

ARIZONA INDIAN RESERVATIONS

Fourteen actual Indian tribes, representing nearly 160,000 people, are found within Arizona. Although distinct tribes with unique characteristics, all are proudly united by their Indian heritage. Twenty reservations, covering more than 19 million acres, tell the story of the Indian people--a people and culture that has withstood the trials of time and shaped American history. It is an honorable and spirited story, woven into tapestries and baskets and sculptured in jewelry, pottery and beadwork. It is a story brought alive in Indian redeos, ceremonials and festivals.

POPULATION AND ACREAGE OF ARIZONA RESERVATIONS

RESERVATION	CLASSIFICATION	ENROLLED POPULATION	ACREAGE
AK-CHIN	Papago-Pima	414	21,840
CAMP VERDE	Yavapai-Apache	519	653
COCOPAH	Cocopah	869	1,773
COLORADO RIVER	Mohave-Chemehuevi	2,631	268,691*
FORT APACHE	Apache	8,140	1,664,972
FORT MCDOWELL	Yavapai	387	24,680
FORT MOJAVE	Mojave	546	32,679**
FORT YUMA	Quechan	1,950	43,561***
GILA RIVER	Pima-Maricopa	9,784	371,933
HAVASUPAI	Havasupai	426	188,077
HOPI	Hopi	8,755	1,561,213
HUALAPAI	Hualapai	1,083	992,463
KATIBAB-PAIUTE	Paiute	190	120,413
NAVAJO	Navajo	92,574	9,101,396
PAPAGO	Papago	17,651	2,855,969
PASCUA YAQUI	Pascua Yaqui	5,800****	323
SALT RIVER	Pima-Maricopa	4,085	49,293
SAN CARLOS	Apache	6,695	1,827,366
TONTO APACHE	Tonto Apache	103	85
YAVAPAI-PRESCOTT	Yavapai	76	1,399
		162,678	19,128,779

* Includes Arizona and California. (Population figure direct from Tribe)

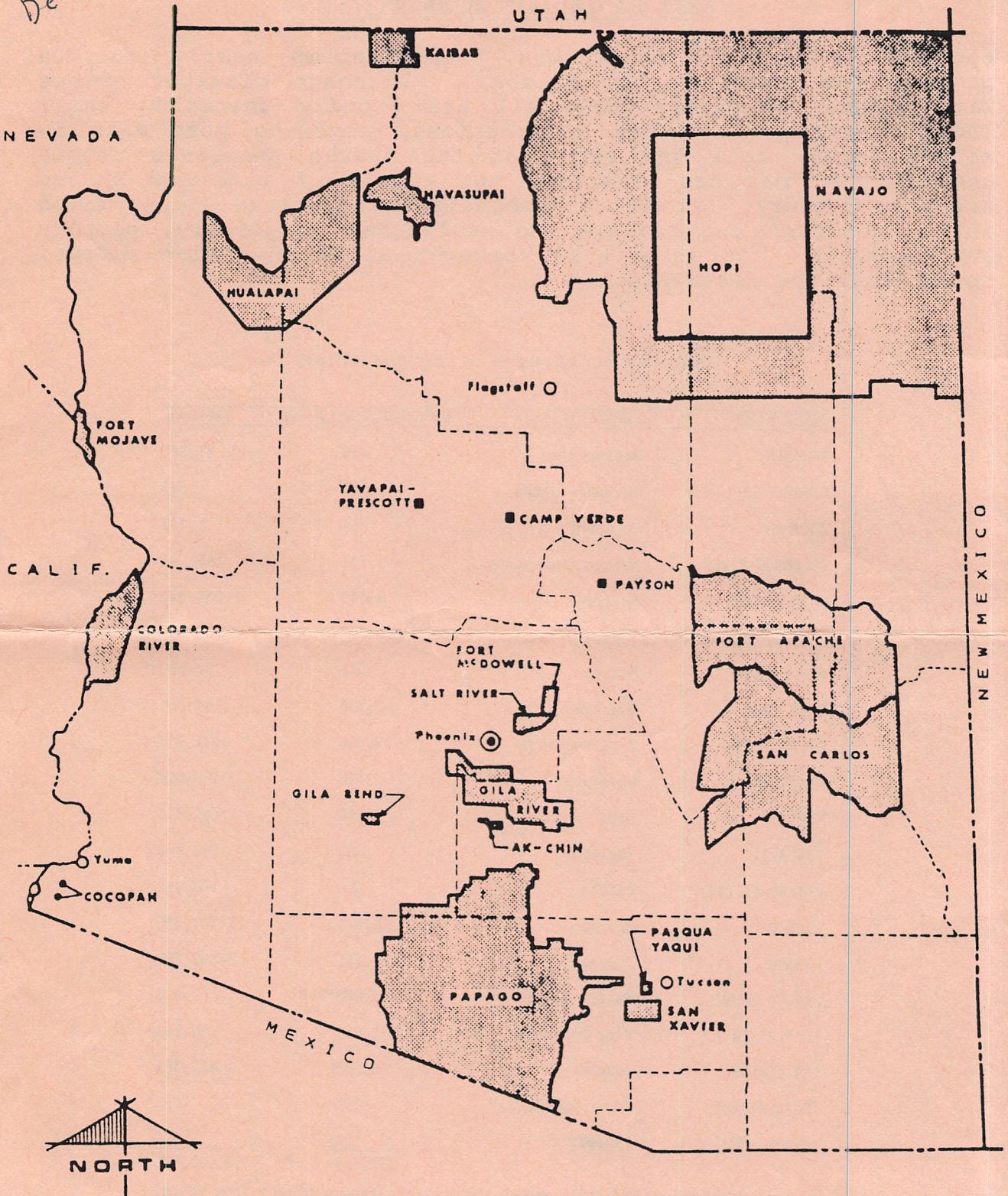
** Includes Arizona, California, and Nevada

*** Includes Arizona and California

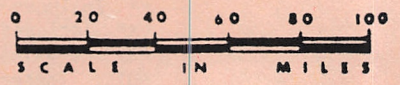
**** Population figure direct from Tribe

NOTE: These figures were obtained from the January 1983 Labor Force Reports and information supplied by the Bureau of Indian Affairs except where noted.

Dec 1987



ARIZONA INDIAN RESERVATIONS MAP



R. R. #1, Benbow, MB
EOC 120
June 23/87

Dear Father,

Thank you for
your letter

Yes, you do have the
permission from Lorie's
parents to reproduce the
picture of her with the doll.

I humbly ask your
pardon for confusing you.

Lorie has been searching
pensively each copy of Kate's
magazine.

It will please Kate. I know
because Lorie loves her so
and perhaps it will increase
devotion to her among the young.

Go right ahead Father, and God bless you
Anne Penae

Monsieur Philippe Zuevilloz
73 St-Dominique
Oka, P.2 JONICO

fait

Je vous envoie aussi une somme pour que
vous disiez des messes basses aux intentions de
ma famille.

- 10 pour des messes en l'honneur de la Sainte-Vierge Marie
- 20 " " " " " " de St-Antoine
- 10 aux intentions des âmes du purgatoire (les plus abandonnées)
- 10 pour des messes en l'honneur de la Bce Kateri I.
- 24 pour vos bonnes œuvres.

En terminant j'aimerais vous dire un grand
merci pour ce que vous faites pour la cause de
canonisation de la Bce Kateri Tekakwitha. Nous
la prions tous les jours pour vous & votre œuvre.

Sincèrement

Jeanne d'Arc Gaspe
168 Notre-Dame
Oka, P.2. JONICO.

Oka, 20 juillet 1987

Monsieur l'abbé Henri Richard P. F.

Mon révérend Père

Je vous envoie le compte-rendu de la célébration de la fête de la Bse Kateri Tekakwitha qui a eu lieu un peu tardivement à Oka.

J'espère que l'article arrivera assez tôt pour qu'il puisse paraître dans le numéro d'automne.

J'aimerais abonner à la revue "Kateri"

les personnes suivantes.

Monsieur le Curé Marcel Demers P. S. S.

Cure de Oka.

Que des Anges

Oka. P. 2. JONIEO

Mme Louise Zuevillon

55 Ste Thérèse

Oka. P. 2. JONIEO

fait



PAPAL VISIT - PHOENIX DIOCESE

Office Of Communications

400 East Monroe Street • Phoenix, Arizona 85004 • 602/257-0030 602/257-5591

ITINERARY

1987 PAPAL VISIT
DIOCESE OF PHOENIX

Monday, September 14, 1987

PRESS INFORMATION

National Theme: "Unity in Service, building up the body of Christ."

Diocese of Phoenix Theme: Catholic Health Care

AIRPORT ARRIVAL

8:30 am Air National Guard Terminal; 40th Street and East Watkins in Phoenix. Pope John Paul II will be greeted by Bishop Thomas J. O'Brien, Bishop of the Roman Catholic Diocese of Phoenix. Joining the Bishop in greeting the Pope will be a small number of public officials. There will be no speeches at the airport and no public welcome. The pope and the papal party will depart the airport by 8:40 am.

ST. JOSEPH'S HOSPITAL

9:00 am The pope will arrive at St. Joseph's Hospital which is located at Third Avenue and West Thomas in Phoenix and enter the hospital from the West Thomas Road entrance. He will be escorted to the pediatric ward where he will visit with several children who are patients. At 9:25am he will return to the front entrance and be welcomed by hospital officials. Approximately 6000 hospital staff and their families will be seated in bleachers in front of the Thomas Road entrance. The pope will be asked to make a few remarks to the staff and at 9:40 am he will board the popemobile for the motorcade.

CENTRAL AVENUE MOTORCADE

9:40 am The motorcade traveling at parade speed (approximately 9 miles per hour) will go east on Thomas Road to Third Avenue, North on Third Avenue to Catalina, East on Catalina to Central Avenue, South on Central Avenue to Monroe and East on Monroe to St. Mary's Basilica. The motorcade will consist of only the popemobile and the papal party. The route is approximately 2 miles.

ST. MARY'S BASILICA

10:10 am St. Mary's Basilica is located at 231 N. 3rd Street in downtown Phoenix. The Holy Father will be greeted by Rev. Warren Rouse, OFM, pastor. The pope will enter the basilica for private prayer. There will be no people in the basilica. After his private prayer he will proceed to the upper balcony (which faces south) and be introduced to the waiting crowds by Bishop Thomas J. O'Brien, Bishop of Phoenix. The pope will address the people gathered on the Civic Plaza and depart the Basilica at 10:40 am.

(over)

CATHOLIC HEALTH ASSOCIATION MEETING

10:50 am The pope will arrive at the Civic Plaza South Ballroom (Third Street and Jefferson in Phoenix) and be greeted by officials of the Catholic Health Association. The theme of the visit to Phoenix is Catholic Health Care therefore the Holy Father will be spending approximately 70 minutes at this event. The CHA will share with the pope some information and concerns about health care in the United States and the pope will address the 2400 people who will be attending this event. He will depart at 12:10 pm.

SS. SIMON & JUDE CATHEDRAL

12:30 pm The pope arrives at the Cathedral which is located in northwest Phoenix, 6351 N. 27th Avenue. He will be greeted by Rev. Paul Smith, Pastor. The cathedral will be filled with clergy and laity, about 1200, from the Diocese of Phoenix. There will be a processional to the altar, the pope will kneel in private prayer, be welcomed by Bishop O'Brien. There will be prayers, songs and a short address by the pope and he will then depart at 1:10 pm.

BISHOP'S RESIDENCE

1:20 pm The Holy Father will have lunch and will rest. He will depart the Bishop's residence at 4:15 pm.

NATIVE AMERICAN EVENT - TEKAKWITHA CONFERENCE

4:30 pm The Holy Father will arrive at the Arizona Memorial Coliseum, Encanto Blvd. and 19th Avenue in Phoenix. Approximately 16,000 Native Americans will have gathered from around the country for this occasion. The Holy Father will be taken to the center of the coliseum by an honor guard. He will be greeted by Bishop Donald E. Pelotte (Co-adjuter of the Diocese of Gallup and the first Bishop of Native American descent). The Native American people will dialogue with Pope John Paul II. This meeting will last until 6:00pm.

EUCCHARISTIC CELEBRATION

6:30 pm The Holy Father will arrive at Arizona State University's stadium in Tempe, Arizona. Approximately 72,000 people will be in attendance. From 6:30 to 6:45pm the popemobile will tour the stadium. The Mass will begin at 6:50 pm. The pope will depart the stadium at 9:35 pm.

BISHOP'S RESIDENCE

10:00 pm The Holy Father will arrive at the Bishop's residence and retire for the evening.

TUESDAY, SEPTEMBER 15, 1987

BISHOP'S RESIDENCE

8:00 am The pope will depart for the airport.

AIRPORT DEPARTURE

8:30 am The pope will arrive at the Air National Guard Terminal and depart at 8:45 am for Los Angeles.

KATERI FÊTÉE À OKA

Mardi, le 5 mai 1987, en l'église d'Oka, on célébrait la fête de la bienheureuse Kateri Tekakwitha. Le Curé de la paroisse, l'abbé Marcel Demers ^{P.S.} officiait l'Eucharistie. Soeur Marie-Laure Simon, C.M.D., d'origine iroquoise, a fait les lectures et les prières. Philippe et Jacques Duvillon, d'ascendance américaine, ainsi que leur belle-soeur Louise Duvillon assistaient le prêtre à la célébration de la liturgie.

À l'homélie, le Curé invitait les fidèles à trouver, en la bienheureuse Kateri, une source d'inspiration pour une vie chrétienne plus authentique.

La cérémonie se termina par la vénération de la relique du Lys des Agniers. Pour tout ce fut une joie nouvelle et un gage assuré pour des lendemains meilleurs.

Mme Jeanne d'Arc Gagné

God's country

Aug. 6, 1987

Dear Henri,

Inclosed you will find a photo of, perhaps, the latest woodcarving of Bl. Kateri. Once a man came on a guided tour of Blessed Trinity Church - on the National Register of Historic Places for its unique architecture - and said he admired the fine woodcarvings in the church. He said he was president of the South Towns Wood Carvers, who sometimes did public service woodcarving projects. I accepted his offer and proposed that the group do four high relief plaques of saints who have relevance to modern Americans in a mixed neighborhood. I requested (1) Bl. Kateri Tekakwitha (c. 1656-1680) - because she was a Native American and a single lay person who achieved her sanctity in a family environment; (2) St. Elizabeth Ann Seton (1774-1821) - because she was a convert, wife, and mother, who practiced spiritual motherhood all her life; (3) St. John Neumann (1811-1890), a pioneer priest from 1834-1840 right here in Western New York, who often walked up Main Street here in Buffalo - one of the boundaries of this parish - and practiced spiritual fatherhood all his life; and (4) St. Martin de Porres (1579-1639), a Peruvian Dominican lay brother of mixed Black and Spanish parentage who is especially venerated by Black Catholics, who make up part of this parish community. Sr. Marvina, FSSJ did the drawings for the 14" x 22" x 2" Bass wood carvings. Lou Little was the man who started the project while he was president of the woodcarving group and Bernard Schenk did a great deal of the carving with assistance from fifteen other members.

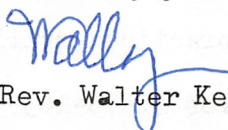
Each saint has an ordinary face, rather than the Hollywood-type

of glamorous face so frequent in iconography of saints. This is to stress that sanctity is not supposed to be unusual, but rather the outcome of a good life of Christ-like virtue in our own state in life, which we live with a great deal of love.

Each saint's plaque has several symbols to indicate the saint's life and/or virtues. Bl. Kateri has a turtle (her clan), the rosary (her prayer life), the crucifix (her reparation) and the lily (her purity). Her clothing is simple (humble and simply lifestyle in ordinary circumstances) and her hair is braided (natural beauty enhanced by her inner holiness of life). St. John Neumann has his log chapel in Northbush (Kenmore), the monstrance (he started the 40 Hours Devotion in the US), a book on a stand (his great love of the Mass and the catechism which he wrote), and a crucifix (a copy of his actual episcopal cross). We remember his pioneer work here in the Western New York area and long afterwards even as a bishop. The same attempt at symbolism is used with the other two saints.

Blessings and best wishes.

Cordially yours in Christ,


Rev. Walter Kern

R. R. #1, Renou, M.B.
May 5/86

EDCND

Rev. Father,

Please enclosed
find a picture you may
use, if you so desire, with
permission from Eric's parents

The doll, used instead
of a statue by Tekamutha
Indian Mission, Belleville,
Minnic 62222, because it
was unbreakable was
purchased by me and sent
to Eric as a confirmation
gift because of taking the
name Katere

Eric has graduated to a
statue of Katere but still has
her doll dressed as it was
the day they honored Katere.

Thank you, Father
\$2 enclosed for postage help
Please return the picture.

R. R. #1, Kenow, W.B.

Eoc 1x0

Jan. 20/86.

Rev. Father,

Please excuse my delay
in answering your "L.S."

We were away as my
sister-in-law was in intensive
care (pulse 41.)

She has angina but became
exhausted after going to her
sister's funeral in Edmundston
during the severe storms we had.
She is at home in Chatham (pulse
52 now) but will have a leg-
pump heart operation soon.

Lori is not an Indian. She
is as Kare adopted by Lorraine
my daughter & Gerry her husband.

She is of Irish descent, 16 years
old next Aug. 16, very much
like some Irish, dark hair as
I expect her looks caused your
belief she is Indian.

She took the name Kateri at her Confirmation and Kare took the name Teresa.

When adopted children get on their teens the parents worry as "do-gooders" promote their right to meet their real Moms, seldom Dads I notice.

Both girls are medal winners, in folk dancing and Lore is a very talented singer but her parents would have to permit any use of her pictures.

I ask your pardon I never dreamed anyone would think her Indian.

I'm sure Kateri loves her and will bring good out of what caused me considerable worry. Everything I told you is true except Kare & Lore are not Indian in fact, their parents gave the background of their mothers.

Sincerely (Mrs) Anne Klose



The Diocese of Crookston

BOX 610 • CROOKSTON, MINNESOTA 56716

February 2, 1988

The Chancery
281-4533

Clare Xavier
Kateri Indian Mission
White Earth, MN 56591

Dear Clare Xavier,

In the Winter 1987 issue of Kateri magazine, it is stated that you founded the first Native American religious congregation in the name of Blessed Kateri Tekakwitha on Pentecost, June 5, 1987. On behalf of the Bishop of the Diocese of Crookston, I am asking you to provide details of the formal procedure by which you founded this community. Please do so by March 1, 1988.

Please note Canon 609 of the Revised Code of Canon Law, paragraph #1, "Houses of a religious institute are erected by the competent authority according to the constitutions with the previous written consent of the diocesan bishop." In this Canon the phrase institutes refers to any religious congregation or community. This in practice requires the previous written consent of the diocesan bishop to establish your community in the boundaries of this diocese. At present, no such authority has been granted to you. It is, therefore, inappropriate and misleading for you to advertise that you have founded such a religious community to solicit candidates for the religious life.

Please clarify and indicate your intentions in your response on or before March 1, 1988.

Your brother in Christ,

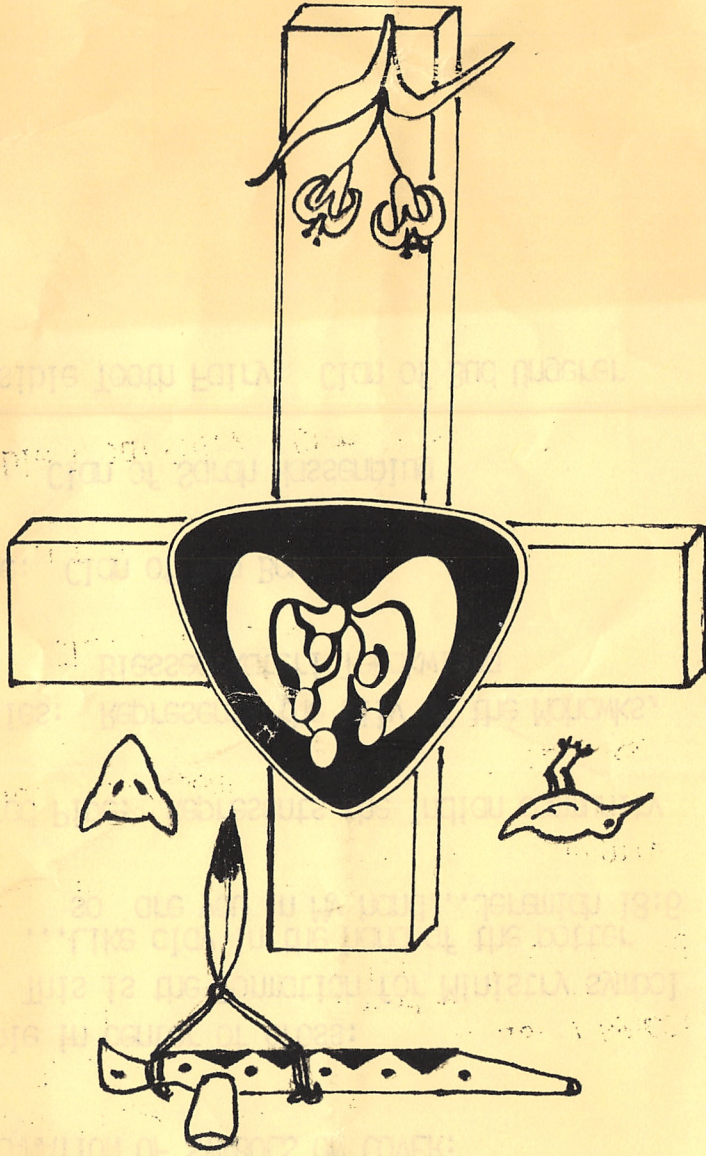
Rev. Michael Patnode
Chancellor

MP/vs

Dear Fr. Bechard,

We are stuck in our tracks without a letter of accreditation! From Sr. Clare Xavier +

ST. LUCY'S CHURCH
432 GIFFORD ST.
SYRACUSE, N.Y.



FIRST NATIVE AMERICAN LAY MINISTRY

COMMISSIONING MASS



EXPLANATION OF SYMBOLS ON COVER:

People in center of cross:

This is the Formation for Ministry symbol

...Like clay in the hand of the potter
so are you in My hand...Jeremich 18:6

Sacred Pipe: Represents the Indian community

Lillies: Represents the Lily of the Mohawks,
Blessed Kateri Tekakwitha

Snipe: Clan of Peg Bova

Wolf: Clan of Sarah Hassenplug

Invisible Tooth Fairy: Clan of Bud Ungerer

LITURGY OF COMMISSIONING OF LAY MINISTERS

PRESIDER: Bishop Joseph T. O'Keefe

LAY MINISTERS: Peg Bova, Sarah Hassenplug
and Arthur Ungerer

DIRECTOR OF

LAY MINISTRY FORMATION: Sr. Francine Bauser, C.S.J.

OPENING HYMN: --"Here I am, Lord"

I, the Lord of sea and sky,
I have heard my people cry.
All who dwell in dark and sin
My hand will save.
I, who made the stars of night
I will make their darkness bright.
Who will bear my light to them?
Whom shall I send?

Here I am, Lord---Is it I, Lord?
I have heard you calling in the night.
I will go, Lord--if you lead me.
I will hold your people in my heart.

I, the Lord of snow and rain,
I have borne My people's pain,
I have wept for love of them.
They turn away.
I will break their hearts of stone,
give them hearts for love alone.
I will speak My word to them.
Whom shall I send?

(repeat chorus)

I, the Lord of wind and flame,
I will tend the poor and lame.
I will set a feast for them,
My hand will save,
Finest bread I will provide
till their hearts be satisfied
I will give My life to them,
Whom shall I send? (repeat chorus)

SACRED PIPE BLESSING: Anna Dyer & Art Bova

SWEET GRASS BLESSING:

LORD HAVE MERCY: (In Mohawk)

Ta kwen tenr Se wen ni io
Ta kwen tenr Se wen ni io
Ta kwen tenr Ta kwen tenr

Kris tos Ta kwen tenr, Ta kwen tenr
Kris tos Ta kwen tenr, Ta kwen tenr

Ta kwen tenr Se wen ni io
Ta kwen tenr Se wen ni io
Ta kwen tenr Ta kwen tenr

GLORIA:

OPENING PRAYER:

FIRST READING: Isiah 45, 1, 4-6 Bud Ungerer

RESPONSORIAL PSALM: Give the Lord glory and honor

SECOND READING: 1 Thes. 1, 1-5
Mohawk: Peg Bova
English: Sarah Hassenpflug

Verses:

I will give thanks to you my Lord
You have answered my plea,
You have saved my soul from death
You are my strength and my song.

(repeat Antiphon)

Holy, holy, holy Lord
Heaven and earth full of your glory.

(repeat Antiphon)

This is the day that the Lord has made
Let us be glad and rejoice,
He has turned all death to life
Sing of the glory of God.

(Antiphon)

"Sing to the Mountains" by Bob Dufford, S.J.

"We Sing of One Named Kateri" translated into
English by Sr. Mary Catherine Rich, C.S.J.,
Peg Bova and Monica Cook

Forbidden by her tribal friends,
To follow Christ, her Beloved One
When urged to wed, she heard His call,
And vowed her love to God's own Son.

One day she fled from Mohawk shores,
To Kahnawake was her flight
And there she felt the worth of her Christ,
And cared for the needy day and night.

Still very young was Kateri,
When pain and weakness ended her life
"I love you, Jesus" were her words,
As heaven replaced her earthly strife.

Upon her deathbed came a great light,
Her pock-marked face was clean and bright
Amazed and awed were all who were there,
An knew they saw a Maiden of Prayer.

Today we ask this friend of the Lord's,
To listen to our needs as we sing
And peace, the fruit of orderliness,
Our Tekakwitha to us will bring.

FINAL PRAYER:

BLESSING:

CONCLUDING HYMN: "Sing to the Mountains"

Sing to the mountains, sing to the sea.
Raise your voices, lift your hearts.
This is the day the Lord has made.
Let all the earth rejoice.

GOSPEL: Matt. 22, 15-21 Rev. Peter Williams

HOMILY: Bishop O'Keefe

RITE OF COMMISSIONING

DIRECTOR: In the past two years, Peg, Sarah and Bud have been preparing to publicly bind themselves to the service of God and neighbor through participation in the Formation for Ministry program. They have completed courses in Theology, workshops in their area of ministry, counselling and evaluation of their ministerial experiences, they have nurtured their spiritual life through retreats and have been affirmed by their sponsors as people gifted and called to share their talents in the ministry of the church.

Knowing the Lord's concern for his people and having reflected on the needs of the church, these candidates publicly offer themselves to serve under your leadership and guidance.

It is with deep joy that I present these candidates to you.

(Director reads the names of the candidates who then stand at their place.)

BISHOP: My Brothers and Sisters, all of us have been gifted with faith through our baptism. I ask everyone here to stand with these candidates to join in the renewal of your baptismal vows.

BISHOP: Do you reject satan and all his works
and all his empty promises?

ALL: We do.

BISHOP: Do you believe in God the Father, the
Almighty, creator of heaven and earth?

ALL: We do.

BISHOP: Do you believe in Jesus Christ, His
only Son, Our Lord, who was born of
the Virgin Mary, was crucified, died,
and was buried, rose from the dead and
is now seated at the right hand of the
Father?

ALL: We do.

BISHOP: Do you believe in the Holy Spirit, the
Holy Catholic Church, the communion of
the Saints, the forgiveness of sins, the
resurrection of the Body and Life ever-
lasting?

ALL: We do.

BISHOP: This is our faith of the Church. We are
proud to profess it in Christ Jesus our
Lord.

ALL: Amen.

(At conclusion Director asks everyone but the
Candidates to be seated)

GREAT AMEN:

E tho na id wen, a re ri ich
E tho na id wen, a re ri ich

THE LORD'S PRAYER: Recited by ALL

SIGN OF PEACE: Ske nen kowa

LAMB OF GOD:

Ie sos Kris tos Se ri wa ton tha
Ka ri wa ne ren ta kwen tenr ni sa

Ie sos Kris tos Se re wa ton tha
Ka ri wa ne ren ta kwen tenr ni sa

Ie sos Kris tos Se re wa ton tha
Ka ri wa ne ren ta kwen tenr ta kion sken nen

COMMUNION HYMNS: "Akwa Iesos"
Sung in Mohawk by the members of
the Kateri Tekakwitha Committee

"We Sing of One Named Kateri"
Sung in English by All

We sing of one named Kateri
A holy maiden of Mohawk tribe
Her one true love was Jesus the Lord
And chosen was she to be His bride.

O lovely lily sweet and pure,
Most wondrous flower of Indian race
The likeness of our Kateri,
Lured by His love the cross to embrace.

BISHOP: Sisters and Brother, this community calls you to its service to offer your talent to our public worship, to seek out those who are separated from the community and to bring us close to one another through common prayer. Will you accept this responsibility?

CANDIDATED: I will accept it.

PRAYER OF THE FAITHFUL: Julia Daniels

OFFRATORY PROCESSION: Three Sisters, Earth & Water Presented with round dance by:

Mary Bova, Harriett Ellis,
Anna Dyer, Eleanor Edwards,
Dot Loder, Terry Steele,
and Skasennio

HOLY HOLY HOLY: In Mohawk

Sa ia ta to ken ti, sa ia ta to ken ti
Sa ia to to ken ti, Se wen ni io
Ka ron hia kwe kon, on wen tsia kwe kon
Sa ia ta ne hra kwat
Sa ia ta to ken ti, sa ia ta to ken ti
ie sa sen na ion ka ron hia ke

Sa ia ta to ken ti, sa ia ta to ken ti
Sa ia ta to ken ti, Se wen ni io

MEMORIAL ACCLAMATION:

Kris tos Ra wen he ion, a re ri ich
Kris tos So ton he ton, a re ri ich
Kris tos Ton ta re, a re ri ich
A re ri ich, a re ri ich

EXAMINATION OF THE CANDIDATES

BISHOP: My Sisters and Brothers, the Director of the Formation Program, your counselors and others involved in your formation have given a favorable recommendation. We rely on their judgment.

(The Bishop questions the candidates)

BISHOP: Are you willing to commit yourselves to three years of service as ministers in the Diocese of Syracuse?

CANDIDATES: I am.

BISHOP: Are you willing to work together with your pastor, leader and other team members in order to promote a truly Christian spirit in your Parish and Native American community?

CANDIDATES: I am.

BISHOP: Are you willing to continue to grow in your life of prayer so as to deepen your faith and thus proclaim with your lives of service the Lordship of Jesus over all the earth?

CANDIDATES: I am.

(The Bishop speaks to the assembly)

BISHOP: Are their pastors, spouses, family, friends and the Native American community and the entire Christian assembly willing to confirm this call to ministry as a genuine call to serve God and others?

ALL: We are.

BISHOP: Are you willing to support these candidates in the exercise of their ministry?

ALL: We are.

BISHOP: The church joyfully accepts your commitment to serve. May God who began the good work in you bring it to completion.

ALL: Amen.

(Assembly acknowledges their acceptance by applause)

INVITATION TO PRAYER

(Director asks counselors to stand and place hand on shoulder of candidate and asks the assembly to kneel)

BISHOP: My Brothers and Sisters, let us ask God our Father, to send the Holy Spirit upon Peg, Sarah and Arthur as they serve in the Diocese of Syracuse.

(The Bishop extends his hands over the candidates and says the following prayer as the counselors place their hands on the candidates' shoulder)

BISHOP: Holy Spirit, you distributed your gifts for the common good of the whole Church: We pray to You: Let the variety of gifts and of ministries strengthen the unity of the whole Body that everyone may be loved in the church for the special work they accomplish.

BISHOP: Spirit of Jesus, we pray to You: Set afire the hearts of Peg, Sarah and Bud so that they will announce in all the languages of the world the wonders of the salvation of God.

BISHOP: Holy Spirit, you pointed out the way for your disciples to announce the Gospel: As in the time of the Apostles, guide today's messengers of the good news so that their ministry will be of service to their brothers and sisters.

BISHOP: Holy Spirit, by your Grace we can say: "Jesus is Lord!" Help Peg, Sarah and Bud to live in holiness and thus to proclaim the Kingdom of Christ Jesus.

BISHOP: God our Father, complete the work of love you have begun and keep the gifts of your Holy Spirit alive in the hearts of your servants. May they be gentle and compassionate towards others and persevering in their prayer. May their lives and their Ministry be for our communities a living reminder of the presence of our Lord, Jesus Christ. May they always love and respect the gifts of the Creator. Help them to know the beauty of the Creator's works especially our Mother Earth who gives and supports all life. May they never be ashamed to proclaim Christ crucified nor the special gifts as Native Americans. Make them witnesses of His resurrection. Make them ready to live His Gospel and eager to do Your will. We ask this through Christ our Lord.

CANDIDATES: Amen.

DIRECTOR: Will Sarah Hassenplug, Margaret Bova and Bud Ungerer please come forward.



DIOCESE OF GALLUP

711 SOUTH PUERCO DRIVE

P. O. Box 1338 • Gallup, New Mexico 87301 • Telephone (505) 863-4406

January 25, 1988

Reverend Henri Bechard, SJ
1673 Rachel St. E.
Montreal, P.Q.
H2J 2K6
CANADA

Dear Father Bechard:

Just a brief note to thank you for the copies of the Kateri magazine. The issue was very well done and I have already shared the additional copies with friends. It was kind of you to include a photo of me celebrating Mass for the Native People the day before the Holy Father's visit.

I hope you are well and that the winter has not been too difficult for you. I continue to enjoy my ministry among the Native People and all the people of this beautiful diocese. Please keep me in your prayers during this difficult time of transition.

Fraternally in Christ,

Most Rev. Donald E. Pelotte, SSS
Coadjutor Bishop of Gallup

Dear Brothers and Sisters,

1. I have greatly looked forward to this visit with you, the original peoples of this vast country. I greet you with love and respect. I thank you for inviting me to be with you and for sharing with me some aspects of your rich and ancient culture.

I have listened to your concerns and hopes. As your representative spoke, I traced in my heart the history of your tribes and nations. I was able to see you as the noble descendants of countless generations of inhabitants of this land, whose ways were marked by great respect for the natural resources of land and river, of forest and plain and desert. Here your forefathers cherished and sought to pass on to each new generation their customs and traditions, their history and way of life. Here they worshipped the Creator and thanked him for his gifts. In contact with the forces of nature they learned the value of prayer, of silence and fasting, of patience and courage in the face of pain and disappointment.

2. The early encounter between your traditional cultures and the European way of life was an event of such significance and change that it profoundly influences your collective life even today. That encounter was a harsh and painful reality for your peoples. The cultural oppression, the injustices, the disruption of your life and of your traditional societies must be acknowledged.

At the same time, in order to be objective, history must record the deeply positive aspects of your peoples' encounter with the

culture that came from Europe. Among these positive aspects I wish to recall the work of the many missionaries who strenuously defended the rights of the original inhabitants of this land. They established missions throughout this Southwestern part of the United States. They worked to improve living conditions and set up educational systems, learning your languages in order to do so. Above all, they proclaimed the Good News of salvation in our Lord Jesus Christ, an essential part of which is that all men and women are equally children of God and must be respected and loved as such. This Gospel of Jesus Christ is today, and will remain forever, the greatest pride and possession of your people.

3. One priest who deserves special mention among the missionaries is the beloved Fray Junípero Serra, who travelled throughout Lower and Upper California. He had frequent clashes with the civil authorities over the treatment of Indians. In 1773 he presented to the Viceroy in Mexico City a Representación, which is sometimes termed a "Bill of Rights" for Indians. The Church had long been convinced of the need to protect them from exploitation. Already in 1537, my predecessor Pope Paul III proclaimed the dignity and rights of the native peoples of the Americas by insisting that they not be deprived of their freedom or the possession of their property (Pastorale Officium, May 29, 1537: DS 1495). In Spain the Dominican priest, Francisco de Vitoria, became the staunch advocate of the rights of the Indians and formulated the basis for international law regarding the rights of peoples.

Unfortunately not all the members of the Church lived up to their Christian responsibilities. But let us not dwell excessively on mistakes and wrongs, even as we commit ourselves to overcoming their present effects. Let us also be grateful to those who came to this land, faithful to the teachings of Jesus, witnesses of his

new commandment of love. These men and women, with good hearts and good minds, shared knowledge and skills from their own cultures and shared their most precious heritage, the faith, as well. Now, we are called to learn from the mistakes of the past and we must work together for reconciliation and healing, as brothers and sisters in Christ.

4. It is time to think of the present and of the future. Today, people are realizing more and more clearly that we all belong to the one human family, and are meant to walk and work together in mutual respect, understanding, trust and love. Within this family each people preserves and expresses its own identity and enriches others with its gifts of culture, tradition, customs, stories, song, dance, art and skills.

From the very beginning, the Creator bestowed his gifts on each people. It is clear that stereotyping, prejudice, bigotry and racism demean the human dignity which comes from the hand of the Creator and which is seen in variety and diversity. I encourage you, as native people belonging to the different tribes and nations in the East, South, West and North, to preserve and keep alive your cultures, your languages, the values and customs which have served you well in the past and which provide a solid foundation for the future. Your customs that mark the various stages of life, your love for the extended family, your respect for the dignity and worth of every human being, from the unborn to the aged, and your stewardship and care of the earth: these things benefit not only yourselves but the entire human family.

Your gifts can also be expressed even more fully in the Christian way of life. The Gospel of Jesus Christ is at home in every people. It enriches, uplifts and purifies every culture. All of us together

make up the People of God, the Body of Christ, the Church. We should all be grateful for the growing unity, presence, voice and leadership of Catholic Native Americans in the Church today.

Jesus speaks of the word of God as the seed which falls on good ground and produces abundant fruit (cf. Mt 13:4ff.). The seed has long since been planted in the hearts of many of you. And it has already produced the fruits which show its transforming power—the fruits of holiness. The best known witness of Christian holiness among the native peoples of North America is Kateri Tekakwitha, whom I had the privilege, seven years ago, of declaring "Blessed" and of holding up to the whole Church and the world as an outstanding example of Christian life. Even when she dedicated herself fully to Jesus Christ, to the point of taking the prophetic step of making a vow of perpetual virginity, she always remained what she was, a true daughter of her people, following her tribe in the hunting seasons and continuing her devotions in the environment most suited to her way of life, before a rough cross carved by herself in the forest. The Gospel of Jesus Christ, which is the great gift of God's love, is never in contrast with what is noble and pure in the life of any tribe or nation, since all good things are his gifts.

5. I would like to repeat what I said at my meeting with native peoples at the Shrine of Saint Anne de Beaupré during my visit to Canada in 1984: "Your encounter with the Gospel has not only enriched you; it has enriched the Church. We are well aware that this has not taken place without its difficulties and, occasionally, its blunders. However, and you are experiencing this today, the Gospel does not destroy what is best in you. On the contrary, it enriches, as it were from within, the spiritual qualities and gifts that are distinctive of your cultures" (No. 3). The American Bishops' Statement on Native Americans rightly attests that our Catholic faith

is capable of thriving "within each culture, within each nation, within each race, while remaining the prisoner of none" (Statement of May 4, 1977).

Here too I wish to urge the local Churches to be truly "catholic" in their outreach to native peoples, and to show respect and honor for their culture and all their worthy traditions. From your ranks have come a Bishop, a number of priests, many permanent deacons, men and women Religious and lay leaders. To all of you who have an active part in the Church's ministry I wish to express my gratitude and support. But the Church has some special needs at this time. And for this reason I directly appeal to you, especially to you young Native Americans, to discover if Jesus is calling you to the priesthood or to the religious life. Hear him and follow him! He will never let you down! He will lead you, in the Church, to serve your own peoples and others in the best way possible, in love and apostolic generosity.

At the same time I call upon your native Catholic communities to work together to share their faith and their gifts, to work together on behalf of all your peoples. There is much to be done in solving common problems of unemployment, inadequate health care, alcoholism and chemical dependency. You have endured much over hundreds of years and your difficulties are not yet at an end. Continue taking steps toward true human progress and toward reconciliation within your families and your communities, and among your tribes and nations.

6. One day Jesus said: "The thief comes only to steal and slaughter and destroy. I came that they might have life and have it to the full" (Jn 10:10).

Surely, the time has come for the native peoples of America to have a new life in Jesus Christ—the new life of adopted children of God, with all its consequences:

A life in justice and full human dignity!

A life of pride in their own good traditions, and of fraternal solidarity among themselves and with all their brothers and sisters in America!

A deeper life in charity and grace, leading to the fullness of eternal life in heaven!

All consciences must be challenged. There are real injustices to be addressed and biased attitudes to be changed. But the greatest challenge is to you yourselves, as Native Americans. You must continue to grow in respect for your own inalienable human dignity, for the gifts of Creation and Redemption as they touch your lives and the lives of your peoples. You must unyieldingly pursue your spiritual and moral goals. You must trust in your own future.

As Catholic Native Americans, you are called to become instruments of the healing power of Christ's love, instruments of his peace. May the Church in your midst—your own community of faith and fellowship—truly bear witness to the new life that comes from the Cross and Resurrection of our Lord and Savior Jesus Christ!

AN ACCOUNT OF THE HOLY FATHER'S VISIT TO FORT SIMPSON, N.W.T.
WILL APPEAR IN THE MARCH 1988 ISSUE OF KATERI.

DEO SACIBERG



Cultural center planned

The White Earth Tribal Council recently authorized the use of the old St. Benedict's Orphanage and Industrial School as a Native American Cultural Center and Museum.

According to Sister Clare Brunette of White Earth, the Spiritual Organization for Native Women (SNOW) will be heading the project to renovate the old mission building and create a cultural center.

Sister Clare and the other women in SNOW envision a large village complex complete with a lodge and trading post, and workshops in all the traditional crafts and seasonal Ojibway activities.

Sister Clare hopes to create a learning place for both the Indian and non-Indian community.

People will learn how to make wigwams, to carve wood, and sculpt. Youth projects will also be an integral part of the cultural center, she said.

If the outcome meets with the vision of the women in SNOW, the youth of the reservation will



Sister Clare stands before Spirit Lake, where she hopes to have a canoe making workshop some day, as part of the planned cultural center.

share of Spirit Lake and will become experts in the traditional Ojibway skills.

"Culture is the life sustaining

said Sister Clare. "This will be the spiritual key that will bring about self esteem for our people."



3

8

9/12/87 - Natl Tele Conf - PHS, AZ
Grand Museum grounds

Grand Entry Procession

L - Kathy OZUG of Aurisville, N.Y.

B. Gerard of St. Regis Rectory
St. Regis

Front - Peter & Luc Carley

and R. Mother Marlene Luc Carley

PHX Welcome to Pope John Paul II through a
creative banner designed by artist Marlene

6/25/90

PHX



(15)

(10)

9/14/87 - math tech conf

(4)

Phy, AZ

Coliseum

~~25~~ 25

9/14/87

A welcome embrace by
Bishop Donald E Pelotte, SSS
as he completes his introductory
speech.

A.M.S.
D.



(10)

(3)

9/14/87 - Nat'l Tek Conf - P. Hy, Az
Coliseum

Liturgy in Honor of Bl. Kateri
Tehakewitha

8:50/0



L. - Deacon ~~John~~ assists

(23)

(24)

Fr. Charles Chaput, OFM Cap.,
Prairie Band Potawatomi
during the Mass

A.M.S.
H.



(12)

(7)

(7)

1

9/14/87 - Natl Tech Conf - Phoenix, Az.
Coliseum

~~25~~ 25

momentary awaiting the
arrival of Pope John Paul II.

L - (Full) Alma Rans
of St Regis

In the background - Fr. William Carey,
Pastor, St. Lucy's, Syracuse, N.Y.

R - Burton Betty on top



⑪ 9/14/87 - Nat'l Tek Conf - P. H. Az
Coliseum

Litany in Honor of Bl
Kateri Tekakwitha

Part of the Kateri American
Congregation

85%



27

AMS
11



⑦

9/13/87 - Nat'l Tels Conf - Phoenix, AZ

Coliseum grounds

Sunrise Prayer Celebration



③



②③

③

A.M.S.
TT



9/13/87. Natl Tek Conf

Phoenix, Az

Coliseum

Sunday Liturgy

(2)

Monday by

Bishop Donald E.

latter, SSS,

Cherokee Tribe

Revised Gallup

7. Mex.

(1)

(2)

(23)

58 1/2



⑥

9/13/87 - Natl Tele Conf

Phx, AZ

Coliseum

Sunday Liturgy

Page 23

see 13 left.

L. Deacon Johnson

Bishop Donald E. Belotte, SSS

Diocese of Gallup, N. Mex.

Bishop John Kenney of ~~Bismarck~~
BISMARCK, N.D.

A.M.S.
A



(18)

(77)

9/14/87 - Nat'l Teb. Conf. - Phx, AZ
Coliseum

(78)

audience listening to speech
by Pope John Paul II

extreme R. Deacon Frances Hairy Chin

next - Insp. Paul A Lemay,
Bureau of Cath

(26)

85% Indian Missions, Washington, D.C.

A.M.S.
ES



Sr. Clare Xavier

Green Indian Dress - Symbol of Hope
White Secular - Veil - Lily of the
Beaded Cross Chain with ^{Melancholy} Crusader
Cord of Poverty - our dependence on
God thru the intercession of
Bl. Mother St.

12-13

100%





9/14/87 - Nat'l Teb. Conf. - Pky, AZ

(14)

Coliseum

Liturg. in honor of Bl. Kateri

Presider: Fr. Charles Chaput, O.F.M., Cap.,
Prairie Band Pawawatomie

14 Sept.

Page 24

AMS
U



⑧

9/13/87 - Nat'l Tels Conf - Phoenix, Az
Coliseum

①

Inter-Tribal Sharing

~~23~~

24

Julie Daniels ^{anohauki,} of St. Lucy's

A.M.S.

Church of Syracuse, N.Y.

performs the Life of Bl
Kathri Telsakwitha. He emotionally
moving drama ~~ended~~ a standing ovation.

450/p



9/12/87 - Katt's Tel conf

PKY AZ

~~PKY AZ~~ heard Phyllis's granda
native American wife's story.

loop

house

by PKY

member of the WISDOM

Dance group of Glenside.

①



② 23

③ 58% ①

PKY

④



1/2
Au centre on le Cuis Marcel Demers p.55.

à sa droite Socur Marie-Laure Simon
C.N.D.

à sa gauche ^{mère} Gabrielle E. Gaspi'

48%

12

2' x 1 1/2



NE Reg Tekakwitha Conf
Indian Township, Me

Closing Mass at St. Anne's
Hands of Peace

40% 



6/28/87
MS



(17)

(13)

9/14/87 - Nat'l Tele Conf
Phoenix, AZ
Coliseum

3

Pope John Paul II

~~26~~
26

delivers his speech

85%



9/14/87 Nat'l Tele. Conf. - Phys, AZ

(22)

Coliseum

Holy Father listens to Native

Dialogue by Alfretta Antone,
V. P., Salt River Pima Tribe

(1)

~~22~~

(22)

85%

AMS
P



④ Nat'l Tek Conf - P. Hy. AZ ⑨
Coliseum

9/13/87 - Procession of Sunday
Liturgy ③

L. Fr Larry Smith, St Anne's Church

Pleasant Pt, Me

Fr Thomas Egans, St. Pastor

By Fr Egans side is St Regis Church

Fr Henri Bechard, S. J. : V. P.

Montreal, Canada

45%



9/14/87 - Nat'l Tele

(13)

Conf

Phys. Az

Coleseum

Arrival of Pope

John Paul II

2" x 2 1/2"

18 envelopes

60%

AMS
H



9/14/87 Natl Tech. Conf - Phys, AZ
Coliseum

Pope John Paul II reads the
closing prayers from the book
held by Fr. Charles Chaput,
OFM Cap.

135

AMS
8



9/14/87 Nat'l Tele Conf Phoenix AZ
Coliseum

Mass in Honor of Bl Kateri

L Fr Fr Galvan

R Fr ~~C~~ Chaput

68

AMS
11



9/14/87. Natl Tek Conf. Phoenix Az

Coliseum

Final Prayers by Pope
John Paul II

R. Fr Charles Chaput,

OFM Cap

G
39

AMS
F





Louie - age 15.

Fair memory

Mar 2. 1980

177 (mild)
Steve Page

106%



Lair
grade 10
1985