

Kateri Award To Bishop Charles J. Chaput, O.F.M. Cap.

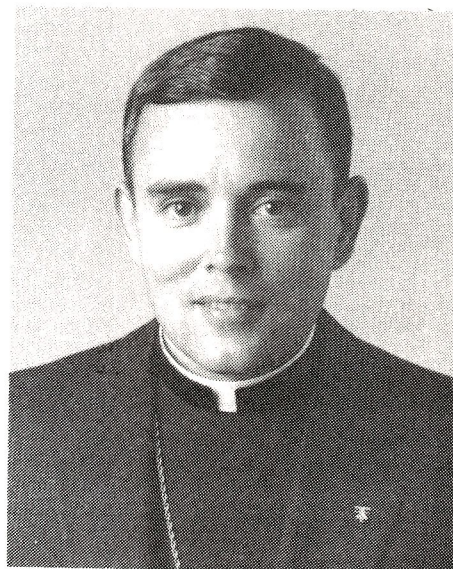
On Sunday, July 15th, the Shrine of Our Lady of Martyrs and the Tekakwitha League welcome most Reverend Charles J. Chaput, O.F.M. Cap., Bishop of the diocese of Rapid City, South Dakota. Bishop Chaput will be the principal celebrant at the noon Liturgy of celebration of Blessed Kateri's feast and the recipient of the Kateri Award for 1990.

Bishop Chaput, a member of the Potawatomi tribe, comes from Concordia, Kansas, and after attending St. Francis Seminary High School in Victoria and Saint Fidelis College, Herman, Pennsylvania, he entered the Order of Friars Minor Capuchin of the Saint Augustine Province at Saint Conrad Novitiate, Annapolis, Maryland in 1965. He pronounced his perpetual vows in 1968 and, after finishing his studies at the Capuchin Seminary and Catholic University,

Washington, D.C., he was ordained to the priesthood on August 29, 1970.

After ordination, following further studies in theology at the University of San Francisco, he was assigned as instructor in theology and spiritual director at Saint Fidelis College Seminary, Herman, Pennsylvania from 1971 to 1974, and executive Secretary and Director of Communications for the Capuchin province of Saint Augustine, Pittsburgh, Pennsylvania from 1977 to 1983.

Father Chaput also served as Pastor of Holy Cross Parish in Thornton, Colorado, until 1980, Provincial Secretary and Treasurer and Director of Postulants and Vocation Director for the Capuchin Province of Mid America. In 1983 Father Chaput was elected Provincial Minister, a position he held until he was appointed Bishop of Rapid City, South Dakota. He



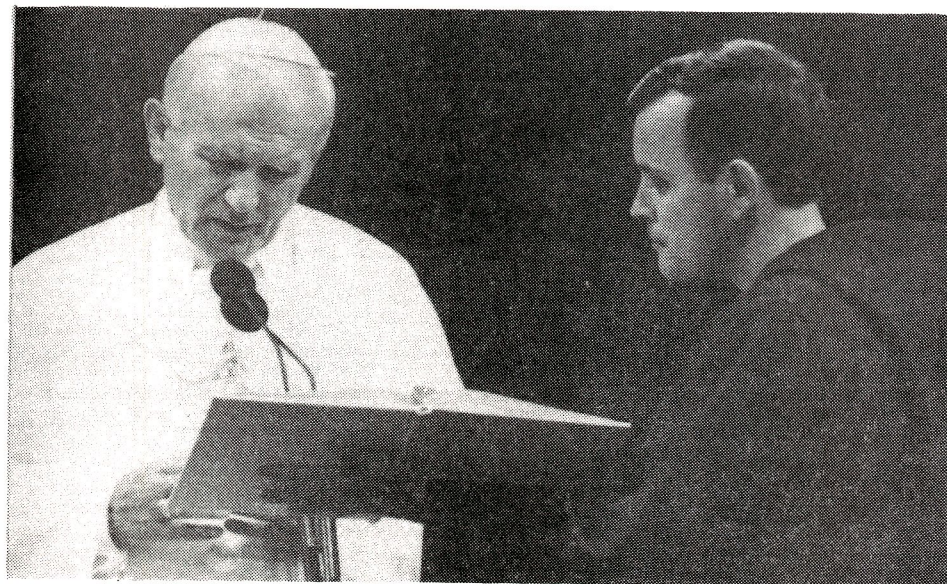
Bishop Charles J. Chaput, O.F.M. Cap.

was ordained bishop on July 26, 1988

Bishop Chaput was a representative of the North American Capuchin Conference in Italy and in Spain, and President of the Conference from 1984 to 1986. He has been a member of the Board for Aquinas Institute of Theology, St. Louis, Missouri, the National Board of the Conference of Major Superiors of Men, and the Denver Health Board. Currently he is serving on the Executive Board of the National Catholic Conference for Interracial Justice and on the Board of Directors for the National Tekakwitha Conference.

Bishop Chaput is a member of the Liturgy Committee and the Priestly Life and Ministry Committees of the National Conference of Catholic Bishops and a member of the Board of Trustees for Rapid City Regional Hospital and Black Hills Rehabilitation Hospital.

There will be a reception and dinner in honor of Bishop Chaput, Sunday evening in the Shrine cafeteria. Information about the dinner is given on page 7 of this issue of the LILY.



Father Chaput, pictured above assisting Pope John Paul II at the National Tekakwitha Conference, Phoenix, AZ in 1987.

Father McBride Memorial

We wish to acknowledge all who have given for the renovation of Jogues Manor, including those whose names will be included on the plaque. The names of

those not previously listed who have contributed since January 1, 1990, will appear in future issues.

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Two Friends of Kateri

Father Vincent McCorry, S.J., and Father Louis Devaney, S.J., were both associated with Auriesville and the Kateri Cause for many years. They passed to their eternal reward this spring.

Father Vincent McCorry, S.J., 80, died at the Jesuit Infirmary on the Fordham University campus on April 27th after a brief illness. He was a Jesuit for 62 years, and this year is the 50th anniversary of his ordination to the priesthood.

Well-known for the commentary on the Sunday gospels, a column which he wrote for the Jesuit weekly magazine, AMERICA, Father McCorry is the author of eleven books. Over the years he was retreat master and parish mission preacher and later parish renewal. Early in 1990 he moved to the Jesuit Infirmary. Father McCorry is buried in the Jesuit cemetery at Auriesville.

Father Louis A. Devaney, S. J., 84, died at Our Lady of Mercy Medical Center in the Bronx on May 2nd. He entered the Jesuits in 1926, and was ordained to the priesthood in 1939. From 1942 to 1949, he worked among the rural poor in the southern counties of Maryland. In 1950 he joined the retreat house staff, and in 1951 he was appointed Director of the Shrine of Our Lady of Martyrs.

In 1960 Father Devaney returned to the retreat apostolate and in 1966 he started working for the Catholic Relief Services, first in Georgetown, Guyana, and then in Bogota, Colombia. After serving in the Catholic Relief Services, he continued to work for the poor in and around Bogota. Seventeen years later, in 1987, poor health forced him to give up the apostolate and return to the United States. He continued developing projects for the poor until his death.

The Mass of the Resurrection was celebrated at Murray Weigel Hall on the Fordham University campus. A memorial Mass was offered at the Martyrs Shrine where he had endeared himself to the many pilgrims whom he greeted during his days on the hill of answered prayer. He is buried in the Jesuit cemetery at Auriesville.

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Star Quilt Raffle

A beautiful six foot square star quilt coverlet has been generously donated as a raffle prize by League member William J. Hanna of Cleveland, Ohio. The star quilt, made by the Sioux Indian ladies of the Rosebud Reservation in South Dakota, duplicates the design of the quilt which

hangs in the National Kateri Center and which was gifted at the opening of the Center by the ladies of the Rosebud Reservations in honor of Blessed Kateri.

Raffle tickets will be available at the National Kateri Center throughout the

Shrine season and the winner will be chosen on October 28. The donation for each ticket is \$1.00. If you would like to participate in the star quilt raffle complete and send in the coupon below and your tickets will be sent to you.

* * * * * Star Quilt Coverlet * * * * *

I enclosed my donation of \$_____ for _____ tickets. \$5.00 donation — 5 tickets; \$10.00 donation — 10 tickets.

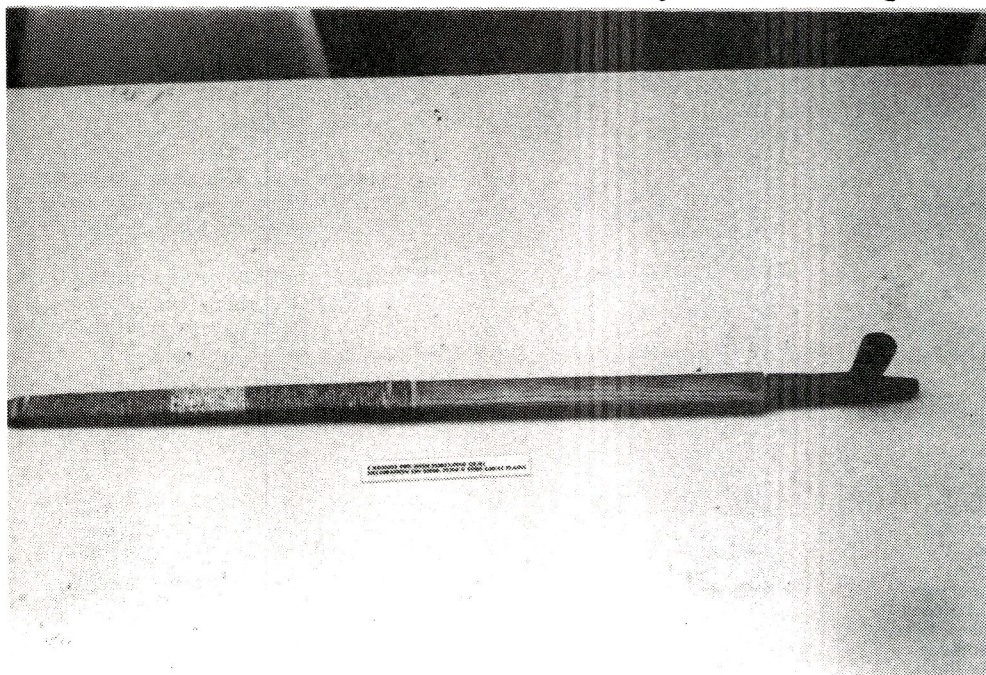
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Native American Spirituality Draws From The Sacred Pipe

by Francis X. McQuade



A sacred pipe. (Picture provided by Nassau County's Garvies Point Museum, Glen Cove, N.Y.)

There are few symbols of native America as widely recognized as the ceremonial pipe. Called the "hobowakan" by the Sioux, the "cloud blower" by the Pueblos, the "calumet" by the Algonquin people, and most popularly known as the "peace pipe" by non-Indians, the ceremonial pipe emerged as a sacred instrument amid the societies of a broad spectrum of native American peoples.

Jacques Marquette recorded his impressions of native veneration of the pipe in his seventeenth century Journal among the Illinois; There is nothing more mysterious nor more remarkable. Such honor is not rendered to the crowns and scepters of kings as they are to the "calumet". Pipe smoking is a mystical activity, both community and individually. The act of smoking together creates the environment of tranquil accord between man and his fellow man and between man and nature. This gesture of unity also heightens the

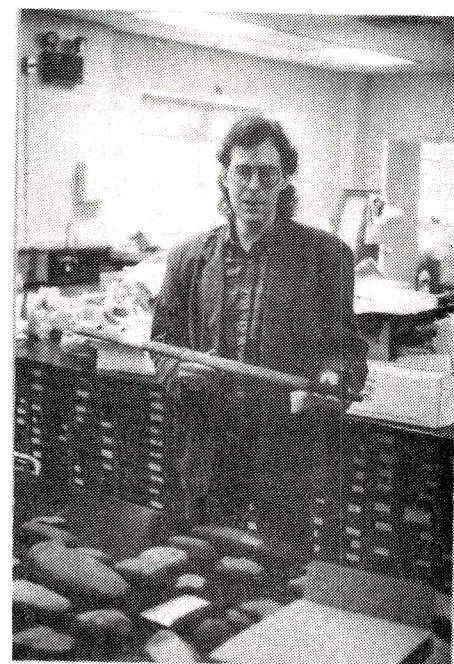
awareness of the smoker to the union he experiences with the Great Spirit through a tangible, though symbolic, link. The pipe also factored in individual prayer. The solitary smoker uses the pipe to help focus his prayer and to leave for a quiet moment of contemplation while drawing on the pipe between prayers. Some people would leave the ceremonial pipe at the place where fervent prayer had just been offered as if to continue the efficacy of the prayer even after the devotee had left the site (this action is called "addressing the pipe"). In individual prayer, the pipe was an inevitable companion on the vision quest.

When an assembly gathered to smoke the sacred pipe, the positioning and handling of the pipe became a uniform standard by tradition. The leader of the assembly pointed the pipe at the sun, towards the ground and to the zenith ("the here"), recognizing

the heavens, the earth, as well as the people gathered. In a way, the pipe served in this capacity as a sort of axis mundi, a "symbolic bridge to the sky", a junction point between the person whose hands held the pipe and the infinite. Thus, are the "above and below" zoned. The pipe is then also pointed in the direction of the four points of the compass. The pipe, thus presented to the sky, the earth and the people present, is presented to the four corners of the world.

When the presentation of the pipe to these seven directions is completed, the pipe is passed to the people gathered, again moving in a prescribed way. The pipe always is passed in a circular way around the ring of participants in the rite.

Tradition also determines how the smoke is to be blown ritually: that is, puffed in the direction of



Douglas Winkler, curator at Nassau County's Garvies Point Museum, Glen Cove, N.Y. demonstrates a Ponca ceremonial pipe from Nebraska.

An Authentic Response To The Call Of Christ

(A conclusion of the inspiring Keynote Address of Francis Cardinal Arinze to the members of the National Kateri Conference at Fargo, North Dakota, in August 1989.)

The Catholic Bishops of the United States emphasized this necessity (contacts with other Christians and other believers) in their 1977 statement: "Today we Americans are called to reflect upon past injustices and to consider again the need for both unity and diversity, to become one nation built upon respect for the distinctive traditions and values of many peoples and cultures. Both respect for cultural diversity and dialogue between cultures are indispensable if the legitimate quest for identity is to lead to human development and social progress and not simply perpetuate the bitter divisions of the past. The challenge of this effort is placed before the nation by Black Americans, by Spanish-speaking Americans, by the heirs of Europe's migrations and by the persevering voice of the oldest Americans, the American Indians."

Modern technology has brought many benefits to humankind in the field of industrial development, in medical science and in the art of communication. Yet there is a danger of a "levelling down", as valid traditional elements are lost sight of. It is here that traditional way of understanding people and nature have much to contribute, along with the Gospel.

In the effort to find suitable expressions and formulations of the Christian faith within your own cultural context, and indeed in any other, some of the key doctrines of our faith to be kept in mind are the following: The revealed nature of the message brought us by Christ in God's plan of salvation are of

prime importance. In Jesus Christ, the Son of God who took on human nature for us, who suffered, died and rose from the dead, salvation is offered to all people as a gift of God's boundless love and mercy. Christ brings us new life. The Gospel is superior to all cultures and religions and is at home among them all. As your Bishops said in 1977: "This Good News of salvation is not bound by time or human structures. Christ's Gospel of love and redemption, addressed to all people, transcends national boundaries, cultural differences and divisions among peoples. It cannot be considered foreign anywhere on earth; nor can it be considered identical with any particular culture or heritage. It is the common blessing of all."

Other key doctrinal points are the irreplaceable and normative role of the Bible and of Tradition in forming our faith, the unity of the Church for which Christ prayed and sacrificed himself, and the role of the successor of St. Peter in the communion of the local Churches with the Church of Rome and among themselves.

These provide the necessary framework within which the riches of the traditional religion can find their fulfillment, while we take care to preserve the unity of the Catholic faith around the world.

My brothers and sisters, love the Gospel. As Pope John Paul II said to you at Phoenix, "This Gospel of Jesus Christ is today, and will remain forever, the greatest pride and possession of your people." The Catholic Church which announces this Good News has the necessary unity, love, diversity, flexibility and universality to accommodate all

Continued On Page 8

the four winds. The sequence in which the smoke is puffed always follows the direction of the sun's movement: first to the east, where the sun rises, then to the north, to the west, where the sun sets, and finally toward the south.

There are varieties of ritual smoke-blowing prescriptions: Smoke may be puffed three, four, five, six or seven times. If the smoke offering is to the sky, the earth and the "here", then the number of puffs is three. If it is made to the four corners, the number is four. Five puffs correspond to the directions and the "here". Six include the directions, the sky, the earth and the zenith.

There is recorded a ritual prayer in which the pipe is anthropomorphized. In Osage tradition, there is a prayer amid their devotional repertory which begins:

Behold the pipe. Verily a man!

Within it I have placed my being.

Place within it your being also.

Then free shall you be from all that brings death.

Thus so personified, the pipe speaks symbolically and generates a devotional affinity from the smoker to the pipe in a comprehensible and almost endearing way. Devotion to the sacred pipe continues among native Americans. With every bit of smoke they draw, they draw deeply from the great corpus of their traditions of unique and devout spirituality.

(Taken from The Circle and the Four Winds by Francis X. McQuade.)

Deceased Members

Mary T. O'Connell — Albany, NY

Fr. Vincent McCorry, S.J. — Auriesville, NY

Fr. Louis A. Devaney, S.J. — Bronx, NY

Miss Mary Moritz — Humphrey, NB

Miss Anna Zavota — Providence, RI

KATERI'S INTERCESSION -

**SOME
ANSWERS**

Tumor

When I last wrote, I asked for prayers for a co-worker with a tumor — diagnosed malignant — a breast tumor. It was removed in depth but all is well. No chemo is necessary. Praise the Lord! She is a widow with four children — college age. They still need her. Thank God for your prayers and many others. He has been merciful! Our beloved Jesus manifests Himself in so many ways. Even a Jewish co-worker went into our Catholic church to pray!

I was diagnosed with a benign tumor on the connecting tissue of the two spheres of the brain in October. I feel fine, now, it was scary. Please would you pray for me for shrinkage. I ask Blessed Kateri to pray for me.

Share Kateri With Others

I received a card with Blessed Kateri Tekakwitha's picture and prayer. I would like to find out more about her life. Also I would like to have some cards of her like the one I have so I could send them to my relatives and friends.

Only A Miracle

Please send me some information on your League. I have great devotion and confidence in Blessed Kateri as she has already helped me to receive an answer to prayer. Grandfather was thrown by a horse and had a broken neck. He is 80 years old. Doctors said "only a miracle" so I prayed and Kateri did too. He is fully recovered. Praise God!

Special Intercession

I would like to share some wonderful news. Several months ago a blind friend moved to Australia. She was there for months and couldn't get a permanent visa. She had nowhere else to go. I sent her a Kateri relic at Christmas 1989, but she was away and did not know about it

until February. Within one month of praying to Blessed Kateri, she not only got her visa, she got a job! I had to share this. She is totally blind. Visas and jobs are almost impossible for blind people to get in Australia. She and I (I received a healing) fervently pray for Kateri's canonization.

Chancy Surgery

I want to thank Blessed Kateri for a friend who, with Kateri's help, successfully underwent a very chancy major operation.

Mission Impossible

I have just recently been introduced to the Blessed Kateri League. I am requesting prayers for what seems an impossible favor to be answered. Please pray that her special power with Almighty God will intercede for me. Enclosed is a check to help promote her cause.

Thank You, Kateri

Kateri has been so kind to me with her prayers over a long period of time, that I told her I would express my thanks whenever I can.

Kateri Research Paper

Please send me information about Blessed Kateri Tekakwitha and how her Cause is progressing towards sainthood. I was a member of a Camp Fire Girls group over 30 years ago that we named in her honor so all the literature that I have is not up-to-date. I have returned to complete my college degree in social work at the University of Kansas and am doing a research paper in an American religion class. I have chosen Tekakwitha as my subject.

Poem

I carry a cross in my pocket,
a simple reminder to me
Of the fact that I am a Christian
No matter where I may be.

This little cross is not magic,
Nor is it a good luck charm
It isn't meant to protect me
From "every" physical harm.

It's not for identification,
For all the world to see
It's simply an understanding,
Between my Savior and me.

When I put my hand in my pocket
To bring out a coin or a key
The cross is there to remind me
Of the price He paid for me.

It reminds me too to be thankful
For my blessings day by day
And to strive to serve Him better
In all that I do and say.

It's also a daily reminder
Of the peace and comfort I share
With all who knew my master
And gave themselves to His care.

So I carry a cross in my pocket,
Reminding no one but me
That Jesus Christ is Lord of my life,
If only I'll let Him be. Amen.

A Cure Requested

I was very sorry to hear about Father Walsh passing away. We had him only a very short time. I still miss Father McBride. I have asked Blessed Kateri for a miracle. She has been so good to me over the years but this time it's of the most serious matter. My wife of 45 years has a cancer of the lower bowel. The doctors have no hope. She is entering the hospital soon. If an operation can be done no one knows — it has gone so far. It is so sad to see her loss of weight. I love my wife dearly and she likewise. Would you pray with me for a miracle?

NOTES FROM THE BARK

We owe a great deal to the volunteers who staff the Kateri Center. Their help is greatly appreciated at the beginning of the Shrine season, when the cabinets are cleaned, the displays are arranged, the merchandise is delivered, the inventory is brought up to date and all is in readiness for opening day. During the season, they welcome visitors to the Center and help in countless ways. May Kateri bless them all!

A blessing too on the volunteers who help the League secretary in the office, year-round. The mailing list is up-to-date and in the computer, office supplies are stored, deliveries are checked, and medals, prayer leaflets, statues and other articles are prepared for transfer to the Kateri Center. This spring was especially busy with the transfer of Kateri office from the Longhouse to Jogues Manor. The Shrine staff moved the furniture and boxes, Brother James Dennehy, S.J., supervised the installation of the computer in its new location, and the volunteers had the task of unpacking and putting materials away. This work is continuing, but at a slower pace. Other volunteers take care of the Kateri Chapel, changing the linens and caring for the general appearance of the area. Our appreciation of the volunteers is only exceeded by the need for their assistance.

Jesuit Jubilees — In 1990 and 1991, the Society of Jesus celebrates two major anniversaries. 1990 marks the four hundred and fiftieth anniversary of the founding of the Society. The constitutions of the Society were approved on September 27th by Pope Paul III, establishing the Society as a religious order. Less than a century later, Jesuits were in the mission

fields of New France, and just a little more than a century later the first Jesuits came to the Mohawk Valley. The year 1991 is the 500th anniversary of the birth of Ignatius Loyola, founder of the Jesuits and first Superior General of the order. These anniversaries will be celebrated in all the areas where Jesuits are engaged in their various apostolates. Each of the Jesuit provinces and vice provinces will participate in the celebrations, and many of the Jesuit communities will sponsor special observances of the anniversaries. Most of the celebrations will take place in the early months of 1991.

Our brothers and sisters at Saint Regis Reservation are in our thoughts and prayers. At this writing the situation has

Father McBride Memorial

The many friends of Father McBride and the Kateri League have contributed generously to the Jogues Manor Renovation Fund. This has provided resources necessary for rehabilitating a building which has been a landmark on the Shrine grounds. However, we are short of our goal of seventy two thousand dollars by \$15,000.00.

We need your help to finish the project and provide a suitable place for the offices of the Kateri Cause, the Apostleship of Prayer, and the League of the Sacred Heart. These were the Apostolates with which Father McBride was associated for the last twenty years of his Jesuit ministry.

Thank you for your response to this need and for your continued interest in the Cause of the canonization of Blessed Kateri!

improved, and the violence has ceased. May the spirit of Blessed Kateri guide all who are involved in the deliberations which will help to resolve the situation!

Elsewhere in this issue of the LILY is the notice about the reception and dinner on July 15th for Bishop Chaput, the 1990 recipient of the Kateri Award. Tickets for the dinner cost \$10.00 per person and the deadline for purchasing them is July 10th. Please make your reservations early by sending in your check to the League office today — space is limited!

This is a quotation from In the Company of Mary by Father Svetozar Kraljevic, O.F.M., 1988, St. Francis Press, Washington, Nashville, Zagreb. "One of the co-founders of the National Association for Repeal of the Abortion Law in the USA has been quoted as saying: "We knew that 99.5% of American citizens were against unlimited abortions, but we "informed" the public that 50-60% were for it. We wanted to wake sympathy for our cause in many ways. We knew there were 100,000 illegal abortions in the USA a year but the number we published was 1,000,000. During one year only 200-250 women died because of illegal abortions but we kept repeating 10,000. First we defeated the 140-year-old law in New York and in three years we convinced the Supreme Court to issue the sad judicial decision which legalized abortion in the USA. The first year when abortion was legalized there were 750,000 of them and in 1989 it grew fifteen times more (1,550,000) a year."

This co-founder then concludes: "As a scientist I know — I do not think, I know — that human life begins at conception."

★ ★

Yes, I would like to share in renovating Jogues Manor as a memorial to Father McBride, S.J.

My donation is

(If the donation is \$100 or more, please fill in the name to be inscribed on the plaque.)

BE SURE TO PRINT CLEARLY THE NAME TO BE INSCRIBED

★ ★

An Authentic Response To The Call Of Christ

Continued From Page 5

peoples and offer them the opportunity to respond to God's call while remaining authentically of their culture.

I rejoice with you that from your ranks have come two Bishops and at least 30 priests, 60 permanent Deacons, 90 religious brothers and sisters and many leading lay persons. The younger people and the families have to reflect and pray over the need for more priests and also sisters and brothers. The Church among every people needs such consecrated people in large numbers for effective permeation of the Gospel message in society. At the same time, well-prepared and fully committed lay faithful are needed for leadership in the Church.

On this important point of leadership, the U.S. Bishops said in 1977: "Perhaps the most important task before us is the development of Indian leadership — clerical, religious and lay — within the Church. This is necessary if the Church is to prosper in Indian communities. We are especially encouraged by the efforts of several dioceses to include American

Indians in their permanent diaconate programs and hope that this effort is expanded. In addition, efforts should be made to insure that American Indians have representation and a voice in all decisions made by Church agencies and organizations affecting their communities."

Study and reflection on how the Gospel can become better rooted in your culture and how your culture can be transformed by the Gospel must continue. Theologians, diocesan and national liturgical commissions and producers of catechetical textbooks and audio-visual aids and hymnbooks, must be encouraged to continue to search for expressions of the realities of the Catholic way in Native American idiom.

The promotion of Native American culture and leadership in the Catholic Church will be greatly aided by fraternity and solidarity within the Church in this great country. Pope John Paul II at Phoenix urged "the local churches to be truly "catholic" in their outreach to active peoples, and to show respect and honor for their culture and all their worthy tradi-

tions."

I salute the efforts which have been made by the Tekakwitha Conference during the first half century of its life. You have sought to maintain and proclaim your Christian faith; you have sought to preserve and promote what is best in your heritage as the indigenous people of this continent; and you are committed to carry that work into the future, as a genuine service, not only to your peoples, but also to all the cultures represented in your country today, and indeed to the wider world. I urge you to continue your efforts to take seriously your tradition. We all still have much to learn and many areas in which our understanding must be deepened. We have someone great to proclaim, yet many paths to explore in order to promote better the evangelization of the multi-faceted and culturally pluralist world of today. And we have Blessed Kateri Tekakwitha to intercede for us. May Mary Immaculate, Mother of Our Lord and Saviour Jesus Christ, obtain for us all the grace that we need for this challenging vocation.

Blessed Kateri Tekakwitha League

(MARTYR'S SHRINE)

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