

# LILY OF THE MOHAWKS

VOL. XLI No. 10

BLESSED KATERI TEKAKWITHA LEAGUE, AURIESVILLE, NEW YORK 12016

SUMMER, 1988

## "The Woman Who Prays Always" Canonized July 3, 1988

By Mary-Eunice

The Potawatomi Indians gave St. Rose Philippine Duchesne the fitting name of "WOMAN WHO PRAYS ALWAYS." Much like Blessed Kateri Tekakwitha she had a great devotion to the Sacred Heart of Jesus and spent countless hours in prayer. One of Rose Philippine's earliest memories was listening to a Jesuit missionary tell of his adventures among the redmen in the Louisiana territory. At that moment she felt that she also must become a missionary.

Rose was born in Grenoble, France, August 29, 1769. Her father was a lawyer and the family lived a comfortable middle class life. Rose would accompany her mother as she visited the sick and poor people. When she was twelve years of age she was sent to the Visitation Sister's boarding school. It was there she heard of the special prayers of the Sacred Heart.



St. Rose Philippine Duchesne

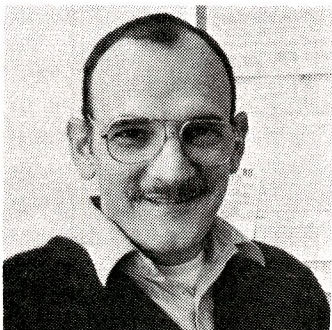
Rose Philippine's father was not a religious man. He had fallen away from church. There was talk of a revolution as the gov-

ernment cared little about the poor who were taxed beyond measure. Fearing that his daughter was too involved in religion she was taken out of school and tutored at home. He made arrangements for her to marry a man he selected; but, Rose knew in her heart marriage was not for her and so she went to live at the Visitation Convent hoping to be a sister.

But the religious persecution started and the Visitation order was expelled from France. The "reign of terror" started. Rose went back home to take care of her family. Many times the saint would risk her life to bring comfort to the prisoners awaiting the guillotine. Rose also knew there were many street children that knew nothing of God, so she rounded them up and gave them special catechetical lessons . . . once more putting her life in danger (as teaching religion was

(Continued on page 4)

## '88 Tekakwitha Honorees (See stories on Page 3)



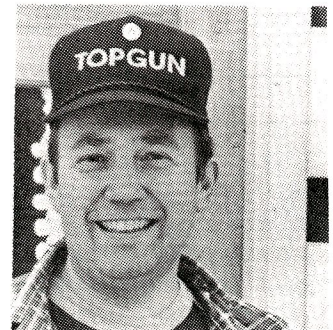
James J. Preston, Ph.D.  
Oneonta, NY



Anna Dyer  
Mohawk, Syracuse, NY



Juana Pecos  
Navajo, Gallup, NM



Larry Smith, S.J.  
Princeton, ME



# KATERI'S INTERCESSIONS

incision healed  
convinced

eyes opened

peace gained  
seizures abated

health better  
touched by relic

## CONVINCED

Last winter I wrote that my father believed in God after a life of total non-belief. He was so busy making money that he had no time for God or church. I finally convinced him he would see my mother, my sister and all others close to him who had passed on. One day, out of a clear, blue sky, he said, "I know I will see momma and that we will all meet again in Heaven."

He was 90 years old and I was with him every day. I told him that I wanted to go the Shrine at Auriesville and had to get someone to stay with him. Well, he was so enthusiastic and told me, "Momma always went."

I went to the Shrine on September 1, I gave him the touch relic, folded the case so he could see Kateri, put holy water on his head. He held the relic for dear life and when I looked, he was staring at it and praying!

I made a remark on Sept. 17, "Tomorrow is momma's birthday; I bet she's going to come and get him." He received communion, had the last rites, accepted Jesus Christ, and sure enough, my mother came and got him on her birthday. He was buried with the touch relic in his suit pocket. — *Greenville, N. Y.*

## HEALTH BETTER

I send you \$5.00 for Blessed Kateri Tekakwitha League because she helped me very much with my health, and I thank her. — *Miami, FL.*

## SEIZURES ABATED

A year ago I started praying to Kateri for my granddaughter Tara. She was experiencing seizures, especially at exam time in school. I prayed that she would be cured of these afflictions through Kateri's intercession. For over a year, Tara has

not suffered a seizure and at exam time is very calm. She does very well and is going into her senior year in high school. Praise God and thanks to Kateri for her help. Please have a Mass celebrated in thanksgiving to Kateri. — *Brooklyn, NY.*

## PEACE GAINED

I am sending this \$10 check for a very special lady. On her Christmas card to us she wrote that her husband was in a nursing home and she was very distraught. After the holidays I wrote her a note, inserted a novena card, and left it up to Kateri to comfort her. Here is a paragraph from her letter that I received today: "Such a peace of heart and mind came over me when I received the 9 day novena to Bl. Kateri. I started right that day. When I finished the 9th day, it seemed as though the weight of the world was off my shoulders and I had peace of heart."

I would like to enroll Catherine and Earl in the "League" in order that the benefits continue to fill their hearts with peace and Catherine could receive the LILY. — *Windsor, CT.*

## TOUCHED BY RELIC

Approximately 2 months ago, I called you asking for a relic of Kateri. A dear friend of mine had a stroke at the age of 28. At this time he had severed the nerves in the back of his neck and it appeared that he would no longer be able to talk, move parts of his body, and was on the machine with little hope. Last night I received a call from his mother and she stated that Jim is going to be moved to a recovery home. He now can blink his eyes, one for yes and two for no, be strapped in a chair to sit up, wiggle his toes, and move his left hand. Best of all, he is breathing on his own.

Jim appeared as close to visiting

with God as we could image from the above report. I have prayed for Jim and God's strength to help his Father and Mother since it started.

I have never used Kateri prior to this. There is a statue of Kateri at St. Alice's Church, Upper Darby, PA. This is how I got to know her. — *Havertown, PA.*

## EYES OPENED

The abrasions on my eyes were becoming annoying. My eyes were unable to function and were unable to open other than slits. Since Kateri had poor eyesight, I went to Mass, praying to her during the entire Mass. After Mass, nothing happened. Later I sat down to talk about the Mass and the homily to my 10 year old son. As I talked, my eyes opened wider and wider until they were a normal size. The pain was diminishing and the entire family rejoiced and gave thanks to Kateri for what we termed a miracle. My son loves Kateri and all Indians. He had a term paper to do. We prayed to her on the subject matter for the paper. After weeks of deliberation I suggested "The Mohawks and Kateri." With this his enthusiasm grew and he wrote and is still writing a great term paper. — *Westport, CT.*

## INCISION HEALED

About a month ago I noticed a big lump on my incision on my stomach. It hurt me and it started draining. I was worried about it and I went to see a surgeon. He sent me to the hospital for a CBC and an x-ray. About 10 days later I went back to see him again and he told me that my tests were good and there wasn't any stitch in there. I didn't need surgery and it is healing very well. I prayed to Kateri Tekakwitha and I know she helped me. I want to thank her by publishing this favor. — *Pittsburgh, PA.*



An anthropology professor of Oneonta, N.Y., a Mohawk Indian woman from Syracuse, N.Y., a Navajo Native American from Gallup, N.M., and a Jesuit priest from Princeton, Maine, will receive the 1988 Tekakwitha Award at a dinner/reception at 5:30 p.m. on Sunday, July 10, 1988, in a restaurant in the Auriesville area.

**JAMES J. PRESTON, Ph.D.** — writing articles, giving lectures, and doing research have been some of the contributions Professor Preston has made toward the advancement of the Kateri Cause. Currently he is engaged in writing a book: *The Making of a Saint: A Study of the Devotion to Blessed Kateri Tekakwitha*. He has interviewed about 100 Native Americans, League members, and clergy on what has prompted devotion to Blessed Kateri. Also in his research for his book, he has spoken extensively with the directors of the various Kateri centers throughout the nation. Dr. Preston plans to spend 2 more years before completing his book. At SUNY, Oneonta, he holds the chair of anthropology and is Chairman of the Religious Studies Program. Dr. Preston resides with his wife and three children in Oneonta, N.Y.

**ANNA DYER** — Anna was the founder of the North American Indian Club of Syracuse and

# 1988 KATERI HONOREES

Vicinity, Inc. At present, she is doing home visitations to the Native American community and also is the chairperson of Kateri Tekakwitha Group at St. Lucy's Church in Syracuse. Anna is married with 2 children and 6 grandchildren. A resident of Syracuse, New York, Anna has been an active participant in the National Tekakwitha Conference and, ever devoted to Blessed Kateri, is a frequent visitor to Kateri's birthplace, Auriesville, N.Y.

**JUANA PECOS** — "Praise be Jesus Christ" was Juana's reaction upon learning that she was to receive the 1988 Kateri

Tekakwitha Award. She continued: "I accept with love and honor this award in behalf of all my brothers and sisters of the 19 Pueblos who love and honor Bl. Kateri Tekakwitha. Their devotion is just great. Juana claims Bl. Kateri as her sister and has turned to her when she was lonely and really had no one to turn to. She believes firmly that Kateri is in Heaven with her Holy Spouse, Jesus, for whom she is constantly working by looking after us down here. Often Juana talks to Kateri in her Jemez Indian language with complete confidence that Kateri hears and understands all our need. To sum up her feelings about Bl. Kateri, Juana says: "Time does not go by for me without a warm conversation with her because she is my big sister, my mother, my best friend."

**FR. LARRY SMITH, S.J.** — Father Larry has been in Indian ministry for the past 15 years. He has served the Passamaquoddy who are the Christian relatives of Bl. Kateri's Algonquin mother. The Passamaquoddy have been Catholic since 1604 when the early French Jesuits and early missionaries first came to Eastern Maine with Champlain. Father Larry has been active in the Tekakwitha Conference and introduced the Conference to the people of the Reservation and helped to get the North East Regional Tekakwitha Conference going in Maine last year. He is proud of the fact that he was given a 1st class relic of Blessed Kateri by Father Bechard, S.J., for the Passamaquoddy people. The relic now has a place of honor in their small chapel in front of the statue of Blessed Kateri. Father Larry is a former chairman of J.I.N.N.A.M., Jesuits in Native North American Ministry, an association representing over 150 Jesuits in the United States and Canada ministering to Indians and Eskimos. He admits he is not really TOP GUN.

## LILY Trivia

1. Of the 1,486,000 Native Americans, how many are Catholic?
2. Where is the sacred hill of the Senecas, Genundewa?
3. What four gifts do Native Americans share with fellow Catholics?
4. What is the import of the Pope's visit to Native Americans, such as the one last year in Phoenix?
5. According to Indian legend, Lake Itasca in Northwest Minnesota is named for I-tesk-ka. Who is I-tesk-ka?
6. What river is known as the 2,348 mile long "father of waters"?
7. How many Finger Lakes are there in central New York?

(Answers on page 6.)

**PLEASE ENCOURAGE  
LEAGUE MEMBERSHIP**



# + Deceased League Members +

Sr. Marcella O'Donnell, SSMN — Buffalo, N.Y.  
 Hortense O'Dougherty — Tucson, AZ.  
 Rev. Andrew Kloska, C.R. — Chicago, IL.  
 Elizabeth McNulty — Utica, N.Y.  
 Rev. Daniel Leahy — St. Louis, MO.  
 Kathryn Church — Pittsburgh, PA.  
 Mrs. Kathleen Messina — West Seneca, N.Y.  
 Mary Filiberto — Amsterdam, N.Y.  
 Margaret Jones — Portland, OR.  
 Marie Young — Savannah, GA.  
 Rev. Joseph Shea, S.J. — Portland, ME.  
 Katherine Sporeer — Canton, IL.

Anne Walley — Fort Lauderdale, FL.  
 Oliver La Fave — Falls Church, VA.  
 Robert B. Dickas — Sydney, OH.  
 Rev. Joseph Behles — Oconomowoc, WI.  
 Ann C. Geshwill — St. Paul, MN.  
 Anna Schoendorf — Battle Creek, MI.  
 Rev. Robert Miller — Rochester, N.Y.  
 Ms. Margaret Nolte — Spokane, WA.  
 Rev. Ambrose Casey — Westmont, IL.  
 Leonard Markert — Syracuse, N.Y.  
 Mrs. Walter (Barbara) Andrews — St. Cloud, MN.  
 Mrs. Helen Shanley — New Haven, CT.

*May these souls and all the souls of the faithful departed rest in peace. Amen.*

(Continued from page 1)

against the law).

The revolution came to an end and peace was restored. Thinking the Visitation Nuns would come back to France, Rose was able to buy an old convent. A few sisters came back but one by one they left. A priest advised Philippine to give the convent to Mother Madeleine Sophie Barat (now sainted) who founded the Society of the Sacred Heart. Philippine also offered herself as a postulant and was accepted. She would kneel everyday before the statue of St. Francis Xavier saying: "Oh, great Saint, I want to be a missionary and work among the Indians."

When the Sacred Heart order was invited to the United States, Mother Barat sent Rose as Superior with four other nuns. St. Duchesne at that time was 49! The little order arrived in the mid-west territory and lived in a log cabin. There was seldom enough heat during the long winters. Then there was sickness; but, most of all, the language was difficult to master. They founded the first American Sacred Heart Institute at St. Charles, near St. Louis, Missouri. Mother Rose Philippine started the first free school west of the Mississippi and the following year moved to Florissant near St. Louis. The Sacred Heart community grew and by 1828, they

## Mother Duchesne

had 6 houses along the Mississippi River. Mother Duchesne also helped the Jesuits when their mission was moved to Florissant.

She became a great friend of the Jesuit missionary, Father Pierre Jean De Smet, who has earned his place in history and known as THE APOSTLE OF KANSAS. Mother Duchesne's years in America were many. However, when she was seventy-one she was allowed to resign. Her dream was still to work only among the Indians. Father De Smet had collected \$500 to finance a school for native Americans at Sugar Creek, Kansas, and he asked Rose Philippine if she would now like to work among the Indians. This was the answer to her prayers.

When the Sisters arrived at the village it was a great day for the Potawatomi people. Some Indians came on horseback, others walked. But all were dressed in their best finery to honor the little group. The chief made a speech of welcome and about 700 men and women filed by shaking hands. The cabin the sisters were given never lacked people. There were strangers visiting them morning, noon and night. Most to see Mother Philippine whose reputation was known throughout the mid-west. But Mother could not master the language, so how could she teach if she was not

able to speak their words? When she confided this to the priest, he remarked: "You have given all your life to teaching and helping others. You will obtain our success of the missions by your prayers." So she knew her work would be to spend hours before the Blessed Sacrament praying for the success of the missions. The Indians gave her the name of "THE WOMAN WHO PRAYS ALWAYS." The Potawatomi would touch her clothes; feeling in that way, they would share her holiness. These were fine, simple people who respected one another. It was sad how their land was slowly being taken from them, what with so many settlers going mid-west. Mother's heart and prayers went out to them. She was with them for a year but her health was poor, so she was ordered back home to St. Charles. She was grateful to God for that one year which she felt was one of the finest in her life.

Now she prepared for death, often saying: "I cannot put away the thought of the Indians and my ambition at times is to fly to the Rockies once more. Ten years later, November 18, 1852, she died peacefully. Today her remains are at the shrine dedicated to her honor at St. Charles, Missouri. The Potawatomi still think of her as one of their own. She was beatified by Pope Pius XII in 1940 and she is now declared a saint.



# The Faces of Iroquois Dreams

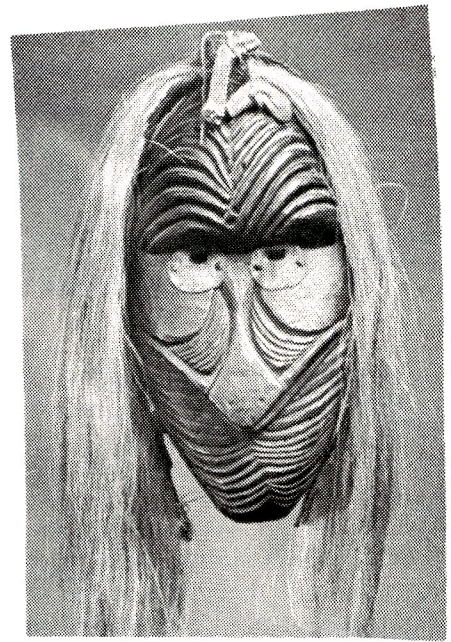
"False Faces" are perhaps the most widely recognized of the cultural trappings of the Iroquois peoples. These bizarre and expressive masks are carved of wood, but find their inspiration from the hidden recesses of the Iroquois subconscious: their dreams!

The term "False Face" refers to three contexts: False Face spirits, False Face masks, and the dancers of the False Face Society. The Iroquois actually refer to the phenomena simply as "Faces" (Gagosa), which is the same term used for the "Human Face". False Face spirits are thought to be horrifying, bodiless entities which roam the woods and villages, causing illness and social problems. They lurk at night and appear in nightmares. These faces are conceived to be garish — contorted with gnarled noses, protruding tongues, gaping mouths and bulging eyes. The False Face masks are the carved representations of these grotesque spirits. The use of the masks goes back to the 16th century; although recovered stone face replicas suggest that the concept has prehistoric origins, no two masks are the same. The face which appears in a dream is translated into the carving of a wooden mask depicting the likeness of the spirit that appeared. The mask is carved right into a tree (usually a basewood tree), then notched top and bottom, then split from the trunk. The masks are larger than life, twelve to eighteen inches. Further carving and finishing is done. Horse hair is

attached and copper caps are placed on the eyes to reflect the fire around which the dances will take place. The masks are usually painted black and red, with the mouths carved functionally to blow ashes or in a gesture of whistling or sneering.

The mask is "initiated" by being dipped in fire and is given offerings of tobacco in honor of the Great False Face from whom power and identity of the individual mask is delegated. The spirit is thought to be contained in the mask. The owner of the completed face then reverently guards his mask. He polishes it, carefully wraps it between uses, and even "feeds it", wiping a traditional gruel of cornmeal and syrup on its mouth. Since the faces are said to crave tobacco, a pouch of the leaf is hung nearby. Popular devotion has it that a neglected mask will cry!

The final context of "False Face" refers to the Society of False Faces. The Society is a loose order, without formal hierarchy or organization. It is composed of all those persons who have received help in the past from the ministrations of the Society. Donning their masks, False Face dancers can be called at any time, but are featured at specific ceremonies as well. They appear at the Summer's Green Corn Festival, the Doorkeeper's Dance and the New Year's observance; at semi-annual equinoxial exorcisms of the weather, public health and community fortunes; at mid-winter public healings and occasionally at



Be True To Your Face Or  
It Will Be False To You!

rites to ward off witchcraft.

The False Face is the "antithesis" of religion to the Iroquois; that is, it plays the "anti-hero" role. It may seem strange that these masks of spirits of evil are instruments of healing and of edifying religion. The proper understanding lies in the nature of psychoreligious experience. To know or "control" the evil in one's life is a power over it. (See when Jesus extracted the name of the demon J. ed). Thus, after the evil haunts a dream, he will descend as Shaman and receive the mask. As a mask "controlled", "vaccination" a dose of the disease it prevents, the awareness of the face of the face "utgo", mysteriousness of the False Face Society. Psych False Face Society.

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# NOTES FROM THE BARK

by father mcbride

The League congratulates the engineers and workmen who, in excellent time, after the tragic Thruway bridge collapse have opened the East/West section of the Thruway between Amsterdam and Fultonville, thus enabling a clear thoroughfare along Route 5S to the Shrine. Come! Enjoy the new Shrine season!

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Turtles need love, too! The New York Turtle and Tortoise Society has slowly but steadily united hundreds of turtle owners worldwide. The Society's meetings, field trips, and advice-filled publications aim to increase awareness of these intriguing reptiles. Contact: The New York Turtle and Tortoise Society, c/o Suzanne Dohm, 365 Pacific Street, Brooklyn, N.Y. 11217.

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Three cures have been sent to come to have the Congregation charge of the Cause of Saints investigate as possible miracles support of the Cause for the canonization of Bl. Kateri. No word has come back about their approval or disapproval.

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Answers to Lily Trivia: 1. 25%; Lake Canandaigua, N.Y.; 3. A sense of awe for the One Being, a spirituality over all things, land, water, nature and the entire cosmos, community and culture, and a heritage of faith; 4. To focus the attention on a part of the story that is often forgotten; 5. The story of Hiawatha; 6. The story of the Seven; 7. Eleven. According to the Legend, they are the seven fingerprints of the One.

Later this year, Mother Katherine Drexel will be beatified. The Sisters of the Blessed Sacrament, Bensalem, PA., where their Motherhouse is located, will be in charge of the general arrangements for the beatification.

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Only two objections to the combined Winter/Spring issue of the LILY were made. Whether this experiment will take place again is not known at this time.

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A grand farewell tribute was given Father Ted Zuern, S.J., as he left the Bureau of Catholic Indian Missions for his new assignment as pastor of the St. Isaac Jogues Parish, Rapid City, South Dakota. His pen spoke out eloquently in behalf of many pieces of legislation dealing with the concerns of Native Americans, while in Washington.

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In progress now, June 12 — August 14, is the 20th Annual Art Show of the Red Cloud Indian School, Pine Ridge, South Dakota 57770. Artists wishing to enter their works may obtain entry forms by writing to the Heritage Center, Inc., Red Cloud Indian School, Pine Ridge. "All art works entered must be for sale, and each year 40% of the works displayed are sold," said Brother C. M. Simon, S.J., Director of the show.

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Busy, busy, busy, Mary-Eunice will be doing 7 of her monologues on saints, including, of course, her specialty on Blessed Kateri Tekakwitha, at the Marian Con-

gress in South Dakota in June. She asks for your prayerful backing on this trip.

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Fr. Nicholas Weiss, O.F.M. Conv., was not well during the winter, suffered a slight heart failure; but, at this writing, seems to be well. May his recuperation bring good results and get him back to the Kateri Shrine in Fonda quickly!

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Make sure you have the correct dates for the 1988 National Tekakwitha Conference — August 10-14, at Montana State University, Bozeman, Montana. "Rising to New Life" is the theme. Write to the Tekakwitha Conference, P.O. Box 6739, Great Falls, Montana for registration forms and further details.

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Because of the increased postal rates, we can no longer acknowledge individually gifts to the League that are less than three dollars. New memberships will, however, as in the past, be sent membership cards and a welcoming letter.

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At 5:30 p.m., July 10, in Our Place restaurant, Routes 5S and 30 in Amsterdam, New York, about 10 minutes from Auriesville, there will be a reception-dinner in honor of the '88 Award honorees. At this time the presentation of the plaques will be made.

Tickets are required, \$9.75 per person. Reservations must be made by July 6 by phoning or writing the League office, 1-518-853-3153. Come, hear ye!



## False Faces

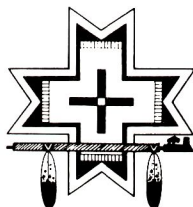
(Continued from page 5)

evils that had troubled the Iroquois' rest and peace by articulating the evil, naming it, and mastering it amid the trappings of the ritual. There is something intrinsically healing when the feared unknown becomes known. In a sense, the False Faces are the very visages of the Iroquois themselves — the images of the unconscious and subconscious fears of the people, of their unspoken phobias and dreads. For the Iroquois society, many of these fears could not be expressed appropriately amid the rigid, warrior-like, independent and self-controlled society in which they lived. Lust, fear, caprice and rowdiness are allowed to be articulated through the mask. Through his activities and rituals in the False Face Society, the Iroquois is able to act out all the parts of the vice, phobia or malady represented by his mask, thus giving ventilation to those emotions which would be otherwise buried and festering in the Iroquois subconscious. The emotions are diffused in a harmless way through the face rituals, expressed, in fact, in a way that even promoted the public welfare through the effectiveness of the healing ministrations.

(From *THE CIRCLE OF THE FOUR WINDS* by Francis X. McQuade).

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# The Pipe And Christ



**THE PIPE AND CHRIST, A CHRISTIAN-SIOUX DIALOGUE** between the likenesses and differences of the two religions compiled by William Stolzman, S., J., Tipi Press, Chamberlain, So. Dakota, 57325, 1986, 222 pages, \$7.00.

Spiritually called to take part in Lakota (the PIPE) Sioux rituals, the author of the PIPE AND CHRIST was led to experiences extremely different from his upbringing. Investigations led him into experiences that were both foreign and awesome, for example, that there are not only spirits of heaven and hell but also of earth.

Searching for understanding, he consulted medicine men and women and pastors of the Rosebud Indian Reservation to help him reconcile the many incompatibilities between these two religions. A subsequent six-year dialogue was fruitful, and it showed how the Lakota and Christian religions are both parallel and different — each having an enduring, authentic place in salvation history.

The medicine men and elders at those meetings asked that THE PIPE AND CHRIST be written to explain the native rituals and how they are related to the Christian way. Like early German missionaries, William Stolzman, whose Indian name is Wanbil Tokaine (First Eagle), shows in an orderly, clear, and precise way that the medicine men were right when they said that “the two religions fit together.”

## Is the Bishop's Vision Becoming a Reality?

Bishop Harold Dimmerling of Rapid City, So. Dakota, gave a welcome address to the Tekakwitha Conference in 1978 and expressed his vision of Indian Ministry in the church today. Although he thought it would take a miracle he believed there would be a native clergy; there would be support of legislation in behalf of the native peoples' rights to a voice, presence, identity and leadership within the Catholic Church; that there would be an enculturation between the two races making Christ's presence in all our lives.

Is this vision being realized today? YES. Today there are two native American bishops, ten priests, many deacons have been ordained, catechists have been trained, and at the annual Tekakwitha Conference through the liturgy and seminars both races have come to realize that the Spirit can bring them together.

“It is our task, our call, yours and mine to show that Jesus is among them. It is our responsibility to see Jesus in this people we serve. Jesus is not a stranger in their midst.”

The bishop died in December, 1987, a long supporter of Indian causes not only in the five reservations in his diocese but throughout the country.

He will be succeeded by Bishop-elect Charles Caput, O.F.M. Cap. on July 26. He is a Potawatomi Indian, the tribe St. Phillipine Duchesne served as a missionary. As one person described him this “most dear, sweet priest” served the Holy Father in Phoenix in 1987.



To Repeat

## Layette Gift-Away Marks Feast Day

Join in the baby layette Gift-Away! Only identification, no involved rules, will provide a layette for a new-born child.

A layette is a set of infant garments needed for a young child. The layettes to be given away will contain: a crib blanket, 2 receiving blankets, 2 shirts, 2 kimono-sleepers, 2 towels and washcloths, 2 dozen disposable diapers and 2 bibs.

The child must be a Native American, boy or girl, from any tribe. Proof of date of birth which must be on or closest to the Feast Day of Blessed Kateri Tekakwitha, July 14, 1988, must be submitted by July 30th by mail to the Tekakwitha League Office, Auriesville, New York, 12016. The layettes will be mailed out as soon as the entries are received.

If possible, a picture of the infant is requested and will appear in the next issue of the LILY.

## Indian Center Organizer Dies at 76, January 29, '88

"Kawenna No-Ron, Meaning Precious Word, a name given Sister Marcella O'Donnell when inducted into the Mohawk Nation, a name and honor she cherished deeply.

Often she stopped at the League Office on her way home, left a donation for the Cause, purchased a few articles, and told us about the activities of the Buffalo KATERI center she founded. She was Director of the Buffalo Diocesan Department of Indian Affairs for more than 15 years.

She was rich in her understanding of the needs of the Indian people and never hesitated to set up programs to teach them their cultural heritage, namely, dancing, arts and crafts, cooking, sewing, etc., all of which are being carried on today at the Buffalo Indian Center at Holy Cross Church with Father Walter Kern as their Chaplain.

As an elementary and secondary school teacher, she worked in many schools in the Buffalo Diocese and Canada.

Sister Marcella served on the



Sr. Marcella O'Donnell, SMNN

Bishops Committee for Peace and Justice for 12 years and at her death was serving as the vice president of the Buffalo Chapter of National Catholic Women. The Tekakwitha Award of 1980 was presented her along with her Associates in St. Andrew's Church, Kenmore, N.Y.

"So loyal a League Member could not be found," commented Father McBride, "we loved the nun in blue."

**Sunday, July 10**  
**Concelebrated Mass**  
**12 Noon**

*in Shrine Coliseum*

**NATIONAL OBSERVANCE OF  
BLESSED KATERI'S FEAST DAY  
AT HER BIRTHPLACE  
AURIESVILLE, N.Y. 12016**

**Thursday, July 14**  
**2 Masses**  
**9 AM & 7 PM**  
*in Kateri Chapel*

## *Blessed Kateri Tekakwitha League*

(MARTYR'S SHRINE)

Rev. Joseph S. McBride, S.J.  
Office of Vice Postulator  
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