Blessed Kateri's intercessory powers.

## *Blessed Kateri Tekakwitha League*

(MARTYR'S SHRINE)

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