



# TEKAKWITHA CONFERENCE NATIONAL CENTER

## Cross and Feathers

Affirming our faith as Native American Catholics  
Under the Protection of Blessed Kateri Tekakwitha

### CELEBRATIONS

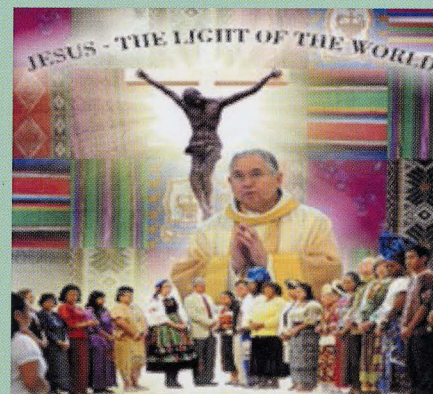
#### *Honoring our Heritage and Blessed Kateri Tekakwitha*



Archbishop Michael J. Sheehan  
Archdiocese of Santa Fe, NM



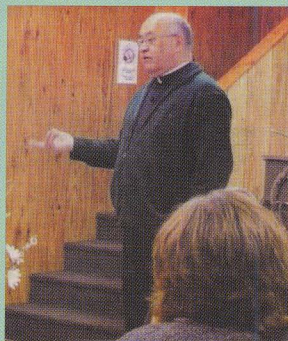
*Blessed Kateri Pray for us*



Archdiocese of Los Angeles, CA  
celebrates all cultures - Sept. 17 2011



Mini-Tekakwitha Conference in White Earth, MN  
Diocese of Crookston - May 13-14 2011



St. Anthony of Padua Church Sacaton, AZ -  
Blessed Kateri Feast Day - May 14 2011



#### *Holy Family Kateri Circle Garden*



*Dedication Ceremony  
July 8, 2011  
Dulac, LA*



Mini-Tekakwitha Conference at New Melleray Abbey in Peosta, IA - June 21-24 2011



# TEKAKWITHA CONFERENCE NATIONAL CENTER NEWS

## FROM THE DESK OF THE EXECUTIVE DIRECTOR

Dear Friends of Blessed Kateri,

The Arizona All-State Planning Committee truly provided us with a real experience of faith and culture as the host tribes led and shared with us the meaning of the 72<sup>nd</sup> Tekakwitha Conference theme: 'The Grand Canyon State is Enriched by Kateri Tekakwitha'. The committee members and their volunteers gave us a real flavor of the Creator's special gifts to the tribes of Arizona. We express deep gratitude to all of our planners/organizers from the Northern, Central and Southern Regions of Arizona for their dedication and for providing us with pleasant memories, a time to reconnect with friends, and an opportunity to make new ones from many parts of our North American continent.



On behalf of the Tekakwitha Conference Board of Directors, the staff and the attendees, we express our Congratulations and Thanks to the Arizona Kateri Circles, to all liturgy celebrants and concelebrants, to all volunteers, keynote speakers, workshop presenters, and leaders of prayer. We are all aware that it takes a great team of generous and loving people of service in order to provide an event that will nourish and nurture spiritual, intellectual, emotional and physical growth for the well-being of our participants. Blessed Kateri Tekakwitha must be very proud of her people!

As people of this conference, we continue to try to protect mother earth and our environment. For hygienic reasons, we do not collect lanyards and plastic name badge holders. Next year, please bring your red conference lanyard, plastic badge holder, conference bag and reuse your own. You will receive your new name tag for the 73<sup>rd</sup> Tekakwitha Conference in Albany, New York at the registration desk. Thanks to all who have joined the recycling efforts during our annual event. We are all anticipating our journey in Kateri Tekakwitha Country: Albany 2012 Conference Site, Auriesville (Kateri's birthplace) and Fonda (her baptismal place) in New York State.

As members of the Tekakwitha Conference and Kateri Circles and disciples of Jesus, we are entering the seasons of Thanksgiving, Advent and Christmas. May we remember to pray and reach out to our sisters and brothers in Christ who are faced with many challenges such as unemployment, quality health care, domestic violence, abuse, prejudice, discrimination and numerous types of injustice. As we try to live life to its fullest, may we be a ray of light and joy-filled hope during this liturgical time of Thanksgiving, Advent and Celebration of the Birth of our Savior.

Blessings to all for a Happy Thanksgiving, a Merry Christmas and a Holy New Year,

Sister Kateri Mitchell

*Sister Kateri Mitchell*

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## BOARD OF DIRECTORS

### Farewell to three Tekakwitha Conference Board of Directors:

Vicky Blair (Arizona)- Six years,  
Sarah Snake (Nebraska) -Three years,  
Marcus Briggs-Cloud (Oklahoma) -Three years



"Gratitude" to Vicky, Sarah, and Marcus for their generous years of service to the Tekakwitha Conference Membership as board members. Our prayerful wishes accompany you as you continue your journey and ministry.

### Welcome to the Board

Tasha Smith (Michigan) Region 2  
Christine Keffer (North Carolina) Region 1  
Member-at-large  
Ronald Tso (Washington) Region 5  
(begins 2<sup>nd</sup> term)



Tasha Chris Ron

Tasha, Chris, and Ron will join Tekakwitha Conference Board of Directors : Pierre Solet, Deborah Thomas, Rufina Toledo and Cathy Vasquez. Thanks to all of you for your willingness to serve your brothers and sisters as leaders for the Tekakwitha Conference.

Pierre  
Solet



Debbie  
Thomas



Cathy  
Vasquez

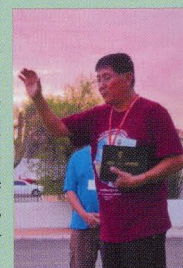


Rufina  
Toledo



### Welcome Deacon Sidney Martin (Pueblo of Acoma)

Deacon Sidney Martin has joined the Tekakwitha Conference National Office Staff in Great Falls, Montana. He heard Blessed Kateri's call and generously responded to serve her people in this special and unique ministry. His present role is Communications Coordinator. Deacon Sid, welcome to the Tekakwitha Center and to the Diocese of Great Falls – Billings located in North Central Montana. May you enjoy a very long stay in Great Falls, Montana, known as the 'Treasure State'.





## Congratulations



### Heraldic Achievement of Most Reverend Charles Joseph Chaput, O.F.M. Cap.

Installed as Ninth Archbishop of Philadelphia on the Feast of the Nativity of the Blessed Virgin Mary, September 8, 2011 at Cathedral Basilica of Saints Peter and Paul, Philadelphia, Pennsylvania.

*Archbishop Charles J. Chaput was born September 26, 1944, in Concordia, Kansas, the son of Joseph and Marian DeMarais Chaput. He attended Our Lady of Perpetual Help Grade School in Concordia and St. Francis Seminary High School in Victoria, Kansas. He joined the Order of Friars Minor Capuchin, St. Augustine Province, in 1965. He was ordained to the priesthood on August 29, 1970.*

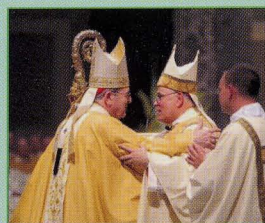
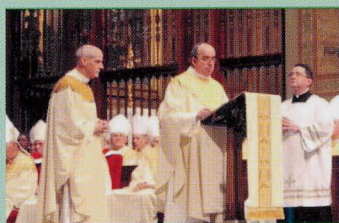
In 1977, he became pastor of Holy Cross Parish in Thornton, Colorado, and vicar provincial for the Capuchin Province of Mid-America. He was named secretary and treasurer for the province in 1980. He became chief executive and provincial minister three years later.

Archbishop Chaput was ordained Bishop of Rapid City, South Dakota, on July 26, 1988. Pope John Paul II appointed him Archbishop of Denver on February 18, 1997, and he was installed on April 7 the same year. As a member of the Prairie Band Potawatomi Tribe,

Archbishop Chaput was the second Native American to be ordained bishop in the United States, and the first Native American archbishop. He chose as his Episcopal motto: "As Christ Loved the Church" (Ephesians 5:25).

For the United States Catholic Conference of Bishops, Archbishop Chaput is currently Chair of the Subcommittee on Native American Catholics; a member of the Committee for Cultural Diversity in the Church and the Task Force for Health Care; and a consultant to the Committee for Pro-Life Activities. Presently he serves as the Episcopal moderator of the Tekakwitha Conference for evangelization among Native American Catholics. He formerly served on the Committee for Divine Worship, the Committee for Migration, the Committee for Laity, Marriage, Family Life and Youth, the Committee on Domestic Justice and Human Development, and the Task Force on Strengthening Marriage.

A representative of the papal nuncio's office read Pope Benedict XVI's July 19 edict naming Chaput



Cardinal Ragali escorted the new Archbishop to the chair in a formal act of succession.

## Coat of Arms

*Argent on a pile azure a mullet in chief of the field, overall on a fess sable three plates each charged with a cross throughout gules, impaling Azure a feather palewise Or surmounted by two hands clasped in fess argent, in chief issuant from a fillet Or a Tau Cross of the last surmounted by two cubit arms in saltire, the one bendwise sinister garbed, all argent, the palms of both hands wounded and voided of the field.*

In designing the shield — the central element in what is formally called the heraldic achievement — an archbishop has an opportunity to depict symbolically various aspects of his own life and heritage, and to highlight particular aspects of Catholic faith and devotion that are important to him. The formal description of a coat of arms, known as the blazon, uses a technical language, derived from medieval French and English terms, which allows the appearance and position of each element in the achievement to be recorded precisely.

An archbishop shows his commitment to the flock he shepherds by combining his personal coat of arms with that of the archdiocese, in a technique known as impaling. The shield is divided in half along the pale or central vertical line. The arms of the archdiocese appear on the dexter side — that is, on the side of the shield to the viewer's left, which would cover the right side (in Latin, dextera) of the person carrying the shield. The arms of the archbishop are on the sinister side — the bearer's left, the viewer's right.



## Archbishop Chaput

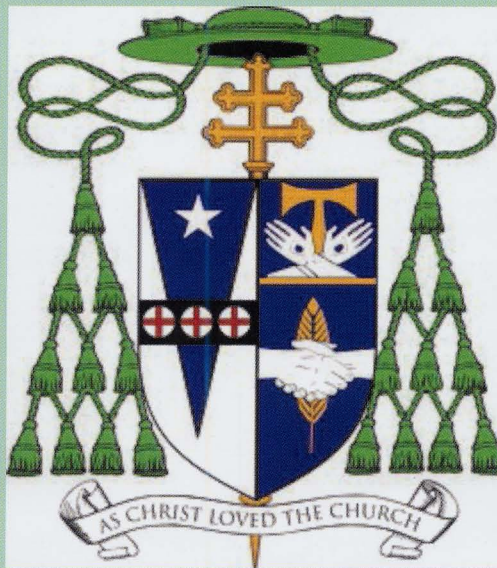
The tradition of impaling was first used to combine the coats of arms of married couples, and later applied to the arms of bishops and archbishops. This is a natural and fitting usage, because, as the Rite of Ordination instructs a newly-ordained bishop when he is given the ring that is one of the signs of his office, he must "preserve unblemished the bride of God, the holy Church." This reality is also conveyed by the motto that Archbishop Charles has chosen for his coat of arms, which comes from the letter of Saint Paul to the Ephesians. There, the Apostle is speaking to married couples, and says, "Husbands, love your wives even as Christ loved the Church and handed himself over for her" (Eph 5:25). Here, the archbishop acknowledges that his love for the archdiocese entrusted to him must be like that of a husband for a wife—a permanent, faithful, generous gift of self in imitation of Christ.

The coat of arms of the Archdiocese of Philadelphia contains symbols of both the secular and the religious history of this local Church. The white background and the black horizontal stripe bearing three white circles (Argent, on a fess sable three plates) were the arms of William Penn, the founder of the City of Philadelphia, and the first Proprietor of the Commonwealth that bears his name. To signify the Christian Faith, the three white circles are marked with the Cross of Christ in red (gules). Behind the stripe appears a blue pennant-shaped section (a pile azure) marked with a white star. This is a symbol of the Blessed Virgin Mary, who is invoked, under the title of her Immaculate Concep-

tion, as the patroness of the archdiocese.

The personal arms of Archbishop Charles con Paul Sullivan, a permanent deacon of when the archbishop was ordained as part of the shield contains elements that Charles's parents, Joseph and Marian

At the center of the shield appears a heritage of the archbishop and his maternal families, who are members of the Prairie painted gold (Or) on a deep blue (azure) archbishop's maternal relatives also share particular traces its roots to the family of France from 1226 to 1270, and whose lis on a blue field (Azure, semy de lis



feather. It alludes to the Native American relatives, the DeMarais and Navarre Band Potawatomi Tribe. The feather is field; these colors recall that the a French heritage. The Navarre family in Saint Louis IX, who reigned as King of coat of arms consisted of gold fleurs-de-Or).

hands, joined horizontally across the mid-recognized sign of friendship. This charge

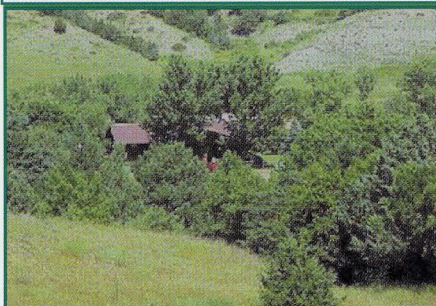
Atop the feather is a pair of clasped dle of the shield (in fess) in a universally-comes from the coat of arms of Nicolas Chaput, who migrated to New France (modern Quebec) in the 1680s and was one of the pioneers of the island of Sainte-Thérèse, now part of the town of Varennes, a suburb of Montreal. In French heraldry, these clasped hands are sometimes simply called une foi, literally "a faith"; that is, a sign of loyalty and faithfulness. For this reason they may serve as a reminder that the Faith must be translated into loyal and active charity for one's neighbor as well as for the Lord, who extends to his disciples the gift of his friendship (cf. John 15:15).

The shield is divided by a gold horizontal line (fillet), which alludes to the Republican River that runs through Concordia, Kansas, the archbishop's birthplace. Above this line is shown the insignia of the Capuchin Franciscan order, which Archbishop Charles joined in 1965. The sacred wounds that appear on the palm of each hand make it easy to identify the arm of the Lord Jesus and that of Saint Francis of Assisi, with whom the Lord shared the Stigmata in 1224. Behind the arms, which are crossed like an "X" (in saltire) appears a particular type of Cross, shaped like the Greek letter Tau, similar to the Roman capital "T". Saint Francis often marked his own letters with a Tau; his biographers suggest that the practice may have started after he heard a homily given by Pope Innocent III, at the opening of the Fourth Lateran Council in 1215. The pope referred to a passage in the Book of the Prophet Ezekiel (9:4), in which the prophet has a vision of the Lord preparing to purify his holy city, and ordering an angel to mark with a Tau all the people who separate themselves from corrupting influences and who pray and do penance for those who are affected by the evil in the world. For Saint Francis and for his spiritual children, the Tau remains an important call to conversion, and a reminder of the prophetic mission to work for the evangelization and renewal of the world.

Every coat of arms also includes external elements that identify the rank of the bearer. A gold processional cross appears behind the shield; its two crossbeams indicate that the coat of arms belongs to an archbishop. The galero or "pilgrim's hat" is used heraldically in various colors and with specific numbers of tassels to indicate the rank of a bearer of a coat of arms. An archbishop uses a green galero with four rows of green tassels.



## Upcoming Events



### BASIC DIRECTIONS IN NATIVE MINISTRY

Sioux Spiritual Center  
Plainview, South Dakota

**June 18-25, 2011**

#### Contact:

Fr. Peter Etzel, S.J.  
Sioux Spiritual Center  
20100 Center Road  
Howes, SD 57748-7703  
Phone: 605-985-5906  
FAX: 605-985-5908  
E-Mail [ssc@gwtc.net](mailto:ssc@gwtc.net)

A seven-day institute for personnel who are beginning or engaged in Native American ministry will be held at the Sioux Spiritual Center in Plainview, South Dakota. The institute is sponsored by the National Tekakwitha Conference. It will begin on Monday, June 18, 2012, at 6:00 PM (Mountain Daylight Time) with supper and end on Monday, June 25 at 11:00 AM, with departures to the Rapid City airport after lunch.

Airport shuttle service will only be available at these times: pick up ONLY on Monday afternoon, June 18. *Please schedule your flight to arrive at Rapid City Regional Airport between 11:00 AM and 4:00 PM.* The return to the airport is ONLY on Monday, June 25 (schedule your departing flight no earlier than 1:00 PM). The cost of the round-trip shuttle service – in addition to tuition -- is \$50.00, payable in advance or upon arrival at the Center. Call the director about your travel plans, if you have questions.

There will be 31 hours of class work associated with the workshop. Speakers will cover topics that include missiology, anthropology, liturgy, catechetics, collaborative ministry, Native culture and religion, and principles of recovery using AA. Native speakers involved in catechetics, parish administration, and youth ministry will discuss their work. Although the institute will take place in a Lakota setting, it will develop basic principles of Inculturation that can be used in approaching any culture.

Space is limited. Enrollment will be closed after 22 people who apply have been accepted. The cost for the institute is \$800.00. This includes room (double occupancy), meals and materials. A \$50.00 deposit is required with the application along with a letter of recommendation from the applicant's pastor or supervisor. The letter must provide information on the applicant's current or future ministry with Native people. The deposit is non-refundable after May 15. Please make your check payable to the *Sioux Spiritual Center*.

*We invite you to become a member and join the Tekakwitha Conference Family.*

### **ANNUAL MEMBERSHIP DUES FORM**

We are grateful for the prayers and your financial support through your annual membership to the Tekakwitha Conference.

<b>55 years &amp; over:</b>	<b>\$20.00</b>	<b>18-54 years:</b>	<b>\$25.00</b>	<b>Seniors/Adults 18 &amp; over (outside USA):</b>	<b>\$25.00</b>
<b>Kateri Circles:</b>	<b>\$25.00</b>	<b>Arch/Dioceses:</b>	<b>\$50.00</b>	<b>All Organizations:</b>	<b>\$50.00</b>

\_\_\_\_\_ New Member

\_\_\_\_\_ Renewal

Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Name: \_\_\_\_\_

Home #: ( ) \_\_\_\_\_

Mailing Address: \_\_\_\_\_

Cell #: ( ) \_\_\_\_\_

City: \_\_\_\_\_ ST/Prov \_\_\_\_\_

Zip/Postal Code: \_\_\_\_\_ Country: \_\_\_\_\_

Email address: \_\_\_\_\_ Tribe/Nation \_\_\_\_\_ Arch/Diocese: \_\_\_\_\_

Person who invited me Name: \_\_\_\_\_

to become a member: Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Please enclose this completed form with your Check or Money Order in U.S. Funds and mail to:

**Tekakwitha Conference**

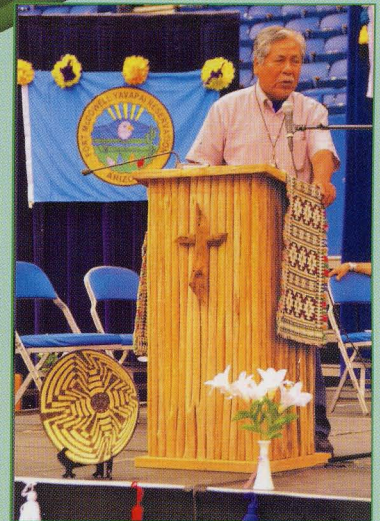
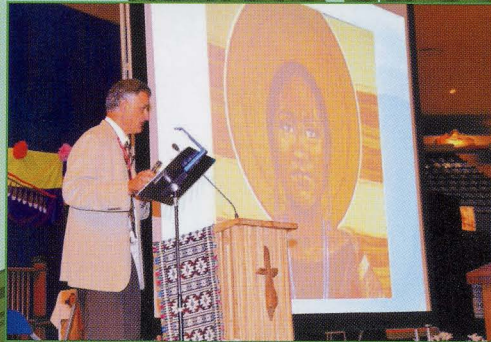
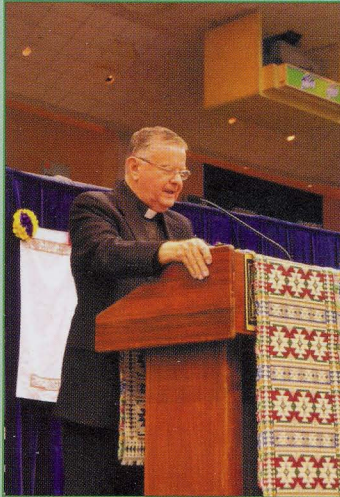
**PO Box 6768**

**Great Falls, MT 59406-6768**

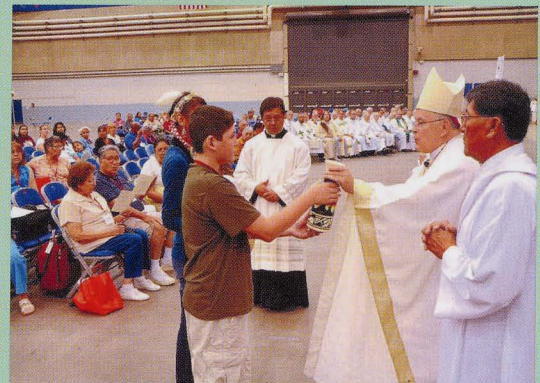
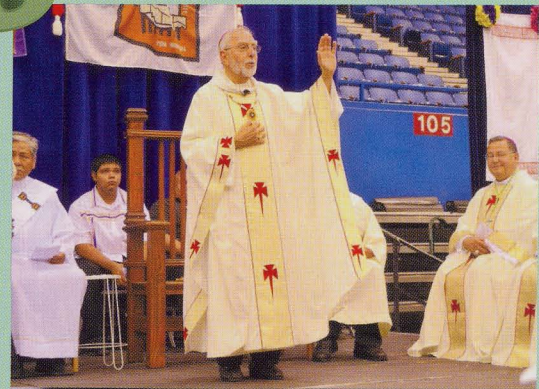


## CONFERENCE 2011 HIGHLIGHTS

## Keynote Speakers

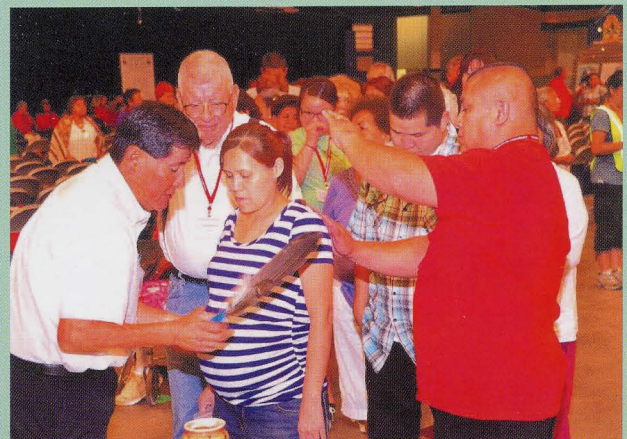
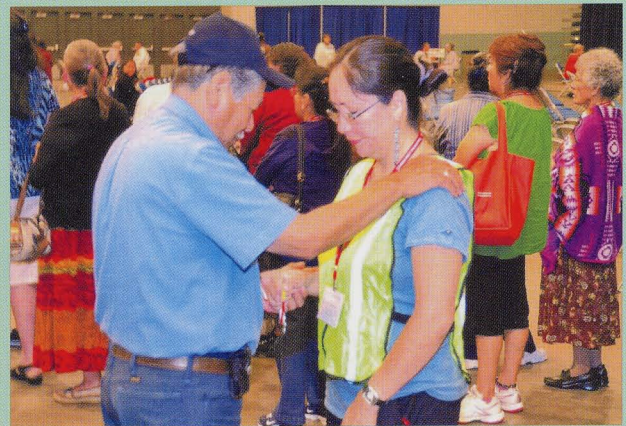
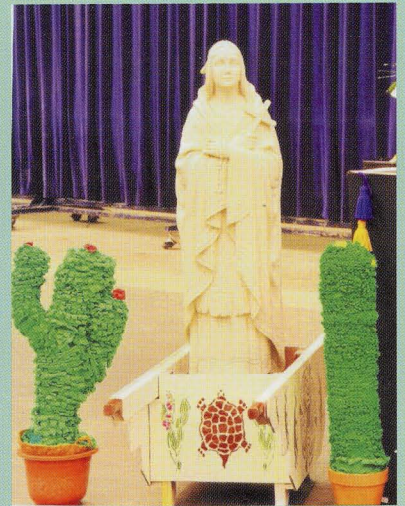


## Liturgies





# CONFERENCE 2011 HIGHLIGHTS



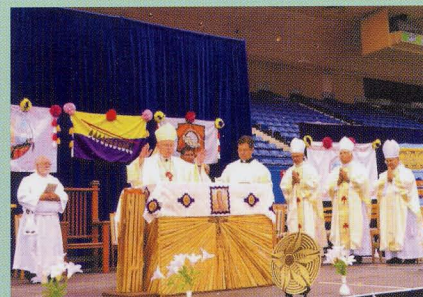


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