



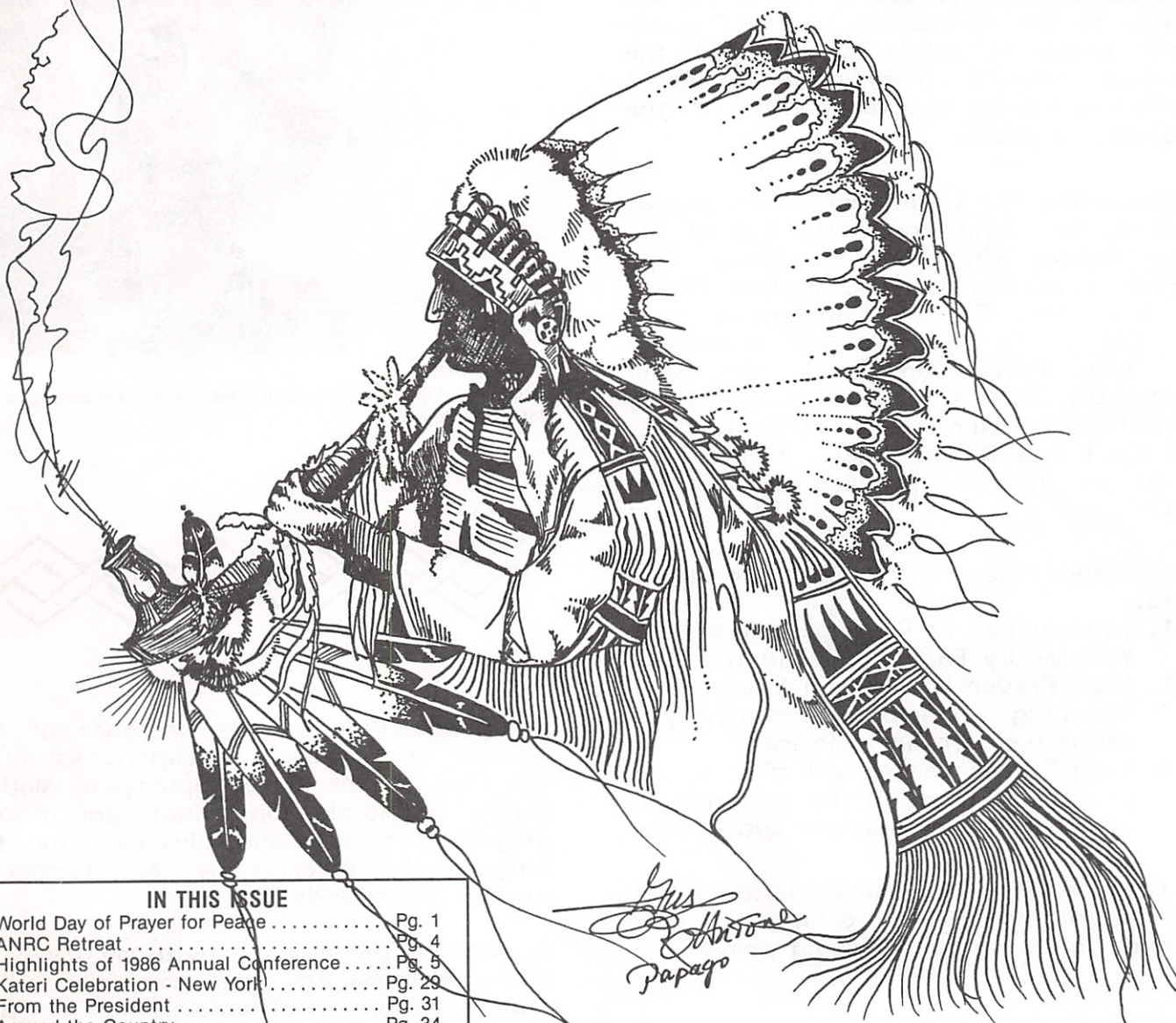
TEKAKWITHA CONFERENCE NATIONAL CENTER

NEWSLETTER

BL. KATERI TEKAKWITHA

Vol. 6, No. 3

Fall 1986



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**Mr. John Pretty On Top, Traditional Crow Spiritual Leader, Will Offer the
Pipe of Peace and Friendship on October 27, 1986 at
WORLD DAY OF PRAYER FOR PEACE
with Pope John Paul II and Other Spiritual Leaders in Assisi.**

OCTOBER 27, 1986 DAY OF PRAYER FOR WORLD PEACE

During his recent visit to France, Pope John Paul II urged leaders all over the world to observe a one-day truce in all conflicts on October 27th. All of us are invited to join in praying and fasting for world peace in solidarity with all the religious leaders from many different faiths who will be sharing prayers for the blessings of peace.

Representing the traditional Indian prayer leaders, Mr. John Pretty On Top of the Crow Nation will offer the Peace Pipe Ceremony in Assisi. Mr. Burton Pretty On Top, Mr. Thomas Constantino, and Fr. Gilbert F. Hemauer will accompany Mr. John Pretty On Top. Mr. John Pretty On Top is Keeper of the Pipe, Official Camp Crier, Owner of Tailfeather, and Head Sun Dance Chief. Please keep all of us in your prayers during this trip.

The Prayer Day in Assisi has three parts:

1. Introduction of Prayer Leaders and Welcome by Pope John Paul II
2. Each Prayer Leader and Major Grouping will hold their own prayer ceremonies for World Peace
3. Each Prayer Leader will offer a prayer for peace in the presence of all other Prayer Leaders and groups

On October 28th, the Prayer Leaders will meet informally in the morning for discussion, follow up, and closing prayer.

INTRODUCTION AND PEACE PIPE CEREMONY

The Pipe was given to my people by the Creator for peace and friendship. Today we are gathered here to pray for world peace. So, I offer it to you my brothers and sisters of the world.



Pope John Paul II and Mr. John Pretty on Top will meet and pray for World Peace.



Using the Pipe in the presence of the Creator and with all Creation, we offer the Pipe to the Great Spirit, to Mother Earth, and to the four winds, and offer a prayer of thanks and blessings for the purpose of this ceremony; and I offer it to you, my friends.

In smoking the Pipe, I invite my family to smoke with me and you, my friends, to pray with me in Thanksgiving for this day and for world peace.

I will pray that we all may commit ourselves to pray and to work for peace within our families, our tribes, and our nations. I pray for all our brothers and sisters walking our Mother Earth.

I will be praying in my own language... but before I start the prayer, I ask all here present to pray along with me, each in your own way.

Translation of prayer:

O Great Spirit, with this Pipe
The symbol of Peace, Council, and
Brotherhood,
We ask thee to be with us and
Bless us today.

O Great Spirit of my fathers,
This is my prayer.
Help me to feel thine urge and thy mes-
sage.
Help me to be just, even to those who
Pray with me, and, at all times,
Help me to be kind.

If my brothers and sisters are weak and
faltering,
Help me to the good thoughts,
And show me the way that I may help
them.
Move me to the way that I may help
All those that are in need.

O Great Spirit, I pray for your blessing.
I pray that you give us the knowledge
To live as brothers and sisters,
And to love one another.

O Great Spirit, I raise my Pipe to you.
To your messengers the four winds,
And to Mother Earth, who provides for
Your children.
Give us the wisdom to teach our
Children to love, to respect, and to
Be kind to each other, so that
They may grow with peace in mind.
Let us learn to share all the good
Things that You provide for us
On this earth.

O Great Spirit, bless all those that
Are here with me today to pray for
World Peace.
And bless the Holy Father for bringing
Us all together for this
Day of Prayer.

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MAKING YOUR WILL

We ask you to consider making a tax deductible gift
to the Conference in your last will and testament. Our
legal title and address are:



TEKAKWITHA CONFERENCE
National Center
1818 Ninth Ave. So. #5
P.O. Box 6759
Great Falls, MT 59406-6759

Our Federal Tax exempt number is 81-0393902.

KATERI TEKAKWITHA STOLE AVAILABLE

A Kateri Stole, designed and made by
Sarah "Little Peacock" Skanaieah, Mo-
hawk, is now available for purchase.

The stole is hand made of quality white
material. It has a detachable collar.

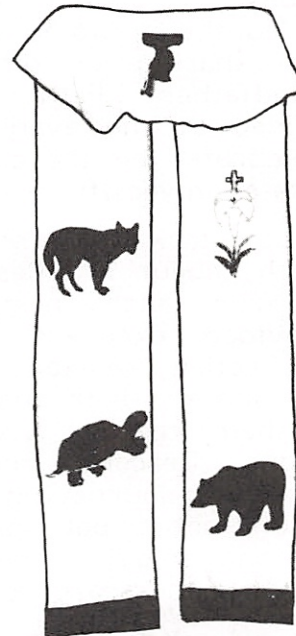
Size: 44" unhemmed. 6" gold fringe.

The three original Mohawk Clans are
represented: the wolf, bear, and turtle.
A lily with cross and Mohawk Indian are
also depicted.

Cost: \$150.00. Terms: Cash, or \$75.00
deposit, balance C.O.D. Shipped UPS.

To order, write or phone:

Mrs. Sarah Hassenplug
7849 Foster Road
Liverpool, NY 13088
(315) 622-2996



TO ORDER T-SHIRTS WITH BISHOP PELOTTE'S LOGO

Contact:

Mountain Showers
332 East Main
Cortey, Colorado 81321
(303) 565-2080



ASSOCIATION OF NATIVE RELIGIOUS & CLERGY GATHERS AT CROSSCUT RANCH

The theme of the 1986 Annual Tekakwitha Conference, EAGLE WINGS - MOUNTAIN PEAKS, inspired 22 native priests, religious, and deacons to come together several days prior to the Conference to share their spiritual journeys.

On the first day, Fr. John Hascall, ANRC Coordinator, led the group in prayer and in a circle of sharing of spiritual journeys. Grandfather Father Georges Mathieu presided at the evening liturgy which was celebrated on the campus lawn of Montana State University.

The second day took the group to the Crosscut Ranch, about 15 miles southeast of Bozeman. The ranch, nestled in the Rockies, provided excellent space for prayer and reflection, relaxation and fun. The members shared their thoughts and feelings on their common vision: "As Native Religious, Deacons, and Priests, we see our selves journeying together, sharing our distinct tribal spiritualities, and affirming and enjoying one another's giftedness". An eagle soared overhead.

The following attended the retreat: Fr. Diego Mazon, Fr. Ed Savilla, Sr. Rose Francis Seymour, Sr. Margaret Ball, Deaconate Candidate Louis Vivier and wife, Sue, Sr. Eva Solomon, Sr. Kateri Mitchell, Sr. Priscilla Solomon, Sr. Francella Griggs, Sr. Genevieve Cuny, Sr. Susan Naquin, Sr. Irene DeMarrais, Sr. Elizabeth Desjardins, Deacon Don Goodwin, Sr. Carol LeTourneau, Fr. John Hascall, Sr. Gloria Davis, Sr. Rosita Shiosee, Fr. Georges Mathieu, Fr. Charles Leute, and Most Rev. Don Pelotte.

Some comments about the retreat were:

Sr. Gloria Davis: Prayerful, encouraging, reunion and sharing of another's spiritual journeys. Let's keep in touch in prayer and news of our spiritual journeys.

Sr. Carol LeTourneau: A great source of inspiration and spiritual support.

Sr. Rosita Shiosee: Our get together in the mountains was truly a spirit-filled blessing. We were transfigured just as Jesus was on Mt. Tabor. The Lord said, "I have given you a new vision, a new heart, new ears, and my Spirit as a cleansing fire. Come, children of the earth, and follow me as I lead you to the Father".

Most Rev. Donald Pelotte: It was more than worth my long trip to be here with you.

Fr. Charles Leute: Without family we are not healthy, compassionate. This reunion is needed to re-establish and enrich our relationships as native brothers and sisters. It enables me by my words and presence to express my love.

Since Fr. John Hascall is also President of the Tekakwitha Conference, Sr. Genevieve Cuny will assist him in his duties as Coordinator of ANRC during his second term. The Tekakwitha Conference Newsletter will keep ANRC members up to date about its happenings. Please send any news about yourself or your ministry to: Sr. Genevieve Cuny, 3 E. Quincy, Rapid City, SD 57701 or phone (605) 343-3541 or 348-3423.

As soon as the time and place of the 1987 Annual Tekakwitha Conference is determined, plans will be underway for preparations for the 1987 ANRC Retreat. Let us continue to hold one another in prayer, especially at the time of the full moon.



EAGLE WINGS - MOUNTAIN PEAKS CELEBRATING FAITH AND UNITY



BRIEF FOCUS BY FATHER GIL

My heart is full of thanks and praise to our Creator and Bl. Kateri Tekakwitha for each one of us here this evening. I love you all!

During these next four days may we bask in the sun of our Creator's powerful and healing love and presence.

As we move and continue our sacred journeys of faith, hope and love - may each step along the way be given in His presence.

May we discover His footsteps in our prayer and sharing; in our singing and dancing; in our eating and sleeping; in our workshops and panels; in our caucuses and play; in our storytelling and jokes; in our pow wow and shared talents, and, especially when we gather to hear His Word and receive His Body and Blood in Eucharist.

Like the eagle, may these days inspire us to see far and wide and help us:

- dream new dreams
- see new visions
- sing new songs
- dance new dances

and have many stories to share celebrating our faith and unity with each new discovery of the Lord's presence in our lives today.

May all our prayers and the gifts within each of us rise on eagle wings in the sacred smoke of cedar, sage, greasewood and sweet grass.

May each new sunrise and sunset bring ever greater blessings on the Native American people and all their friends in the Catholic Church today.

I conclude with the antiphons of the beginning and end of today's prayer of the Church:

Cry out with joy to the Lord,
all the earth; serve the Lord
with gladness.
May God turn His radiant face
toward us,
And fill us with His blessings!

Eagle Wings - Mountain Peaks
Celebrating Faith and Unity

Thank you for listening.



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KEYNOTE ADDRESS
1986 ANNUAL TEKAKWITHA CONFERENCE
Fr. John Hascall

Good Evening. Who's the most beautiful one here? You haven't forgotten. I'm most beautiful!

Brothers and Sisters:

It's such a pleasure today as I came, I've been here three days, to see you all come to be with us from the four directions, the four grandfathers. As each of you came in, I really felt pleased and wanted to hug each and every one. I've been hugging all day. It is my great love for you as a people, as all the different nations of our land, I'm happy to take the position as your servant as President of the National Tekakwitha Conference.

But I want to thank my people back in the Ojibway Nation for allowing me to leave. I've been with them for nineteen years as their pastor. It was difficult for me to make a decision to leave my own reservation people living on the reservation to take up residence in a town, and in a city, of all things. I'm a woodsman and I'm out in the Plains. I love the sweat lodge, now you've got to go ninety miles to find one. The first thing I did a month ago, or a few weeks ago, when I was home, was go for a jump into the sweat lodge, because that means so much to me as a person. And I want the people, if they're from my mission back home, I'd like them to stand up. A few right here. One, two, three, and some kids there. A lot more would have been here, but one of our elders died the other day. The oldest member of our tribe, Tom Shalifoe. They could not make it. So we pray for Tom.

I'm to speak to you tonight in the keynote address, but you know when you give a microphone to a Chippewa, you've got to sit down for a while. I want to talk to you about the beauty of who you are. As Anishnabe, I guess we say, as Indian Nations - I remember when I first came to a Tekakwitha Conference back in 1968, '67 - I was looking myself to find who I was. I found priests gathered discussing our problems and our needs. I lost interest for a while, until 1978 when Father Gil asked me to come back. To come back among the people and to see a growth. I, myself, had grown tremendously during this time - these years I was with: I worked with the Indian Ecumenical Conference of the United States and Canada, a union of medicine people. We were researching the same problems of "What does Christianity mean to our people and our traditional way?" "What is it to be an Indian, a native person today, in this world of ours?" And "What does Christianity have to do with us?" "What is the need of Christianity in our lives - as we spoke in the Sacred Circles?" "As we smoke in the Sacred Teepees?" We gather together as a medicine people to look at the needs of the Church, the people, and our European traditional way. And I have seen so much growth coming throughout these years. I have watched the sweat lodge grow among our people again. I have watched the pipe being taken as Sacred, as it has been among the Lakota Nation, who gifted us as Ojibway. The great vision that was given to us from the White Buffalo Calf woman, was a vision given to us by a God who loves us as a people. A God who has loved us from all of the beginning of time of creation, and even before, to a God who had never had a beginning. A God who knew us and loved us and called us by name. I have looked upon that God in a very special way in my life because I, myself, had to grow and accept myself as a medicine person and as a priest. I was flabbergasted today when the newspapers kept calling me "How can you be a medicine man and priest at the same time?" I'd like to give them the simple answer, I say: "That's your problem, not mine".

But to show the oneness of Christ, the oneness of God, not limiting God to the human Jesus of 2,000 years ago, but God

who loved us and the word who spoke through our people and all the different cultures of our nations of this world. A god who had formed the people in himself in a way that was ours. And a way that is ours. The way that is you and the



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way that is me. A God who has loved us and given us such a beauty of creation to surround us with his creation and his love for us. Each time I sit and pray with a pipe and pray for the people, that the world may be strong, I find within myself a beauty that gives me power and gives me strength and gives me the power to go among this world and to face the difficulties of life. To face the unemployment we have on our reservations, to face the many diseases that we have, to face all the things in life that would tend to bring us down. When I go into my sweat lodge and pray for the people and take my pipe and pray - it is worship to a God who loves us. It's that same God that I've wanted and I've seen grow among our people throughout all the nations. It's the same God who gives us the strength to love ourselves.

I don't know how many strong we are tonight, but to be gathered in this room under the patronage of Blessed Kateri. Any miracle needed by her further, what could she do more than to unite 150 tribes of people to one place? The beauty of our people is so strong. You see me speak of Eagle Wings and Mountain Peaks, but the beauty of our people, of us, is not that we're going to sit and wait for things to happen to us. We're going to be like that eagle who rides on the winds. You know, if he just let go,

he would go down. But he has to make that effort to ride the winds over these mountain peaks. An eagle will never run into a peak - even if it is a foggy day. But he'll ride the wind over top. We, too, have to do that same progress in our lives as Native American people. The Church today is looking to us to teach. To teach all the Church the beauty of our prayer life. The Church today is looking to us as Native American people - to know who we are. We have come a long way, I know that. We have come a long way, but we're not going to be satisfied where we are. We're going to keep continuing to love within us the beautiful spirit that God gives us in our spirit life. As we work and love and pray in our kivas, as we work and love and pray in our traditional way of life, the day when, if we work and live and love in the traditional way of our people in the Sun Lodge, the Sun Dance, and all the sacred ways of our people, we're going to find the strength as a people because we are a people. We are a people who love and know our Creator and we have known our Creator from all the different centuries before. They say we've been here over 30,000 years. And we have come to know the Creator and the world around us. They asked me, from the newspapers today, "What can the Indian people give to the Church today?" and I said, "We can give ourselves." "We can be ourselves and the spirit of our people can go within the Church today and enhance the beauty of Christ, as Christ speaks to us in our way." Another reporter, yesterday, caught us up in the mountains praying, as the Native American religious. After talking to him for five, ten, fifteen minutes, Doctor - Bishop Pelotte and myself - well, he is a doctor of souls, too - he came out with a beautiful

A LIVING MEMORIAL

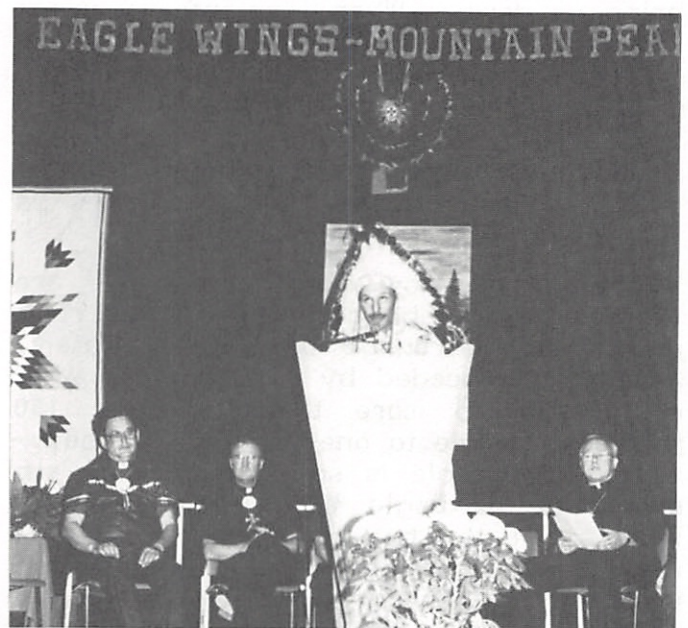
The life of a loved one can continue to touch the lives of others even after death by furthering the work of the Tekakwitha Conference National Center. The hopes and dreams of a life continues through your shared gifts.

Remember your departed loved ones by sending a memorial gift to the Tekakwitha Conference.

statement. "You mean you do not have to give up your Indian way to accept Christ?" We said "That is the heart of everything we are trying to say. We do not have to give up our Indian way of life to accept Christ". Ten, fifteen years ago we wouldn't say that. It was hard to say that. It was hard, at times, to be who we were and to accept ourselves and to accept our traditional ways. Coming among ourselves we know we have all the different forms of growth, and all the different levels of growth. There are so many things we have to learn about ourselves. This is important that we come together and share ourselves with each other. This is that bringing ourselves to that ability in our life to rest on the winds of our tradition and our grandfathers and our grandmothers before us. They are with us. They breathe forth life to us. They give us the strength. So, as Indian people, I want to say that we have the responsibility today to live our native way of life and to love ourselves and all the beauty that we have within us and who we are. This is our challenge. This is our challenge as we go forth as a young person. As a young person going forth to seek vision on Heart Butte or somewhere on a sacred mountain or in the sacred forest. It's the vision of a young man or a young woman coming into their womanness and their manliness and searching out "Where does the spirit of God want me to go in life?" And it gives power. We have to go through fear. We have to go through that first time of fear. And then we have to go through anger, then we have to go through the growth of knowing that we're a good person. And then we come to the ability to open ourselves and fast. The spirit of God says "This is what I want for you". And He leads us in vision. The vision of the Tekakwitha Conference was that of one people growing. And we have grown. I'm very proud of you and all your villages. I'm very proud that we have our brothers, the bishops, with us, giving us support. I'm proud of the Church for giving us one of our brothers as a native bishop to speak, to pray, and to serve us. My brothers and sisters, if you want to see eagles wings and mountain peaks, then, let's in our own lives take responsibility for ourselves as native people and live

Christ Jesus. Live Him in the center of our life. Live Him the twenty-four hours a day, three hundred sixty five days a year. It's our responsibility, as Native American people as we go back home to our villages and our cities, to be proud of who we are. And, if we're proud of who we are, we're going to be that people of love, forgiveness, understanding. It's our responsibility then, as native people, and our challenge now to go forth in this Conference to share with each other, give of each other, and be a spirit of strength. It's going to be up to us as Native American people to stand forth in our ways of life as the eagles wings upon the wind - to keep that constant strength in our teaching holy mother Church how to pray in our way. To teach, be an example, to Mother Church of our sacred sacraments of our way. Of our sacred people. It's going to be our challenge then to love ourselves - that each of us can look in that mirror in the morning and say, "Good morning, beautiful". Amen.

Today, as we come together then, we want to ask God's blessings on you, also. I want to be to you a spiritual leader. One who is available to pray with you. One who is available to come among you in prayer of healing, and to serve you in any way that we can as a Tekakwitha Conference. Brothers and sisters, the blessing of God be with you and all your family. Aho.





THE PEOPLE ARE THE CHURCH



All pictures this page [S]



**A time
to
MEET
FRIENDS**

**A time
to
WAIT**



**A time
to
HOPE**

All pictures this page [S]




**A
time
to
LAUGH**

**A
time
to
THINK**



**A
time
to
VISIT**



All pictures this page 

PANEL PRESENTATION MOST REV. THOMAS J. MURPHY, DD

Diocese of Great Falls-Billings
at the 1986 Annual Tekakwitha Conference

Introduction

Eight years ago this month I came to Eastern Montana to serve as the fifth Bishop of the Diocese of Great Falls-Billings. The past eight years have been a learning and enriching experience as I become more acquainted each day with the life, faith, hopes and dreams of the people of Eastern Montana.

Among those whom I serve in the Diocese of Great Falls-Billings, is the significant presence of Native American people. Within our Diocese, there are five Native American Reservations, in addition to an increasing number of Native American people in our major cities as well as other communities within the Diocese. During the past eight years, I have tried to the best of my ability to become acquainted with the culture, traditions, and life-experience of the Native American people.

I have chosen, for the most part, to take the stance of a person willing to listen and learn. And, in this process, I have learned much. I have learned how important it is to be present; how critical it is

to respect the customs and culture of the people; how necessary it is to be aware of the past in order to appreciate the present; to be aware of the struggle of a people in search of rights and responsibilities in our society today. Most of all, I have tried to recognize the contribution which Native American people make to the life of the Church in our Diocese.

If there is one image which comes to mind that I have regarding ministry to and with the Native American people, it is that of a Pilgrim People, a people who have had to experience the long march in their history as different tribes and nations, a people on the move within our society today in a search for equality and justice, a people who share the image of the Church as the Pilgrim People of God willing to take the journey and the risk to discover God as Father, Jesus as Brother, and the Holy Spirit as Sanctifier.

Questions to Strengthen and Encourage Native American Catholic Communities:

In ministering to and with the Native American people in Eastern Montana, I have discovered questions that need to be asked, questions which hopefully will strengthen and encourage the Native American people themselves. I have looked for insights into these questions from what Pope John Paul II has shared with Native American people in his pilgrimage to Canada in September of 1984.

1. Among the questions that need to be raised is the issue of How do we best share the core of the Gospel and Church teaching with the Native American people? The original proclamation of the Gospel was marked by a disdain for the customs and culture of the Native American people. This point was well made by our Holy Father, Pope John Paul II, when he spoke to the Native American Community in Canada. He said:

"I have come to call you to Christ, to propose again, for you and all Canada, His message of forgiveness and reconciliation. It is clear from the historical record that, over the centuries, your peoples have been repeatedly the victims of injustice by newcomers who, in their blindness, often saw all your culture as inferior. Today, happily, this situation has been largely reversed, and people are learning again to appreciate that there is a great richness in your culture, and to



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treat you with greater respect... the hour has come to bind up wounds, to heal all divisions. It is a time for forgiveness, for reconciliation, and for a commitment to building new relationships." (September 18, 1984)

I believe this is a time for reconciliation, to seek ways where we might journey together as a Pilgrim People who reflect the rich diversity of race, language, and background.

2. A second question is the search for ways in which the culture and wisdom of the Native American people might



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contribute to the building up of the Roman Catholic faith community and the traditions we share. Again, in his visit to Canada, Pope John Paul II emphasized the need to address this question. The Holy Father said:

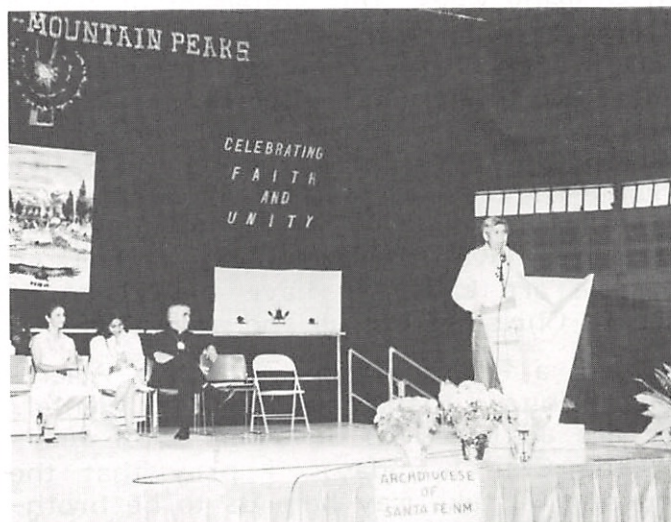
"... You have gradually discovered in your cultures special ways of living your relationship with God and with the world while remaining loyal to Jesus and the Gospel. Continue to develop these moral and spiritual values: an acute sense of the presence of God, love of your family, respect for the aged, solidarity with your people, sharing, hospitality, respect for nature, the importance given to silence and prayer, faith in providence. Guard this wisdom preciously. To let it become impoverished would be to impoverish the people around you. To live these spiritual values in a new way requires on your part maturity, interiority, a deepening of the Christian message, a concern for the dignity of the human being and a pride... This that might compromise your future." (September 10, 1984)

The Pope raises important questions regarding ways in which Native American people might be faithful to their own culture and tradition, as well as to the faith tradition we share in the Catholic Church.

3. A third question to encourage Native American people is to search for ways in which Native American people will respond to the challenge of ministry within the Christian Community. Again, Pope John Paul II expressed it well when he said to the Native Peoples of Canada:

"Assured of the love God has for you, put yourselves to the task; recall without ceasing that the Church of Jesus Christ is your Church. She is the place where the sun of the word enlightens you, where you find the nourishment and strength to continue on your way. She is like those 'hiding places' that your ancestors constructed all along the route of their travels, so that no one might be caught without provisions." (September 10, 1984)

There are encouraging signs today in ministry as Native American people are assuming responsibilities as trained and gifted laity, as deacons, and as religious and priests. Within the Church, Native American people must be the



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nourishment and strength for one another. The Church must create the room and space for Native American people to use their gifts in ministry according to the guidelines and expectations of the Church today. A priority for all of us serving with the Native American community is to enable those within our community to take our place.

Relevance of Christianity to Native American People.

Despite the efforts of many, the question is still raised if the Christian message has relevance to the Native American people.

On September 15, 1984, in speaking to the Native People of Canada, the Holy Father stated that "the worthy traditions of the Indian tribes were strengthened and enriched by the Gospel message. These new Christians knew by instinct that the Gospel, far from destroying their authentic values and customs, had the power to purify and uplift the cultural heritage which they had received". The Pope states that there can be no question of adulterating the word of God or of emptying the cross of its power, "but rather of Christ animating the very center of all culture". He adds, "Not only is Christianity relevant to the Indian peoples, but Christ, in the members of His Body, is Himself Indian".

When people ask if the Gospel message is relevant to Native People today, we should recall that, through us as members of Christ's Body, Christ Himself is Indian.

Conclusion

In so many ways, this statement of seeing Christ as a member of the Native American people is the crux of the strength and encouragement offered to Native American people today. This vision of seeing Christ within and among the Native People is not an option for all members of the Church today. Despite the blindness we might have, the prejudices we hold on to, we are called to have the vision of seeing Christ within us and among us.

We are a Pilgrim People - Native American, White, Hispanic, Black, Oriental. We are all called to be disciples of Jesus in the Church today. I pray that the journey we take may help us to be brothers and sisters in Christ - for it is in Christ that we discover our strength and our life together.

GREETINGS AND GRATITUDE FROM THE ONEIDA, WISCONSIN KATERI CIRCLE

A big Kateri hug to the Kateri Circles of Montana that serviced our snack and beverage tables during the 1986 Conference in Bozeman. The second floor oasis was a welcome and refreshing rendezvous between Conference sessions. This was a heavy five day responsibility and a job well done.

THANKS!!!

COMMENTS TAKEN FROM 1986 CONFERENCE EVALUATION FORM

Facilities: "Very appropriate. Breeden Fieldhouse was spacious and had good air circulation. The rooms in Hapner Hall were comfortable and privacy was still good."

"A fine setting for this in a very beautiful state."

Food Service: "Excellent variety of foods."

"Excellent food - almost too much. Afraid I put on calories."

Conference Registration: "Well organized; proceeded smoothly."

Pow Wow: "Am doing this evaluation during the Pow Wow. Amazed at the beauty and cultural expression shown - all ages are up and into it."

Opening Ceremony: "Very enhancing and spiritually oriented."

Workshops: "Workshops and Panels attended were excellent in content and very well done. All speakers were well prepared and did very well."

"Four Day Pilgrimage was an excellent and exciting workshop. Very practical."

[Native Youth Panel] - "Messages came through loud and clear. Our youth need help; elders should act."

Closing Liturgy: "I was especially impressed by Bishop Pelotte's homily as well as the Corpus Christi Procession."

Inter-Tribal Sharing: "A beautiful highlight to the Conference."

REMEMBERING OUR DEAD

Please remember, in your prayers, those who have completed their earthly journey and live fully in the presence of Our Creator:

Nancy Whitehorse, Parmalee, SD
Mitchell Roy, Mesa, AZ
Isaac Battice, Hart, MI
Jennie Birdtail, Busby, MT
Tom Shalifoe, Michigan
George F. Juan (grandfather of Vivian Juan)




**Where two or
three are
gathered...**

**A time to
SING**



**A
time
to
DANCE**



All pictures this page 

EXCERPTS FROM THE PRESS RE: 1986 ANNUAL TEKAKWITHA CONFERENCE

LAKOTA TIMES (Sept. 3, 1986): "Every day there were panel presentations, workshops, group sharings, a Deacon Communion Service, and other happenings for Conference participants. All the people at the Conference were warm, receptive and very friendly. The last day and morning at the Conference, our newly ordained Native Bishop Donald E. Pelotte was the main celebrant at the closing Corpus Christi Celebration.

During our stay at the campus, we had a chance to meet old friends and make new ones." - by Linus Bad Moccasin

INTERMOUNTAIN CATHOLIC - UTAH (Aug. 29, 1986): Quoting Sr. Lorraine Masters, OLVN, "The impact of the Conference on those of us who attended was very special. The sharings we experienced, especially from the Mohawks, served to give us all a spiritual shot in the arm. Tekakwitha was a Mohawk, and their devotion to her is very moving".

"As a missionary, the Indians who are often pointed out to me are the stereotypical ones, the ones which personify the negative images we have experienced. I made a point of encouraging professionals and other outstanding Indians to participate in the Conference. I hope to see, through our sharing, a breaking down of barriers and a greater respect for Indian Spirituality."

DIOCESE OF SALT LAKE CITY NEWSLETTER (Aug/Sep/Oct 1986): "...the Tekakwitha Conference's main emphasis is Spirituality - a beautiful blending of Catholic and Native Spirituality. Prayer and ritual of many tribes were not token beginnings or endings of the day's events, but the core of the gathering. The 'Tyranny of time' was often set aside so that the participants could:

- More fully experience the praising of the Creator by all His creatures in the Sacred Pipe Ceremonies and prayers of the directions;

- Express their need of purification with the blessings of smoke from cedar, sage or sweetgrass;

- Show forth their joy and pride in the diversity of sacred dances and

prayers of many tribes and their oneness in the traditional Catholic Liturgies, processions, and Sacramental Rites.

As one bishop mentioned in his homily, the beauty of the 'Rainbow of the Cultures' in the Church comes after the rain of the past - displaying its colors more brilliantly the more we look to the Sun/Son. The Good News of the Son, Jesus Christ, continues to purify and fulfill all cultures by calling us to a new life of conversion. Then a 'New Creation' is produced, a Mandorla, the penetration of the Divine Spirit into the human.

The Bishop of Yakima said we are not the American 'Melting Pot' but the American 'Stew Pot'. Each contribution of a stew does not lose its distinctiveness, but adds to the flavor of the whole. While not ignoring the pains and sufferings of both the past and present, the Conference was a time of celebrating individual traditions and seeing the emerging oneness of core spiritual values.

The Elders speak: 'When we talk about the Church we are not talking about someone else!' 'I truly believe Indian Spiritual Values and Catholic Beliefs can be integrated. We are all young in the new Church'. 'How lucky we are as Christian Indian people because we can draw from two sources of power - the Catholic Church and our Indian traditions.' 'No white person can take away from us what makes us what we are - but only another Indian.' 'The Creator has given us two ends, one to think with and one to sit on. We have to decide which end we will use the most!'



Mountain stream in Big Sky Country






**A
time
to
SHARE**



**A
time
to
LISTEN**



**A
time
to
REST**


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**Greeting
each
new day**

**Sharing
our gifts
with one
another**



All pictures this page 



Deacon and Mrs. Tyson



MONTANA CATHOLIC (Helena Diocese - Aug. 20, 1986): "Since this year's annual meeting was held in western Montana, Bishop Elden F. Curtiss welcomed the gathering to the Helena Diocese on Wednesday evening after a procession of about 2,000 Native Americans into Breeden Fieldhouse, many carrying specially designed banners. In his remarks, Bishop Curtiss spoke of the significance of his own Blackfeet Indian name, Sacred White Eagle, which was given to him some years ago by Mary Ground (Grass Woman) of Browning, who is today 104 years old.

"Just prior to Bishop Curtiss' welcome, the opening ceremonies of the Conference were conducted by two Indian Medicine Men - Fr. John Hascall, a Chippewa and President of the Tekakwitha Conference, and Burton Pretty On Top of the Crow Tribe. The sacred pipe was passed during the ceremony to those on the stage, and the sweet smelling smoke of sweetgrass mixed with willow bark and cedar was passed through the audience so that the people could anoint themselves in preparation for the prayers."

"The keynote speaker for the evening was Father Hascall. He spoke about his life as a priest/medicine man and emphasized that there was no conflict between the two roles."

"Also present at the Conference was the recently appointed Bishop Donald E. Pelotte, the first Native American Bishop in the United States..... Bishop Pelotte told of the warm response he has received from Native American Catholics across the country since he was elevated to the office of Bishop. He told of a statement by an elderly Navajo lady who rejoiced in his appointment, saying that she felt her future was now safe and also that of her children and grandchildren."

"A workshop on 'Parallel Paths to Christ' was presented by Albert and Sandy Flamand of the Blackfeet Reservation. The presentation offered a look at the similarities between Native American spirituality and Catholic spirituality with emphasis on the sacraments. 'The reason we do this workshop', Albert explained, 'is because as Indian people, the way we are brought up is in conflict with other people and their ways, and really, there

shouldn't be any conflict'. Sandy spoke of human life as a sacred gift from God in the eyes of the Native American. She told of how the mother of the unborn is taken care of by the older women and that much time is spent in prayer for the child to be born.

Following the talks, a filmstrip, 'An Indian Face of Jesus' was shown. In the filmstrip, Cheyenne artist, Dick West, depicts how Jesus would have lived if he had come on earth as a Native American."

CHALLENGE OF VATICAN II: A PANEL PRESENTATION BY FR. CHARLES CHAPUT, OFM CAP.

The topic of my reflections is the world-wide implications or challenge of the Second Vatican Council. I'd like to begin with telling a story. There was a young Potawatomi boy walking down a path. He saw a small, tiny sparrow lying on its back in the middle of the path with his little feet raised to the sky. He said to the bird, "Why are you lying upside down like that?" And the bird replied, "I heard the heavens are going to fall today". And the young boy laughed and he said, "Do you think those skinny little legs of yours can hold up the sky?" And the little bird replied, "One does what one can". When we look at the world-wide challenges of the Second Vatican Council, when we look at the challenges and the problems of our world, all of us, if we're honest, have to feel like that small sparrow. The problems are so great and we are so tiny.

But after the Second Vatican Council, we began to learn in a new kind of way, with a new kind of intensity, that we have responsibility, not only for our families, not only for ourselves, not only for our culture, our tribes, our people, or even our country, but we have responsibility for the world. For the poor, for the outcasts, for the oppressed. Our native people suffer very, very much. From poverty. From unemployment. From racism. From alcohol and other drug abuse, and many other problems. And yet, the Church, which is the voice of Jesus for us, calls us today to look beyond those problems that we experience ourselves and to make our lives and our hearts big enough to accept the world.

Flannery O'Connor is a great American woman, a southern author. One of her friends wrote to her one day complaining about sickness in herself. And Flannery O'Connor wrote these words to her friend: "You will have found Christ when you are concerned more with other peoples' suffering than your own". And, I think, we native people will truly find Christ if we open our hearts and our lives to understand other peoples' sufferings as much as our own. What are some of the world-wide problems? I'm sure you know many of them, but I'd like to reflect on just a couple in detail and some in a very general way.

First of all, the question of poverty and hunger. There's a growing gap in our world today between the rich and the poor. This is a major issue. This is leading human society on a collision course because the poor are not going to stand being poor while others grow richer. We're told that in the year 2000 there will be six billion people on this earth, compared with the five billion today. And in the year 2000, five out of the six billion people will live in sub-standard conditions. Five out of six billion will be poor and hungry. We're lucky to live in the northern hemisphere, in North America. Because the really poor aren't here, but are in the southern hemisphere throughout the world. Most people do not eat three meals a day. Most people eat one meal a day. Each day, today, forty thousand children will die of hunger. Forty thousand. And that's compared with thirteen thousand children dying of hunger twenty years ago. More people die of hunger today. Each year, thirty million people die of hunger or malnutrition. The problem is bigger than ours.

The question of war and violence: Some of us have been touched by war in the last twenty years - if your family was involved somehow in the Vietnam Conflict. We somehow feel that there isn't as much violence in the world today as there was back at the time of the Korean War or World War II. And that just isn't true. It just doesn't affect us. Since the Second Vatican Council, during the past twenty years, ten million, six hundred thousand people have died because of war. Ten million. Almost eleven million people. Most in countries that are far



Listening with great attention and respect.

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from our eyes. For example, in Nigeria, during the Biafrin Conflict, one million people died; most of them women and children. Two thirds of all the weapons produced in our country, in Europe, and in Russia, are sold to poor Third-World countries. Two thirds of all the weapons are sold to the poor. Every day 1.4 million dollars is spent on arms. 1.4 billion dollars is spent on arms. That's five hundred billion dollars a year, which is robbed - taken from the poor of our world. Those are just two examples. The example of hunger and poverty and the example of war and violence. But there are many others.

Our world is still full of illiteracy and disease. In many places, women are still treated like objects and humiliated. Racism, unemployment, and slum living cause permanent scars in the lives of children. Governments of poor countries have huge unpayable debts that make them subject to rich countries like our own. Increasing numbers of people in this world where we're supposed to be making progress, are lonely, are mentally ill, and are victims of alcohol and drugs. Not just our people, but people throughout the world. And I haven't touched on some of the big ones, like the nuclear problem and the lack of respect for life for the unborn and for the aged. And yet, in this world, Jesus Christ and his Church asked us to raise our poor, skinny hands to keep the sky from falling down. And we're called to do what we

can. What can we do? Some simple things: We can pray and fast. It's part of all of our traditions, that this is the real way of changing ourselves and changing the world. If we do that, if we rid our own hearts of hatred and violence, the world becomes a better place.

Another thing, we have to become knowledgeable. We may live in a small part of this world, but we're responsible for the whole world. A great theologian of the Protestant tradition in our country, Paul Tillich, said "The two great sources of revelation for today are the bible and the newspaper". We might add for ourselves our native traditions among those. But we have to be knowledgeable. We have to learn. Because only if we learn can we care. Another point: We should be attentive to the Church. So many times our Holy Father calls us to really commit ourselves to the poor. And we can be thankful to the bishops of the United States for leading us in so many ways here, especially with their pastoral letters on the economy and on the dangers of nuclear war and on the need for peace. More personally for ourselves, we can refuse to buy and possess unnecessary things and be witnesses against consumerism. We eat so much, we spend so much money on clothes, we waste so much, when so many people die of hunger. And you and I can refuse to be part of that. We can raise our voices for the unborn and also for those who are elderly and the poor. You can do that and I can do that in our local communities. We should also condemn loudly and clearly the arms race and this growing amount of nuclear destruction that's all around us. I think, in a very special way, you and I can also be concerned about native peoples elsewhere. The American Indians of North America are not the only native people oppressed by the majority. You can turn to Nicaragua, to Central and South America. We can turn to Australia, we can turn to Cambodia, we can turn to South Africa. And because we might experience some of that in our own lives, we should be able to turn our hearts and our prayers to God for others who experience the same.

And then, finally, we have to do something about the problems at home. Mother Theresa, a lady who I'm sure we

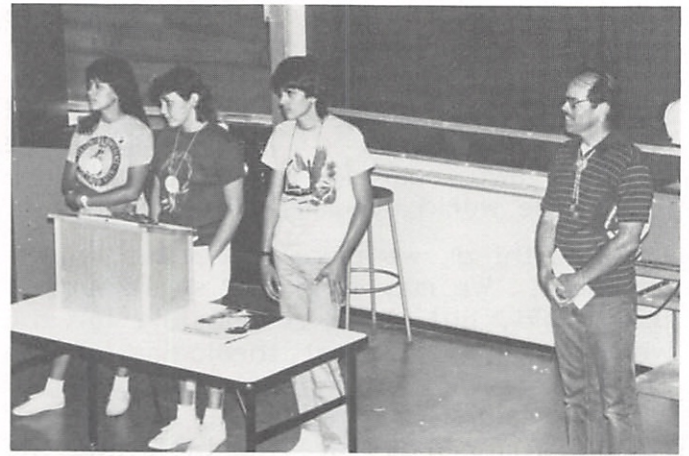
all admire, was quoted in Omni Magazine on July 7th in an interview, and she said this. She said, "Jesus said 'love one another'. He did not say love the whole world". I'm calling you to love the whole world, but what she says is so true. The way we prove we love the world is to invest ourselves in the people that we see and can touch and can love. And all of us should be involved somehow back home with those who are poorer than we are, more oppressed than we are, and who are suffering more than we suffer. Pope John Paul II called the bishops of our world together last December to celebrate the twentieth anniversary of the Second Vatican Council. In their final report to us, to God's people, the bishops said this: They said "The Second Vatican Council was the greatest gift that God had given to the Church in the century". The greatest gift - something that which we should be grateful to our Creator for today. And you and I make this gift real when we stretch our hearts to be like the heart of our Creator, which includes the joy and the hope, the anguish and the sorrow of all God's people and not just our own.

ORDER YOUR 1986 ANNUAL CONFERENCE CAPS



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A limited supply of souvenir 1986 Annual Tekakwitha Conference caps is available. The caps come in a variety of colors: red, blue, orange, green. One size fits all (adjustable). Cost is \$5.95 per cap, which includes postage and handling. Order from: Tekakwitha Conference National Center, P.O. Box 6759, Great Falls, MT 59406-6759



A time to LEARN from one another




A time to CLOWN

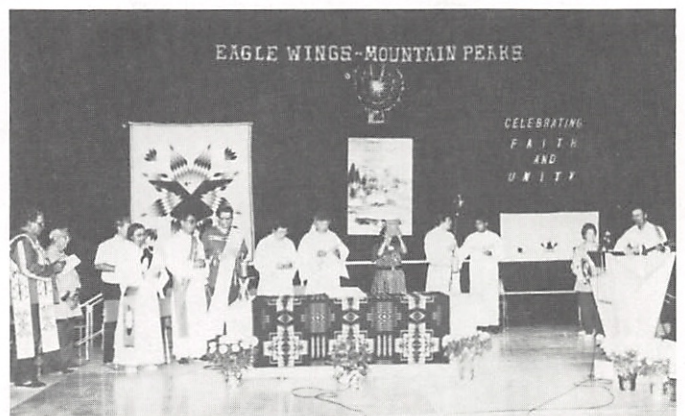


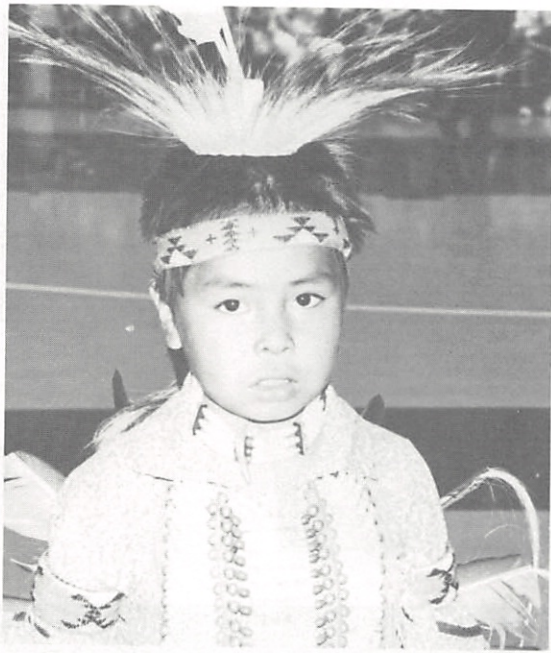


**A time to
PRAY**




All pictures this page 





**POW WOW
the
Joy of
our
Creator's
family**



All pictures this page 



CLOSING LITURGY

1986 ANNUAL TEKAKWITHA CONFERENCE

Most. Rev. Donald E. Pelotte

Dear brother priests, and brother deacons, my dear religious brothers and sisters, all you dear people from so many tribes and nations, all you young people, all friends of Christ:

The Gospel passage we have just heard proclaimed by Deacon Williams contains a startling message. "Wherever your treasure lies, there your heart will be." May I ask you a personal question? Where does your treasure lie? And, as you look at yourself honestly today, what is your heart's greatest desire. Jesus says, in today's Gospel passage, "Do not live in fear, little flock, it has pleased your Father to give you the kingdom. Sell what you have, give alms, get purses for yourselves that do not wear out, and never failing treasure with the Lord which no thief comes to take, nor moth destroys." Where does your treasure lie? Where is your heart's interests at this moment? Where is your journey leading you? Do you sense you have some direction in your life? Is your life marked with a clear vision and a strong purpose for being who you are? Jesus says "It has pleased your Father to give you the kingdom". We'll talk about that in a few moments, but let me share with you a brief experience I had a week ago last evening, which has been troubling me ever since it happened.

Last Saturday afternoon, I had just spoken on the phone to Father Gil and Father Galvan about this morning's liturgy. I wanted to know what was being planned. Later that evening, about 8:30 p.m., as I was returning from dinner at the Cathedral rectory, I spotted a young Navajo teenager walking - or I should say - wandering aimlessly down the middle of a very busy street in Gallup. His only point of direction was the yellow line in the middle of the street. It was already dark and the traffic was very heavy as usual on a Saturday evening. Cars traveling at 35 and 40 miles an hour were heading towards him, making abrupt stops and swerving to miss him as he continued to stumble down the street. But no one



Burton Pretty on Top and Crows lead Corpus Christi procession.

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stopped to help. I followed him slowly for a few minutes, and finally drove ahead of him and pulled to the side. I jumped from my car and dashed to the middle of the street and grabbed the young man. I asked him "Young man, do you know where you're going?" "No" he said. "What is your name?" "I can't remember", he said. I said to him, "Do you realize how drunk you are and how you'll be killed if you continue to walk down the street?" "Can I help you?", I asked. "Please", he said, "Please". I helped him to a nearby lawn and gently put him down on the ground. By then, others had noticed what was going on and stopped, wondering if they could help me. I identified myself, but before they were able to call for help, a policeman passed by. I waved him down, and Officer Gonzales was able to help me and this young Navajo man. I simply said to the policeman, who recognized me immediately as the new bishop of Gallup, "Please do nothing to hurt him. I just wanted to help him." The young policeman responded, "Bishop, if you had not helped him, he most certainly would have been killed by this very heavy traffic". I immediately left the scene of the incident, and when I arrived at home, I went into my chapel to pray and I began to cry. And all I could say was "Why?" "Why?" "Where was he going?" "What purpose does he have in life?" "Why?" "Why is this so common?" At least in Gallup. But perhaps it is a familiar story for all of us, from many reservations and native communities. "Why - no direction

- no incentive to live." Lost in the world of drugs and alcohol.

And yet we hear, in the first reading from Hebrews today, "Faith is confident assurance concerning what we hope for and conviction about things we do not see". What is it we hope for? Is there any reason to hope? Abraham, the scripture text says, obeyed a call to a place he did not know. He took the risk to journey to a foreign nation. But, it says, he was looking forward to the city with foundations whose designer and



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maker is God. He was ready to take a risk in faith in order to find the city of God for the gift of the kingdom. And in so doing, he was able to see his descendants as numerous as the stars of the sky and the sands of the seashore.

Eagle Wings - Mountain Peaks: Celebrating Faith and Unity. Do we have the faith of Abraham? A faith that is strong enough to respond to an uncertain future. "Faith does not consist in the belief that we are saved" says St. Thomas Aquinas, "rather, it consists in the belief that we are loved". Was that what was troubling the young man whose life I saved on Aztec Street last Saturday? Could it be that he was never loved, or never felt loved? Abraham recognized God's existence and took Him at face value - not trusting in his own shrewdness or his potential riches, rather he obeyed when he was called and went forth to a place where he was to receive a heritage. He sacrificed in the present because he was convinced of the reality

of God's future. His hope that furnished the motivation for his life, that is, his life of faith, made a difference in the present. Indeed, he was looking forward to the city with foundations, whose designer and maker is God. But this was a present reality that taught him to meet the challenges of life here and now from a much broader perspective than what the purely material can furnish. I said Abraham was looking forward to a city, to a city with foundations.

We shall be concluding this liturgy this morning with a beautiful hymn, "Let Us Build the City of God, May Our Tears Be Turned Into Dancing, For the Lord Our Light and Our Love Has Turned a Night Into Day". Is this not what we have been about this week? Our work involved story-telling, praying, singing, crying, gift giving, a marvelous pow wow, a well prepared native meal, teepees, and even horses. The energy and laughter was high. The hearts generous. The questions searching. This week's conference has allowed us the time to take a serious look at the path that we have been down, where we are presently, as well as envisioning together where we wish to journey in faith and hope and love together. We have sensed, in a very real way, the depth and the breadth of the emerging native leadership in the Church throughout the land. At the



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same time, we recognize that we need to make every effort to continue preparing one another for effective leadership in the entire Church and in the world today. Our young people have shown us, in a very clear and touching way, what great potential we have. We need not fear our future. The many gifts given to us as native people by the Creator are meant to be shared with the peoples of all other cultures. These gifts and leadership bring a source of new life and enrich and nourish the entire Church throughout the world.

And, what is it? What are the values that will continue to strengthen and nourish us as we work at building the city of God? The parable in today's Gospel speaks about the return of the Lord at a later and unexpected time. When the servants will be called upon to give an account of their stewardship, the required dispositions to receive Jesus will be vigilance and faithfulness. For His faithfulness and vigilant people, the Master will show His appreciation by setting them down at a table and waiting on them. What a marvelous privilege, being seated at the Lord's table as we are today, brothers and sisters, young and old alike, to be nourished by this bread of life and fed and strengthened by the body and blood of Christ, the feast that we commemorate today. And we, in turn, can nourish each other day by day by the bread of love as we journey together to our common Father. As my coat of arms highlights, the kingdom of God, the building of the city of God is not a matter of eating or drinking, but of justice, peace, and joy that is given by the Holy Spirit. This is the text from St. Paul to the Romans. And he goes on to say, "Whoever serves Christ in this way pleases God and wins the esteem of all". Let us then make it our aim to work for peace and to strengthen one another. As we strengthen one another, we build together a beautiful city of God.

Is this not what we have been about this week. How already beautiful this house, how proud we should be for the faith and unity present here, which has enable us to weave together this beautiful tapestry. For this reason today, we can pray with pride, this beautiful Navajo chant:



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House made of Dawn.
House made of Evening Light.
House made of Dark Cloud.
House made of Rain.
House made of Dark Mist.
House made of Pollen.
House made of Grasshoppers.
Happily may we walk.
May it be beautiful before us.
May it be beautiful behind us.
May it be beautiful below us.
May it be beautiful above us.
May it be beautiful around us.
In beauty it is finished.

My dear brothers and sisters, how beautiful this house of God I see before me today.




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HONORING OUR FIRST CATHOLIC NATIVE BISHOP



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A PROGRAM IN HONOR OF BISHOP PELOTTE AT AURIESVILLE AND FONDA SHRINES



Most Rev. Donald E. Pelotte, Co-Adjutor - Diocese of Gallup, New Mexico. [S]

Bishop Donald E. Pelotte, Coadjutor Bishop of the Diocese of Gallup, New Mexico, was honored at the National Kateri Tekakwitha Shrine in Fonda on July 12, 1986 and at the National Shrine of Our Lady of Martyrs in Auriesville on July 13, 1986.

Part of the welcome follows: "It is with feelings of great joy that the people of the Mohawk Valley, home of Bl. Kateri Tekakwitha, welcome newly ordained Bishop Donald E. Pelotte, SSS. We are grateful that the Bishop has honored us with his visit". "We thank Bishop Pelotte for joining us during these days of celebration in honor of Bl. Kateri Tekakwitha. Many thanks as well to those who participated in the planning of this event." "We also express our great esteem for and appreciation to Pope John Paul II, who proclaimed Father Pelotte our new Bishop."

Excerpts from various letters of congratulations and support for Bishop Pelotte (as included in the July 12 - 13 Program) are:

"I wish to add my warm welcome, along with many Native Americans, to Bishop Pelotte as he adds his presence at both the National Shrine of Kateri Tekakwitha in Fonda and Kateri's birthplace at Auriesville, New York. Let us join together in prayer for the cause of Bl. Kateri, and continue our efforts to preserve the dignity of every human person, for we are all made in His image and likeness, and, therefore, are very precious to Him" - John Cardinal O'Connor, Archbishop of New York.

"I can think of no greater way in which we could honor Bl. Kateri than by his [Bishop Pelotte's] presence at Auriesville and Fonda as he now comes to us as the first Native American Bishop" - Most Rev. Howard J. Hubbard, Bishop of Albany.

"We pray that your visit in the Land of Bl. Kateri will be a source of renewed growth and sensitivity within the Church's ministry with native peoples.

We pray for a generous outpouring of the spirit for each day of your ministry and pray that it will bear much fruit in the development of native leadership in the Church and world today" - Fr. Gilbert F. Hemauer, OFM Cap., Executive Director, Tekakwitha Conference National Center.

"The beatification of Bl. Kateri Tekakwitha June 22, 1980 has done more for the evangelization and dignity uplifting of the American Indian, Aleut and Eskimo communities than any other program within or out of the Church. I am firmly convinced that Bishop Pelotte, as a member of the hierarchy, will continue the thrust forward in remarkable and dramatic ways" - Msgr. Paul A. Lenz, Executive Director, Bureau of Catholic Indian Missions.



Miss Martha Moore, Miss Indian U.S.A. [S]

"We were thrilled and deeply grateful at the news that you had accepted the invitation to spend the weekend before the feast of Bl. Kateri Tekakwitha at Auriesville, the site of her birth, and Fonda, the site of her baptism. ...We are honored by your visit to our ancestral home and sense that we share in the blessing which you bring to the Mohawk Valley by your presence there" - Rev. Thomas Egan, SJ, Pastor, St. Regis Mission.

"I rejoice with you as first you recall and revere the woman who loved Christ even to the point of loving her persecutors and spending herself in serving others in the daily generous giving of herself. In fitting tribute to God who inspired Bl. Kateri Tekakwitha, one who has been called from among your people to the fullness of priesthood will lead you in rendering appropriate thanks for this wonderful gift of faith. May your days of celebration be graced with happiness and renewed spiritual vigor" - Archbishop Pio Laghi, Apostolic Pro-Nuncio.

"I'm sure that our Holy Father, who has great devotion to Tekakwitha, rejoices that he was able to appoint a Native American as a successor of the Apostles. Surely Tekakwitha herself rejoices with us that Bishop Pelotte is now treading on the very ground upon which Tekakwitha walked when she lived her at



Princess Pale Moon

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Caughnawaga, or Fonda. ...We know that she will bless Bishop Pelotte abundantly and will intercede for him and his people as he labors in the vineyard of his new apostolate in Gallup, New Mexico" - Rev.. Nicholas Weiss, OFM Conv., Rector, Fonda National Shrine of Bl. Kateri Tekakwitha.

"On this occasion we greet you as you are beginning your privileged ministry to the people of God as Coadjutor Bishop of Gallup, New Mexico. We thank you for helping to make this observance of the Feast of Bl. Kateri Tekakwitha a memorable one" - Fr. Robert J. Boyle, SJ, Director, Shrine of Our Lady of Martyrs.

"Bishop Pelotte's devotion to Our Lord in the Blessed Sacrament as former Provincial of the Blessed Sacrament Fathers in the United States, is a special link between him and Bl. Kateri. She was a Eucharistic Saint, if ever there was one. With her help, he will certainly intensify devotion to our Eucharistic Lord wherever he goes" - Fr. Henri Bechard, SJ, Vice Postulator of Bl. Kateri's Cause.

"Bishop Pelotte's ordination as a bishop is another expression of the filial love our Holy Father has for the Native Americans. In welcoming Bishop Pelotte, we acknowledge the role Pope John Paul II is enacting in behalf of Bl. Kateri's brothers and sisters. ...As Bl. Kateri has become a shining star in the new world, may Bishop Pelotte shine as the leading light among all peoples of the United States" - Fr. Joseph McBride, SJ, Vice Postulator of Bl. Kateri's Cause in the United States.



Eastern Woodland Dancers

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LETTER FROM THE PRESIDENT

Praise be God, the Father of our Lord, Jesus Christ, who has given us life and all creation.

Greetings from Montana! Many of you were here in the State at Bozeman for the Conference. It hardly seems possible that the Conference has come and gone. From the evaluation sheets and the many comments, I know that those who came to the Conference, despite all the inconveniences, really enjoyed the Conference and came away spiritually renewed in our relationships to each other and with God.

Now that you have been back home for a month, I hope that the spirit of Blessed Kateri's healing the nations of our people and deeper cultural understanding will not just remain on the "back burner" and be forgotten. There is much to do in our families, our tribes, and in the Catholic Church. Spread the good news of God's love for his people. It is up to us, as individuals, to live the Gospel in our Cultural Way of life.

First of all, we have to individually build up our relationship to Christ. In our whole Native/Christian life it is important that we come to know who we are as Catholic people. Do we really know what Catholic means? There are so many new teachings in the past twenty five years. I think, a lot of confusion comes into our lives because some do not want to change... or rather, we have not come to own our Church today. All the external changes in the Church's ways of expressing ourselves in Liturgy, in areas of Social Justice, in Cultural-Catholic dialogue, in prayer forms, have led to much of this confusion. We say "The Church has changed!" But has the Church really changed? We are the Church! What is my relationship as a Native/Christian Catholic to the world today?

Maybe we should stress more in our communities what these changes are and the reasons for such. Maybe there should be deeper teachings on what is the teaching of the Church... What is this renewal in the Church. Many of you will be participating in the Renew Program on

one level or the other in your parish and/or diocese. This is a time to come together in small and large groups to discuss and bring forth your feelings and questions. Some of you will be participating in other diocesan programs of renewing the people. Make use of these programs to build family, parish, and diocese. There are many other discussion groups and prayer forms available to grow in your prayer life: Prayer Groups, seminars, Cursillo, Marriage Encounter, TECH, etc. We can't just say, "That's not for me" or "Let the others do that." This is you! You are the Church!



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This year, as a Conference, we really want to stress the growth of the Kateri groups in your own parishes, your dioceses, and, if possible, to organize the regional Tekakwitha Conferences. It may look like an impossibility, but if you can come together on the diocesan, or inter-diocesan level, to develop this local getting together, you can stress problems and situations that are common to your own local and tribal needs. As an international group of people, we cover a lot of the general needs of the people. But in the regional areas of the Conference, the local situations can be addressed. I strongly urge you to think of this in our growth as a Conference. If you need any help, we, I myself, will be available to you and your group... to assist you in beginning, developing, and growing.

The Native Catholic dialogue is very important in our growth. We need to, besides reaching within ourselves for individual growth as individuals and parishes, reach out to others. Coming to understand the "other side" is just as important as knowing who we are in our situation. Who am I as a Native Catholic person in 1986?

Pope John Paul II has called us to "Open the doors to the Redeemer... to proclaim Christ to the world... being rooted in the local Church", that is, being rooted in your diocese or parish and family. This is the community we belong to and where we witness to Christ in our own individual and cultural community way. This rootedness... this way of life... is what those who condemn or praise us judge us by. This is where they are able to see who we are. We can inspire or scandalize people by the way we live as a community or as an individual.

As spiritual leaders in communities, the spiritual life of the community is the utmost importance. We must be sensitive to needs of the individual and community and how to best bring forth from the people the Spirit of Worship and Way of Life that is already within. We can bring lots of things to the people, but the Way of Life we discover within.

We are also called to re-discover the importance of the Sacraments in our daily living. As a Conference, this has been our goal for many years. As we approach this commission in our lives, we are looking at the relationship of our lives to God, to our neighbor, and to ourselves and who we are. You have heard me say many times how beautiful we are. This is a starting point. If the sacraments are our personal meeting (encounter) with the Lord, then a real openness to the Holy Spirit, who teaches us all things, who gives life to the Church and guides the Church, will help us to live and grow in union with the Lord Jesus.



Edna Cloud

§

When we come to love ourselves as Native American Catholic people, we are then able to make the decision of faith in our lives to live this deeper relationship with our Redeemer in the Sacraments. Our lives as baptized and confirmed Christian people can and should be continually renewed. It is this lived relationship that speaks through our lives and does not limit itself to mere weekend worship, but to daily worship of our Creator as we live and work in harmony with all of creation. When we make the decision to this deeper relationship to Christ in our lives, the Spirit then empowers us to witness to Christ. There must be a daily commitment and desire to grow in the love of Jesus Christ and in the faithfulness to his holy Church, the way of the Gospel.

We cannot be satisfied where we are at or say, "I have arrived" and seek no growth thereafter. Life is constant growth. We can see this in all of creation. As we come into the Fall of the year, we see dying, but this dying is not without hope. We know that, as mother earth rests in the purification of the north wind, she will be renewed and strengthened. We know that in the Spring will come new life and freshness.

The same is true in our lives... we constantly have to die to self to rise to new life. Sometimes this dying manifests itself in suffering, sickness, mental and moral pressures, etc. God wants us to be whole. He says "Seek ye first the kingdom of God and all these things will be given you". God says, in St. Luke (11:10ff) "...How much more will the heavenly Father give the Holy Spirit to those who ask?" In coming to that deeper relationship with Christ in our own lives, maybe all the pains may not depart us... at the same time, maybe they constantly call us to relationship. God does give us His Spirit to teach us to trust. We will find growth - as God wants us to grow.

This is where I find my strength in all that I do. I find my meeting Christ, very personally, in the Eucharist empowers me to go forth into the nations of our people without fear or hesitation. Jesus Christ, as the center of all my prayer and teaching among my own Native American people as a "spiritual leader" and priest strengthens my prayer and fulfills

all that the elders have taught and given to me in our native traditions. In fact, I clearly see Him as guiding us in our growth as Native American people throughout the centuries. Coming to understand His message of love for us in salvation is intensified each time I celebrate with the community this Act of Love in the Passion, Death, and Resurrection. If we want to extend the Conference and knowledge of Kateri... If we want to understand our traditional way of life as Native American Christians, we must come to this in our community celebration. Our community must witness this relationship to others so that what we say and do has credibility to others.

What you may have experienced at the Conference this year in the Liturgies was not for show and tell. We have approached the Prayer of Christ to the Father for His people, the Eucharist, in some of the traditions of our peoples. How you express it in your tradition will be found in each of your communities.

I know there are times when we want to do everything right now. There are things that we would like to have seen done differently. We, as a Conference and major voice in the Catholic Church, are working with the Church in what we are doing. The Church as a whole is looking to us to learn who we are, and, I think, as we learn together with all our brothers and sisters throughout the world, we will, in patience, have a very strong American Catholic Church. What we envision as a people will take time. We should, in working together, remain faithful to the teachers of the Church and, in this, we will find our strength. This is our duty as Native American people. We must teach the Church who we are!

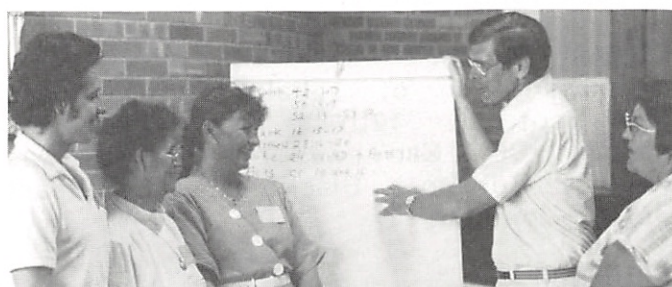
I have written this to you today because of the many concerns that were voiced or written to me regarding learning our Traditional Ways and the Liturgy - the Sacraments. I, myself, get impatient at times in what I want to do. When I was having difficulties in my life regarding the so called "two ways", I finally decided, after much suffering and time, that, instead of leaving one way for the other, I would work from within the Church as a Traditional Native American. I would

work with the Church. In doing this... in finally surrendering myself to God's will, I came to know the "oneness" of God. My prayer life has grown many times more than I could ever have expected or dreamed. I have found peace as a "Medicine-priest".

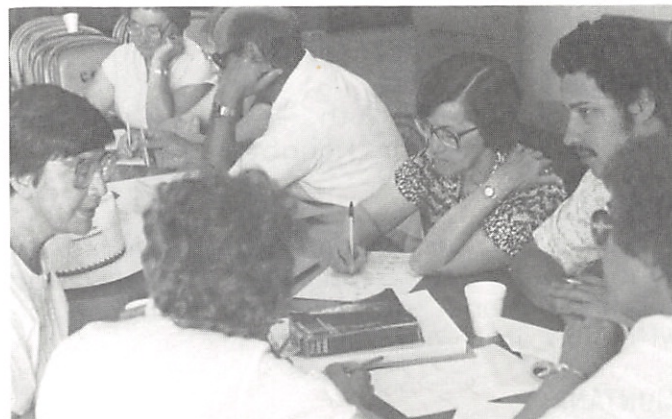
There is much to do! Let us work together for the people. You're beautiful!

- Father John

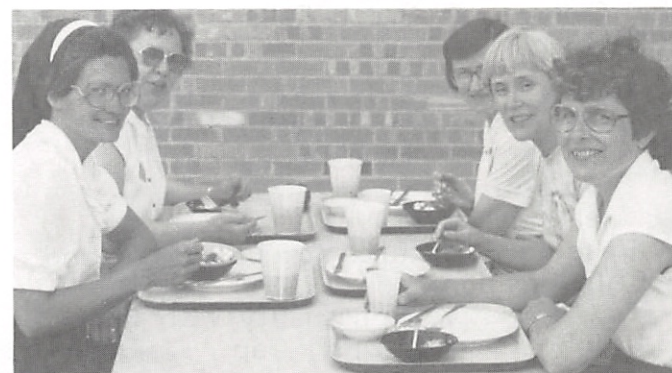
SNAPSHOTS OF 1986 TEKAKWITHA SUMMER INSTITUTE



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AROUND THE COUNTRY

ALASKA

A meeting of the Southeast Alaska Tekakwitha Conference with the Juneau Diocesan Institute was held October 3 - 4 - 5th in Juneau. This was followed with meetings in Hoonah and Juneau with local organizations.

ARIZONA

On July 18th & 19th a Retreat with the native youth of the Oodam Nation was held in the Baboquivari Mountains.

Arizona is also the scene of pre-planning meetings for the Fall 1987 Visit of Pope John Paul II.

CALGARY, CANADA

Presentation of Tekakwitha Day was held September 12th & 13th. Fr. John Hascall, OFM Cap. was present, as was Beverly Bullshoe, Blackfeet, from Heart Butte, Montana.

COLORADO

A Seminar on Indian Runaway and Homeless Youth was held in Denver on October 15th.

MICHIGAN

On September 26th - 27th a Healing Service was held in Houghton, Michigan.

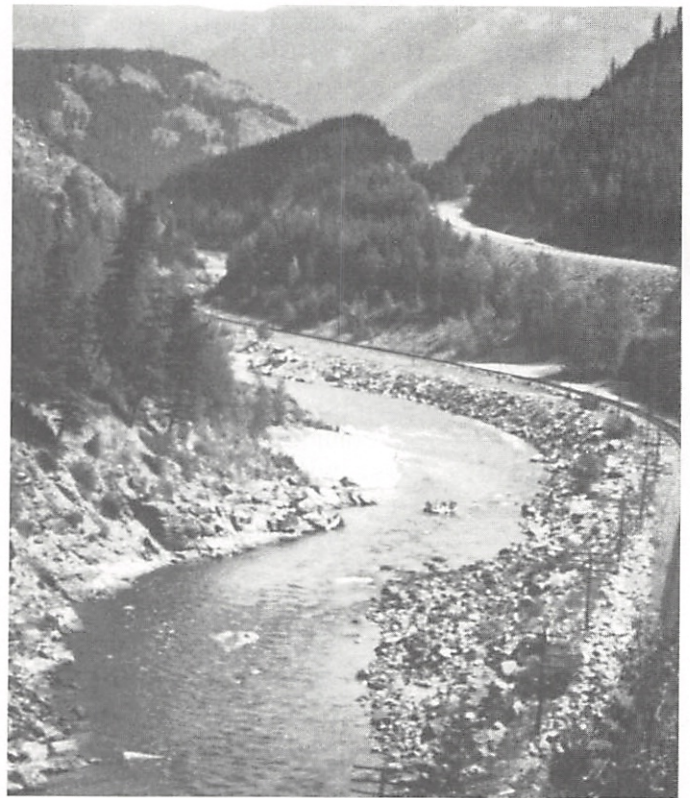
MINNESOTA

Deacon Louis Vivier was ordained in Minneapolis on September 28th. Our congratulations, prayers, and support are with you and your family!

MONTANA

The Tekakwitha Conference Summer Institute offered the following courses at the College of Great Falls in June and July:

- Indian Youth With a New Attitude
- Basic Directions in Native Ministry
- Alcohol & Chemical Dependency Institute
- Creation and Prayer
- Reading Scriptures for Enjoyment and Inspiration
- Day of Native Spirituality with Fr. John Hascall, OFM, Cap.



Continuing our journeys of faith, hope, and love. [h]

The 1986 Annual Tekakwitha Conference was held at Montana State University in Bozeman, August 6 - 10th. It is estimated that over 4,500 people participated in this event.

The Tekakwitha Conference National Center Board of Directors met September 4/5th at the Sheraton Inn, Great Falls, Montana.

Vivian Juan met with native youth at Hayes/Lodge Pole High School, on September 8 - 9th, focusing on developing positive attitudes among the young people within the community.

OKLAHOMA

Neoma Baptiste shared on the Honor Dance for Father Vincent Traynor, OSB, on October 11, 1986 at the National Guard Armory in Shawnee. Among those present were:

- M.C.: Harry Jofpi, Sr.
- Head Singer: Meeker Drum
- Head Man Dancer: Fr. Mike Weelahan
- Head Lady Dancer: Darrilyn Printup
- Head Gourd Dancer: Fr. Mike Chapman
- A. Director: Ellis Printup

OREGON

The First Annual Youth Conference was held in Warm Springs, Oregon, on August 1st & 2nd.

SOUTH DAKOTA

A Native American Cultural celebration "Bl. Kateri Tekakwitha Day" was held June 28, 1986 at the Mother Butler Center in Rapid City.

The day began with a Lakota Mass in honor of Bl. Kateri celebrated by Fr. Collins Jordan of St. Francis, South Dakota.

Colleen Cutschall, Professor of Indian Art and Culture at the University of Brandon, Manitoba lectured on Indian culture. A contemporary Lakota Fashion Show was presented by Geraldine Sherman.

The celebration was designed to promote cultural understandings between Native Americans and people of other cultures. It was sponsored by St. Isaac Jogues Church.

* * * * *

Spiritual Days were held at Standing Rock at Wakpala, South Dakota, September 16th - 18th.

A Mission Weekend to the people was held September 19th - 21st in Bonesteele, South Dakota.

A Catechetical Conference on Native Catechesis was held at St. Martin's Community Center in Rapid City from October 3rd - 5th.

WISCONSIN

A State-Wide Elders Conference was held in Red Cliff September 23rd - 25th. Fr. John Hascall was present at this gathering.

Archbishop Cousins Catholic Center, in Milwaukee was the location of several Tekakwitha Conference Summer Programs this past July:

Introduction to Sacred Scripture
Introduction to Sacraments
Catechesis Preparation
Day of Spirituality with Fr. John Hascall, OFM, Cap.



UPCOMING EVENTS

OCTOBER

15th

Seminar of Indian Runaway and Homeless Youth - Denver, Colorado

21-24

Traditional Indian Medicine - in Today's Health System Conference in St. Paul, Minnesota. For information, contact:

St. Mary's Hospital &
Health Center
1601 W. St. Mary's Road
Tucson, AZ 85745
(602) 622-5833 ext. 1634

27th

World Day of Prayer for Peace - Mr. John Pretty On Top, Crow, Mr. Burton Pretty On Top, Fr. Gilbert F. Hemauer, OFM Cap., and Mr. Thomas B. Constantino will be in Assisi for an international day of prayer for peace upon the invitation of Pope John Paul II.

27-29

Native Pastoral Seminar in Thunder Bay, Ontario

NOVEMBER

2-4

Kateri Prayer Days, Sabaskong, Ontario

Pre-planning committee meetings for Pope John Paul II's Fall 1987 Visit

21-24

National Indian Education Association - Reno, Nevada

JUNE 1987

11-14

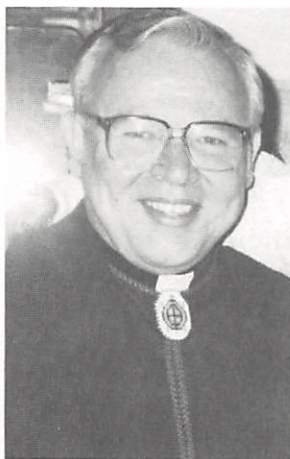
Northwest Regional Tekakwitha Conference - College of Great Falls, Great Falls, Montana. Everyone is welcome! More details in Winter issue of the Tekakwitha Conference Newsletter.

SEPTEMBER 1987

12-14th

Annual Tekakwitha Conference and visit by Our Holy Father Pope John Paul II on the 14th - Phoenix, Arizona

FROM THE EXECUTIVE DIRECTOR



Fr. Gilbert F. Hemauer,
OFM Cap.
Executive Director

October 4, 1986
Feast of St. Francis
of Assisi

Dear Friends of Bl. Kateri,
Greetings and Peace in the Lord!

On this Feast Day of St. Francis of Assisi, I send my prayerful best wishes to all of you, especially to all my sisters and brothers in the orders of St. Francis of Assisi.

Francis, a thoroughly Catholic and apostolic man, was sent to prepare the way for the Gospel of peace.

By the complete surrender of his will and life into the hands of his Creator, Francis enjoyed a deep inner harmony with all creatures and saw in every creature the footprints of his Creator.

God's praise was ever on his lips; he called upon the stars, spirits, birds, and all creation to praise the Creator.

Francis of Assisi was a man filled with the gifts of the Spirit. He walked with the people in humility and simplicity. He shared the joy that exudes from a heart on fire with the love of God and with a love for all God's creatures.

Francis can be seen as a model of peace. He first made peace within his own heart through the tireless journey of his own personal conversion. He gave the first place to his Creator and never tired of praying: "My God and my ALL". The whole earth was his altar - praising and thanking his Creator for all the good things that are gifts from the Creator. He walked in respect and reverence of everyone and everything. Through this profound respect, Francis was given the gift of understanding. He could see the inner harmony of all living things. He

would model his own life on the Creator's self-gift: Jesus Christ. He would cherish every word and deed of the Lord, whom he came to know as Brother and Friend. He would pattern his own words and deeds on the words and deeds of Jesus. In walking in the footsteps of Jesus, he came to recognize and celebrate Jesus as the center and focus of all creation.

Francis instructed, as Jesus did, that his followers were to carry the peace of Christ to everyone they would meet along the way. He believed that if his followers kept their hearts aflame with the love of God, the love of God would touch the hearts and lives of many.

Francis loved the Church. Francis worked untiringly for the repair of the Church in his own time. He only worked constructively to build up the body of Christ. He had a deep reverence for all that is sacred. He spoke only what was good. He did not waste time tearing down and complaining about the conditions. He prayed, he loved. He worked; he reached out to those in need; he shared what he had with the poor. He did not give others the gift of himself, but the gift and power of the love of Jesus Christ. While poor, he was rich; while obedient, he was free; while chaste, he had many spiritual children.

Francis was aware of his gifts and limits; of his strengths and weaknesses; of his virtues and his vices. Yet, Francis knew at the core and center of his existence, that the only gifts he had were those he had received; his limits became opportunities for the power and grace of his Lord and Master. His strengths were gifts energized from on high; his weaknesses were reminders of his own poverty which cried out for healing and divine mercy. His virtues were gifts of the Spirit; his vices called for divine forgiveness and compassion of his loving Brother.

I pray that the example of Francis will inspire all of us in the Tekakwitha Conference to build up the Body of Christ today.

AREAS OF CONCERN:

As we continue our journeys of faith, hope, and love, and as we continue to have a strong voice, presence, identity, and leadership in the Church today, I

invite your prayerful consideration and feedback in the following areas of concern:

1. Ways in which we can strengthen and support our native deacons within the Catholic Native communities.
2. Are we encouraging creative initiatives in the formation of Kateri Circles and other forms of Christian living in fostering new communities of prayer and apostolate?
3. What in-service opportunities are needed by the non-native ministry personnel who have labored for five or more years within native communities?
4. What can be done in the areas of large urban Indian populations in terms of ministry and outreach by the native communities in the Church together with non-native ministry personnel?
5. What further needs to be done to encourage and foster native Catholic lay leadership in the Church and native communities?
6. In what ways do you see the Tekakwitha Conference National Center best serving as a resource in the present and future growth within the Tekakwitha Conference?
7. What recommendations do you have to increase the native ownership and financial responsibilities for the growing voice, presence, identity, and leadership of the native people in the Church on a local, diocesan, regional, national and North American perspective?
8. What is the process the Board wishes to initiate and support in obtaining a native Executive Director for the Tekakwitha Conference National Center?
9. What kind of volunteer corp could be developed to involve native youth more directly in the life and service of the local faith communities?
10. In what ways can the growing native voice, presence, identity, and leadership participate in positive, constructive ways within the diocesan Church? within the Church in the United States and Canada?
11. Are the native people and their gifts being truly celebrated in the Church today and do the native people feel a sense of belonging, ownership, and

being "at home" in the Catholic Church today? In what ways is this reality? To what degree is this but a hope? A dream? A vision for some future time?

12. Do we have effective and practical vehicles for implementing in concrete, culturally sensitive ways of operating and being the teachings of Vatican II and post Vatican II about each people having a right to their own culture and to live and celebrate their life in the Church and world as equals?
13. How do we discern and sort out the particular individual cultural needs in harmony with the universal needs of the Church - i.e. in liturgy? in leadership style? in presence? in ways of doing and being?
14. Would the needs of the native people in the Church be better served by combining the Tekakwitha Conference and the Bureau of Catholic Indian Missions in one office? Or is the present arrangement in the best interests of the native people in the Church?

STAFF:

Present Tekakwitha Conference National Center staff:

Fr. Gilbert F. Hemauer, OFM Cap.,
Executive Director

Mr. Cy Peck Jr.,
Director of Communications

Miss Vivian Juan,
Director of Youth Ministries

Mr. Arnold Schmidt,
File Clerk and Office Assistant

Miss June Cech,
Bookkeeper, Secretary, Receptionist

Mrs. Bev Axelsen,
Secretary, Word Processor, Mailing
List Maintenance

On August 12th, I asked for and accepted Sr. Jose Hobday's resignation for personal health reasons.

Staff Position Open: Recruiting a native person with competence in Catechesis Curriculum and Materials Development. For further information, contact Fr. Gilbert F. Hemauer, OFM Cap., Tekakwitha Conference National Center, P.O. Box 6759, Great Falls, MT 59406-6759.

Fr. John S. Hascall, President of the Tekakwitha Conference National Center, can be reached at his home/office address and phone: P.O. Box 7035, Great Falls, MT 59406 (406) 727-3020.

BOARD OF DIRECTORS



(Left to Right) Front Row: Fr. Gilbert F. Hemauer, OFM Cap.; Bishop Donald E. Pelotte, SSS; Sr. Eva Solomon, CSJ; Mr. Leon Cook; Bishop John F. Kinney, DD, Episcopal Moderator; Back Row: Fr. Patrick Twohy, SJ; Bishop Thomas J. Murphy, DD; Fr. John S. Hascall, OFM Cap; Mr. Joseph Savilla; Msgr. Paul A. Lenz; and Mr. Anthony Pico.

□

Some of the resolutions/motions at the September 4/5, 1986 Board Meeting follow:

A motion was made naming "Marquette University" as the designated repository for the archives of the Tekakwitha Conference National Center.

Marquette presently houses the archives of the Bureau of Catholic Indian Missions, Holy Rosary Mission, and St. Francis Mission.

It was decided and moved that the 1987 Annual Tekakwitha Conference and Papal Visit be combined, with the Conference having the special flavor of days of preparation and prayer for the papal visit. Regional conferences would be encouraged as well. Dates for the 1987 Annual Tekakwitha Conference are September 12 - 14th; with Our Holy Father's meeting with the native communities scheduled for September 14th.

The Tekakwitha Conference National Center is moving toward the purchase of our own facilities. The Executive Com-

mittee of the Board of Directors has been empowered by the Board to work toward the purchase of these facilities. I will be writing to each one of you asking for your help in making this a reality. We have been working in the same very close quarters from the beginning of the national center.

UPCOMING PLANS/EVENTS:

I will be meeting with the planning committee for Pope John Paul II's visit in the Fall of 1987. On October 21st, I will be leaving for Rome, together with Mr. John Pretty On Top, Mr. Burton Pretty On Top, and Mr. Thomas B. Constantino, for the World Day Prayer for Peace in Assisi on October 27th.

Please keep all of us here at the Conference in your prayers! My prayers and best wishes are with each one of you.

- Fr. Gil

**OUR HOLY FATHER
INVITES YOU TO ATTEND
9 DAY YOUTH RECOMMITMENT
PILGRIMAGE TO ROME**

JULY 5 - 13, 1987

Sponsored By

BUREAU OF CATHOLIC INDIAN MISSIONS

Spiritual Directors/Pilgrimage Leaders:

Most Rev. Donald E. Pelotte, SS
Coadjutor Bishop of the Diocese of Gallup

Msgr. Paul A. Lenz, Executive Director
Bureau of Catholic Indian Missions

Fr. Gilbert F. Hemauer, OFM Cap.,
Executive Director,
Tekakwitha Conference National Center

Vivian Juan
Director of Youth Ministries
Tekakwitha Conference National Center

Sunday, July 5 - Leave New York's John F. Kennedy International Airport for ROME by way of Alitalia Airlines.

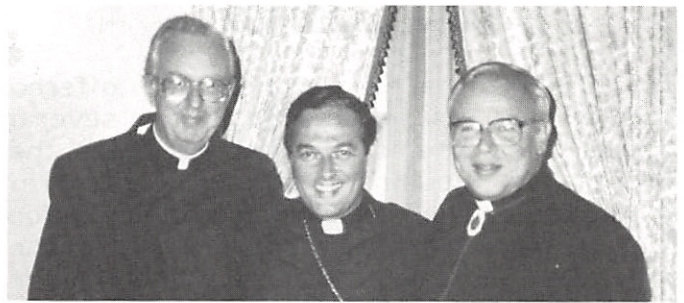
Monday, July 6 - Arrive ROME. Upon arrival, meeting and transfer to your hotel - THE HOTEL MICHAELANGELO (with the remainder of the day free) Mass at St. Peter's.

Tuesday, July 7 - ROME: Sightseeing of ROME, including Mass at the Catacombs, see Capitoline Hill, Santa Maria Aracoeli, Forum, St. Peter in Chains, Coliseum, Arch of Constantine, Circus Maximus, Pantheon, Castle St. Angelo, Old Appian Way, Palazzo Venezia, St. Mary Major, St. John Lateran, St. Paul's Outside the Walls, the Spanish Steps.

Wednesday, July 8 - ROME: Papal Audience with Our Holy Father at Vatican City. Visit the Vatican, also the Gardens and St. Peter's Basilica at your own pace.

Thursday, July 9 - Day visit to Assisi, the city of St. Francis and St. Clare. Mass at the Tomb of St. Francis in the Basilica. Visit the Convent of St. Clare, the Church of St. Mary of the Angels, and the Portiuncula Chapel. Time to wander through Assisi at your own pace; this city has changed little since the time of St. Francis.

Friday, July 10 - ROME: Mass at St. Peter's Basilica at the Tomb of St. Peter. Visit the Vatican Museum,



TC

Library, and Sistine Chapel.

Afternoon free for independent activities - on your own for visits to places of interest. Visit San Lorenzo Youth Center.

Saturday, July 11 - ROME: Day excursion to Naples, Capri, and Sorrento, visiting enroute the Benedictine Abbey at Monte Cassino.

Sunday, July 12 - ROME: Papal Mass for Youth at St. Peter's Square. Afternoon free.

Monday, July 13 - ROME: Depart ROME for New York's John F. Kennedy International Airport via Alitalia Airlines, arriving the same day and continue to hometowns.

ALL INCLUSIVE RATE: \$1,185.00

RATE INCLUDES: Air transportation as detailed in itinerary, standard class hotels, based on two persons sharing a twin-bedded room with bath/shower, breakfast and dinner throughout, sightseeing as specified in the itinerary, meetings, transfers, entrance fees, portage and tips. Motorcoach transportation Rome - Assisi - Rome. There will be one day of complete Rome sightseeing - a two day excursion to Assisi and Naples, Capri and Sorrento. The remainder of the sightseeing, visits, excursions, etc., will be on foot or using public transportation.

FOR RESERVATIONS: Mail deposits of \$200.00 per person to:

Pilgrimage for Youth
Catholic Travel Office
4701 Willard Ave. #226
Chevy Chase, MD 20815
(301) 657-9762
or

Msgr. Paul A. Lenz
Executive Director
Bureau of Catholic Indian Missions
2021 H Street Northwest
Washington, DC 20006
(202) 331-8542

NATIVE CATECHESIS

The Tekakwitha Conference has offered summer courses in catechesis for several years. The site for Summer 1986 was the Archbishop Cousins Catholic Center in Milwaukee. The sessions attracted 23 for the one-week Scripture course, 24 for the one-week Sacraments course, and 12 for the two-week Catechesis Preparation course. The participants were from South Dakota, New York, Illinois, New Mexico, Minnesota, Ontario, Alaska, and, of course, Wisconsin. The presenters were Fr. John Hascall, OFM Cap., President of the Tekakwitha Conference, and Sisters Genevieve Cuny, OSF, and Kateri Mitchell, SSA.



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The two-week sharing on catechesis focused on the native perspective of our faith journeys. The outcome of the catechesis workshop was the development of a model catechesis on the Sacrament of Baptism. Father John Hascall and Father Ed Cook, of the Siggenauk Center in Milwaukee, celebrated the daily liturgies which integrated the Catholic and Native traditions. These prayer experiences were appreciated by all.

Plans are underway to repeat the Year 1 Basic Introduction to Catechist Preparation offered in Milwaukee July 14-25, 1986, possibly in Denver, Colorado during July 19-31, 1987. Details will be in the next issue of this Newsletter. Watch for them.



Standing, left to right: Linda Fehrer, Donna Beckstrom, Theresa Utschig, LaVera Brave, Debbie Wilcox, Brenda Sitting Bear, Sr. Kateri Mitchell, Christina Poulin. Sitting, left to right: Patricia Defoe, Marvena Matzke, Sr. Genevieve Cuny, Sr. Jeanine Glute, Sr. Marilyn Ross. (Absent when photo was taken: Joleen DeCora)

©

A tentative Four Year Catechist Preparation Program is as follows:

Year One: 1987 Repeated in Denver, Colorado

Basic Introduction to Catechist Preparation

- A. Sacraments I Within the Native Experience
- B. Sacrament Catechesis Workshops, Part I
- C. Personal Faith Journey in Scriptural Context
- D. Growth in Faith as a Native Catechist
- E. Sacrament Catechesis Workshops, Part II
- F. Biblical Themes I Within a Native Perspective

Year Two: 1988 Albuquerque or Phoenix or Tucson

Advanced Catechist Preparation I

- A. Sacraments II Within the Native Experience
- B. Sacrament Catechesis Workshops, Part III
- C. Basic Communication Skills
- D. Liturgy/Sacred Signs and Symbols
- E. Sacrament Catechesis Workshops, Part IV
- F. Biblical Themes II Within a Native Perspective

Year Three: 1989 Billings, Montana

Advanced Catechist Preparation II

- A. Doctrinal Basic Foundations of the Catholic Faith
- B. Sacrament Catechesis Workshops, Part V
- C. Lesson Planning and Theories
- D. Family Catechesis
- E. Sacrament Catechesis Workshops, Part VI
- F. Chemical Dependency

Year Four: 1990 Milwaukee

Advanced Catechist Preparation III

- A. Morality/Peace and Justice
- B. Sacrament Catechesis Workshops, Part VII
- C. Storytelling: Parables and Legends
- D. Catechetical Tools and Use of Multi-Media
- E. Sacrament Catechesis Workshops, Part VIII
- F. Native Prayer Forms

This four year program is required for certification as a Native Catechist through the Tekakwitha Conference. Upon completion of the four year program, a diploma will be issued.

Fr. Michael Galvan, Sr. Kateri Mitchell, SSA, and Sr. Genevieve Cuny, OSF, found time this summer to write an article on Native Catechesis for the United States Catholic Conference which will be published sometime this Fall in a multi-cultural catechesis booklet. Watch this Newsletter for more information.

BOOKS ON THE BLACKFEET

recommended for reading

- list compiled by Lawrence Tailfeathers

Why Gone Those Times - Blackfeet Tales
by James Willard (Apikuni) Schultz

A Schoolmaster with the Blackfeet Indians
by Douglas Gold

The Sun Came Down by Percy Bullchild

The Blackfeet by John C. Ewers

With the Indians in the Rockies by James
Willard Schultz - Recommended for
children ten years old and older

Mission Among the Blackfeet by Howard
L. Harrod

Any book by these authors on the Blackfeet Indians is highly recommended.



Sr. Marian McCrickard, Fr. Gil, and Beverly Bullshoe at preliminary planning meeting for 1987 Northwest Tekakwitha Conference.

Northwest Regional Tekakwitha Conference

**June 11-14, 1986
College of Great Falls
Great Falls, Montana**

Everyone is Welcome!

More details in upcoming newsletters.

**Hosted by:
Blackfeet and Flathead Tribes**

The United States POSTAL SERVICE says that any address using less than three lines is an incomplete address. No attempt is made to deliver third class mail (this NEWSLETTER) when a complete address is not used.

VIVIAN JUAN CONTINUES AS YOUTH DIRECTOR OF TEKAKWITHA CONFERENCE

Vivian Juan completed her full-time year with the Conference and has returned to the Southwest - to pursue a Master's Degree in Public Administration at the University of Albuquerque. She will continue to serve the Conference as Director of Youth Ministries as her schedule allows.

The following excerpts are taken from Vivian's presentation at the Annual Tekakwitha Conference in Bozeman:



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"I moved to Montana to assume the position of Director of Youth Ministries. One of my reasons, I finally learned, was to let go and let God. To let go of the things that I thought were important in my life. This has been the most important decision and the best decision that I've ever made in my life today, because He's shown me so much happiness this year."

"There's a saying that goes, 'If it is to be, it is up to me'. I've changed that to, 'If it is to be, it is up to God and me'. That's what I've learned this past year."

"What kind of impact can you make upon a person? Sometimes we want that impact, that pat on the back, to come to us ten minutes later... and it never comes and we get discouraged. But, think about Christ, Ghandi, Dr. Martin Luther King, and Crazy Horse who suffered. It was years later that people were influenced by their lives."

"People are always saying that we need to work together as a community... In order to work as a community, we need unity. We need to break down that word - Unity. The first three letters of that

word are U n I. In order to provide unity in our community, it takes 'U' and 'I'."

29th AMERICAN INDIAN BOY SCOUTING/GIRL SCOUTING SEMINAR

The 29th AISA Seminar was held at Weber State College in Ogden, Utah, July 20-24, 1986.

The purpose of the seminar was three-fold:

1. To help adults who are responsible for administration as well as unit leaders to develop their talents through Scouting, to serve Indian youth.
2. To help youth recognize their talents and capabilities, through Scouting, to serve their own communities.
3. To exchange ideas about successful Boy and Girl Scouting Programs for Indian Youth.

Seminar Objectives:

Make every effort to gain the interest and participation of all Indian Tribes near the seminar site.

Help youth visualize their potential through Boy Scouting and Girl Scouting in the service to their people.

Encourage all leaders to recognize and develop this potential in our young people.

Encourage development of youth commissions within tribal governments.

Encourage tribal governments to establish Scout Coordinators and a budget for Scouting on an annual basis.

Appreciate and include traditional Indian Cultural values through the Scouting Program for the improvement of life in Indian Communities.

Anyone interested in learning more about the American Indian Scouting Association may contact:

James F. "Fred" Atkinson
1713 Callejon Cordelia
Santa Fe, NM 87501
(505) 982-4773

AVAILABLE TAPES OF 1986 ANNUAL TEKAKWITHA CONFERENCE

The following VHS VIDEO TAPES are available @ sale price of \$19.95 each (Plus postage and handling):

1. Registration, Procession, and Opening Ceremony
2. Thursday Morning Prayer with Native Religious and Clergy
3. Four Teachings of Vatican II with Fr. Michael Galvan, Deacon Ben Black Bear Jr., Most Rev. William Skylstad, and Very Rev. Charles Chaput
4. Deacon Communion Service with Bob Bremner and Melvin Rutherford
5. Native American Fashion Show with Belva Weston
6. Friday Morning Prayer with Native Religious and Clergy
7. Panel: Raising Questions That Will Strengthen and Encourage the Native Catholic Communities Today and Tomorrow. Panelists: Sr. Eva Solomon, Vivian Juan, Most Rev. Thomas J. Murphy, Cy Peck Jr.
8. Inter-Tribal Sharing, with Sr. Kateri Mitchell, SSA (two tapes)
9. Talent Show with Rosalie Jones, Master of Ceremonies
10. Sunrise Memorial Liturgy with Fr. John Hascall, OFM Cap.
11. Saturday Morning Prayer with Native Religious and Clergy
12. Youth Panel: Native Youth With a New Attitude. Panelists: Vivian Juan, Johnny Arlee, Doreena Plante, Regis Pecos
13. Youth Liturgy with Fr. Ed Savilla and Most Rev. John F. Kinney
14. Pow Wow with Archie St. Goddard, Bev Bullshoe, and Steve Pollock
15. Corpus Christi Celebration with Most Rev. Donald E. Pelotte and Flathead Play

The following AUDIO TAPES are available @ the sale price of \$5.00 each (Plus postage and handling):

1. Opening Ceremony
2. Welcome and Keynote Address with Fr. John Hascall, OFM Cap.
3. Thursday and Friday Morning Prayer Service
4. Vatican II Teachings

5. Workshops:

- Parallel Paths to Christ
 - The Pilgrimage
 - Ultreya
 - Ministering with Recovering Alcoholics
 - Native Spirituality
 - Vocations/Youth in the Church
 - Positive Self-Development
 - Jesus, the Man
6. Deacon Communion Service
 7. Panel Presentation: Raising Questions That Will Strengthen and Encourage the Native Catholic Communities Today and Tomorrow
 8. Inter-Tribal Sharing
 9. Entertainment/Talent Show
 10. Saturday Morning Prayer
 11. Panel: Native Youth With a New Attitude
 12. Youth Liturgy with Fr. Ed Savilla and Most Rev. John Kinney
 13. Pow Wow

OTHER VIDEO TAPES AVAILABLE

The following Sets of 5 VHS VIDEO TAPES each are available for purchase @ \$75.00 (Plus postage and handling):

Indian Youth With a New Attitude Workshop - Vivian Juan. Includes team building, trust walk, attitudes and the God question, God on trial exercise, native spirituality, leadership development, public speaking exercises, values clarification, self-evaluation, forgiveness, Jesus the Man, and Imagine Jesus.

Prayer and Spirituality - Sr. José Hobday. A study of the meaning and varieties of prayer, and of spiritual practices and experiences. Sr. José is an internationally recognized teacher of spiritual ways. She gives retreats and workshops throughout the world.

Merton Center Tapes on Healing - Sue Lauber and Patrick Fleming, of the Merton Center in St. Louis, have offered the use of their tapes on healing (from Spokane) to be used **ONLY BY NATIVE AMERICANS** and with groups of Native Americans. They recommend the tapes for use with prayer groups, families, church groups, high schools, and alcoholic homes.

AVAILABLE BOOK

The Tides People - a book about today's life and traditional culture of the Tlingit Indians of Southeast Alaska written by Tlingit, Dr. Cyrus Peck Sr., of Angoon, Alaska. Purchase @ \$7.00 (includes postage and handling).

TO ORDER ANY OF THE ABOVE TAPES OR BOOK, contact:

Tekakwitha Conference National Center
P.O. Box 6759
Great Falls, MT 59406-6759
(406) 727-0147

"Congratulations on a wonderful conference! We really enjoyed it. Thanks so much for your hard work. Many, many of us appreciate it.

We look forward to seeing you at Haskell soon.

- Jerry & Terry Tuckwin

PHOTO CREDITS

C Sr. Genevieve Cuny
h Fr. Gilbert F. Hemauer, OFM Cap.
P Cy Peck Jr.
S Anne Scheuerman
tc Mr. Thomas B. Constantino



Youth Weekend

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