

The Sentinel

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Fall/Winter 2014



SPLASH

Sister Judy Gomila, MSC, (second row, second from left) serves as a facilitator for the Splash Immersion Program and joins participants from Seattle, Washington to New York City in a group photo. . . all say, "St. Kateri"

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The Sentinel

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Catholic Indian Missions**
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*Established in 1874 by the
Bishops of the United States*

Mission

To further the interests
of the Catholic Indian Missions
in the United States.

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Inside this Issue



New Beginning
*Native American
Ministry in Oklahoma City*

4

Circles of Water

*Pilgrims attend
Mass of Thanksgiving*



5



Tekakwitha Conference
*Fargo shines for
hundreds of participants*

6

Pilgrimage of Praise

*Participants walk
in Kateri's footsteps*



8

*History of the
Bureau
of Catholic
Indian Missions*

**Indian Schools
and
Monsignor Stephan**

10

New Website launched



Mission Office staff in Washington worked hard all summer to reinvigorate our website at www.blackandindianmission.org. Through a new partnership with our grant recipients all over the country, the website will become the "go-to" place to see up-to-date news about what's happening in Catholic Native and African American communities. Check it out today! While you're at it, follow us on Twitter (@MissionsBIMO); like us on Facebook; and tell your friends to sign up for our mailing list at the website, too.

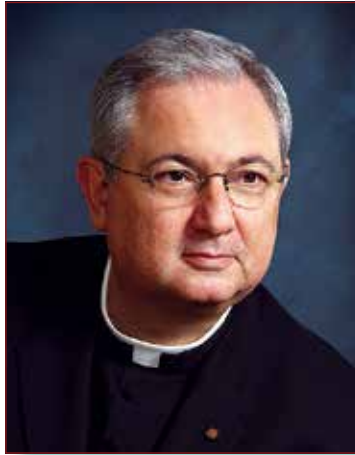
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From the Executive Director

Keeping the Dream *Alive*

The Fall-Winter 2014 issue of *The Sentinel* presents to the reader a collage of ministry, collaboration and learning. The Bureau of Catholic Indian Missions completes the 140th year of evangelization in the American Indian and Alaskan Native communities and embarks on a new journey of proclaiming the Gospel and building the Community of the Church across Indian Country.



It is time to dream new dreams, foster new relationships, and raise the profile to attract ongoing support of the missions for the next one-hundred years. Eleanor Roosevelt reminds us, “The future belongs to those who believe in the beauty of their dreams.”

There is no doubt that my predecessors met the challenge in their own day to bring the love of Christ to a people forgotten, neglected and unjustly treated. They gave their all with generous hearts of Christian service and a conviction that with the grace of Christ, sacrifice and hard work, a better tomorrow would inevitably raise the profile of the very people they were called to serve.

At the same time, many, many of the faithful across the United States responded to the invitation to support the Indian and Alaskan Native Missions. It cannot be any different today! The Bureau of Catholic Indian Missions needs a resurgence of missionary interests from the faithful and religious congregations to support our missions on reservations and in urban ministry. Together, we must continue to be the voice, the heart and the servant of our Native American and Alaskan Native sisters and brothers.

Please enjoy this publication and soak in the stories and photos of ministry, history and discipleship as we *splash* into the Pueblo Indian Culture



and spirituality; meet at the *summit* of diocesan leadership who believe in their own baptismal call to serve and love as Jesus teaches; experience the array of Indian Nations gathering in the Diocese of Fargo, ND for the 75th anniversary of the Tekakwitha Conference; accompany the Pilgrimage of Praise as we thank Almighty God for the gift of St. Kateri, to name just a few articles to be found. I challenge all of us to search our hearts during this holy season and to share the faithful ministry of the Bureau of Catholic Indian Missions with at least one other person, www.blackandindianmission.org.

Will you promise to pray a Hail Mary each day for our missions, schools and urban ministry and all our missionaries? If you have not made a sacrificial offering to support this ministry or if it has been a while, kindly use the enclosed envelope to show your solidarity with our efforts. But most importantly, help us to keep the dream alive and fruitful for those whom we serve. I am sure you would agree, it is a beautiful dream and it is definitely worth it! With St. Paul we affirm, “I planted the seed, Apollos watered it, only God can make it grow.” 1 Cor. 3:6

Be assured of my remembrance of you and your loved ones during the Christmas season and throughout the New Year. Thank you.

A handwritten signature in black ink, appearing to read "F. Paysse". The signature is fluid and cursive, with a long horizontal line extending to the right.

Father W. Carroll Paysse
Executive Director



A New Beginning for Native American Ministry in Oklahoma City

From Deacon Roy

My name is Deacon Roy Callison. I was born in Oklahoma and have spent most of my life here. I belong to the Wolf Clan of the Cherokee and am a member of the Cherokee Nation of Oklahoma. I am also a member of Redbird Ceremonial Stomp Dance Ground where I served as Keeper of the Sacred Fire for several years. The Redbird ground is the oldest Cherokee ceremonial dance ground in the Cherokee Nation. It was established not long after my people came to Oklahoma on the Trail Of Tears. I was ordained a deacon in the diocese of Tulsa, Oklahoma in 2007. Shortly after ordination I was appointed as Director of Native American Ministry for the diocese. My wife Susan and I now live in the Archdiocese of Oklahoma City. Just recently Archbishop Coakley appointed me as Coordinator of Native American Catholic Outreach for the Archdiocese. Please pray for the success of this new Outreach and for me and my wife, Susan.



From Susan Roy

Halito!

My name is Susan Callison. I am a native of Oklahoma and member of the Choctaw Nation. My husband is Deacon Roy Callison, a member of the Cherokee Nation. We have 4 children and 6 grandchildren. I enjoy ceremonial dancing and have been a member of Red Bird Ceremonial Stomp Grounds in Southeastern Oklahoma for many years. I attended Northeastern State University where I graduated with a Bachelor of Science degree in education. I worked for Cherokee Nation as an early childhood teacher until my retirement. My Choctaw great grandmother, Rosa Lee Durant Buell, was the daughter of Dixon Durant who founded the city of Durant, Oklahoma, the capital of the Choctaw Nation. As with many other native Americans, my ancestors journeyed up The Trail of Tears on the way to the southwestern part of the Choctaw Nation in 1832. This year of the New Evangelization in the Church, I will be assisting my husband in the newly established Native American Outreach in the Archdiocese of Oklahoma City. The Choctaw have always believed in a single Creator who lived in the heavens. I am thankful this belief has been so enriched and made perfect through my faith as a Catholic and the sacraments of His Holy Church. I humbly ask for prayers that the Father, the Son and the Holy Spirit will bless and guide our efforts. May Jesus Christ be praised in every race, tongue and nation.



Deacon Roy and his wife, Susan

Pilgrims create


Circles of clean water

**By Warren Brady
Diocese of Great
Falls-Billings.**

In the Diocese of Great Falls/Billings representing St. Labre Indian School in Ashland, MT, Father Michael Schneider led our pilgrimage group to Vatican City for the 2012 St. Kateri Tekakwitha Canonization Mass. On our first evening in Rome, we gathered with the entire Bureau of Catholic Indian Missions' pilgrimage group where the United States Embassy to the Holy See held a reception in honor of the New American Saints on the grounds of Vatican City.

On October 21, 2012 thousands of pilgrims gathered in prayerful anticipation. Flags representing many nations of the earth stood throughout St. Peter's Square. Following a triumphant procession, Pope Benedict XVI led the Mass of Canonization. Being in attendance at this Mass in recognition of Sainthood for Blessed Kateri Tekakwitha and the six other holy men and women declared Blessed by the Church brought immeasurable joy. Songs and words of praise filled St. Peter's Square when all seven of the Blesseds were recognized as Saints. Nearly 70 years from Venerable Kateri's cause for sainthood opened by Pope Pius XII and over thirty from Blessed Kateri's Beatification in 1980, we stood together as she was declared St. Kateri Tekakwitha.

On October 22, 2012 in St. Peter's Basilica we had a Mass of Thanksgiving. In Kiowa, Comanche, and English song and word we celebrated the Liturgy of



Prayerful Pilgrims Gather at the "Altar of the Chair" in St. Peter's Basilica to thank the Creator for the gift of St. Kateri. Most Reverend Charles Chaput, Archdiocese of Philadelphia was the Main Celebrant and Bishop Emeritus of Albany, Most Reverend Howard J. Hubbard was the homilist.

the Word and Liturgy of the Eucharist under the Chair of St. Peter. In the documentary [Saint Kateri Tekakwitha: A Pilgrimage into Her Heart](#). The Most Reverend Charles J. Chaput, O.F.M. Cap., Archbishop of Philadelphia says: "It was like bringing the gift of the Native Cultures into the heart of the Church."

In addition to many family and friends, I've been able to share experiences from our St. Kateri Canonization pilgrimage through pictures and slides at the St. Joseph Catholic Parish in Hysham, MT and the Big Sky Cum Christo Group in Miles City, MT. This fall I had the privilege of meeting with the Angela's Piazza St. Kateri Circle in Billings, MT. One goal of the Billings St. Kateri Circle is to begin

again their hospital prayer ministry. I had the privilege of offering St. Kateri rosaries I brought to the Canonization Mass to assist in this goal. In the spirit of St. Kateri, I'm raising awareness for clean water related issues. For water well repair/development in Bishop Emeritus Macram Gassis' Diocese of El Obeid, Sudan in the Nuba Mountains of central Sudan (www.combonimissionaries.org). Also for the St. Bonaventure Indian Mission and School (www.stbonaventuremission.org) and DIGDEEP Water (www.digdeepwater.org/Navajo) in the their collective effort to develop a centralized water well and home-based elevated water storage systems at Smith Lake, New Mexico on the Eastern Navajo Reservation.

Tekakwitha Conference

Fargo shines for hundreds of participants



Father W. Carroll Paysse and Sister Judy Gomilla, MSC, promoted The Sentinel during the 2014 conference in Fargo.





Pilgrimage of Praise

Participants walk in new saint's footsteps



Father Paysse preaches during a Mass being offered with the pilgrims at the National Shrine of St. Kateri, Fonda, NY.



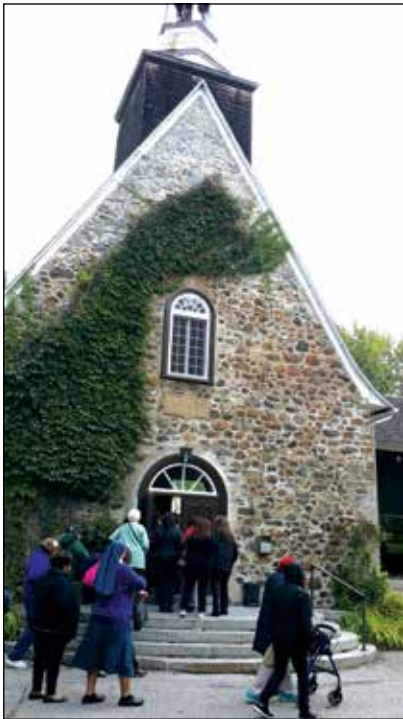
Sister Kateri Mitchell, Executive Director of the Tekakwitha Conference, shares a few words with our pilgrims and friends during the Pilgrimage of Praise, September 2014.



During a visit at St. Francis Xavier Church, Kahnawake, Canada, burial place of St. Kateri, a Mohawk tribal member plays the sacred drum and offers greater insight into Native American spirituality.



Deacon Ron Boyer, vice-postulator for the Cause of St. Kateri in Canada, provides an opportunity for the pilgrims to venerate the relic of St. Kateri.



Notre Dame Du Cap, Our Lady of the Cape Shrine, Canada.



Pilgrims listen attentively as the story is retold about the miracle of the Madonna inside the first church at Our Lady of the Cape, Canada.



Father Henry Sands, assistant executive director of Native American Affairs, USCCB, shares a friendly chat with the pilgrims.



Father Paysse points out the warm welcome the pilgrims received at the Shrine of the North American Martyrs.



Father Paysse with his mother, Jenny Paysse, at the St. Kateri Shrine in Fonda, NY during the Pilgrimage of Praise, New York and Canada



Monsignor Stephan and the

Indian schools

By Tim Lanigan

The late 19th Century was a time of testing for the newly established Bureau of Catholic Indian Missions. The two principal founders of the Bureau died within a year of each other. Brigadier General Charles Ewing, the Bureau's founding commissioner, died in mid-1883; Msgr. John Brouillet, the first director, in early 1884. Both men, as recounted in the Spring 2014 issue of the *Sentinel*, had worked hard, over a period of ten years, to put the Bureau on a solid footing.

The two men sought and received a more formal recognition of the Bureau from the Vatican; they raised funds to support the Bureau's offices and its missions; and they helped create many more schools in the missions.

It was this last effort that created the biggest challenge in the following 17 years. At the time the Bureau was founded, there were only three Catholic boarding schools for Indians. Ten years later, there were eighteen. By 1890, there were 43 boarding and 17 day schools, with the federal government paying almost \$400,000 to support the schools.

This remarkable success was a mixed blessing. It gave many more Indian youngsters the opportunity to learn what they needed to know to prosper in a changing world and introduced them to the fundamentals of Catholic Christianity. But at the same time, this very successful program aroused the envy of other Christian denominations and led to a fight that pitted the Bureau's new director against the new director of the federal government office that administered Indian Affairs.

On one side was Msgr. Joseph A. Stephan, who served as director of the Bureau of Catholic Indian Missions from 1884 to 1901. On the other was Thomas

Morgan, the federal government's Commissioner of Indian Affairs, brigadier general in the Civil War, an educator, and a Baptist minister.

The Fighting Priest

Msgr. Stephan came to this assignment through an unusual route. Born in 1922 in the Grand Duchy of Baden, in the south-western region of present-day Germany, he had worked as a carpenter and later as a military officer, before studying civil engineering and later philology at two schools in Germany.

While studying philology, he was struck blind for unknown reasons. According to Kevin Abing of Marquette University, "Stephan turned to God in this trial. He reportedly pledged to become a priest if his eyesight returned," which it did two years later. He made good on his vow, but in 1847, while studying scholastic philosophy in preparation for the priesthood, Stephan learned that his father, who had emigrated to the United States, was dying. Leaving for the U.S. in 1847, Stephan arrived in time to visit his father one last time before he died.

Stephan remained in the States, deciding to pursue his theological studies in a seminary of the Diocese of Cincinnati. He was ordained in 1850 and served parishes first in Ohio and later in Indiana. Both states were on America's frontier at the time, which called for people who could apply a wide range of skills in building up the new regions. Msgr. Stephan was well prepared. As told by Abing, he was well-educated, a trained engineer, a musician, and a cook. He was an inspirational speaker, a bundle of energy, and a strong administrator, which were necessary skills in building, and in some cases, rebuilding, parishes.

Commissioned a chaplain during the Civil War, he not only ministered to the troops but also ➡

History of the Bureau of Catholic Indian Missions



10

helped design and build a pontoon bridge, an achievement that so impressed his superior officers that they urged him to make a career in the military.

He turned the offer down and eventually became committed to the cause to which he would devote the rest of his life, the well-being of the American Indian. In 1878, while serving within the Diocese of Fort Wayne, Indiana, he applied for a position as the government's agent in the Standing Rock reservation in the Dakotas.

Msgr. Stephan found the job of agent a tough assignment. He complained of dealing with the missionaries who worked at the schools and the soldiers who manned the garrison at Fort Yates. He found the Indians to his liking, "a peaceable, industrious, and good" group, as he called them. The whites he accused of "harassing, backbiting, and lying," adding he was disgusted with the place. So it was no surprise that Stephan, an impatient man with the temperament of a fighter, resigned from the assignment in 1881, three short years after accepting it.

But that certainly did not end his relationship with Indian affairs. In 1884, after serving for three years in parishes in the Dakotas, Msgr. Stephan was chosen to head the Bureau of Catholic Indian Missions, replacing Msgr. Brouillet.

The Conflict that Awaited Him

If Msgr. Stephan thought he had had a difficult relationship with missionaries and soldiers at Standing Rock, he would soon find that that assignment was sweet harmony compared to what he would find at the Bureau's headquarters in Washington. What awaited him was one of the most divisive issues in the nation, the government's funding of religiously administered contract schools for American Indians.

In the 1870s and 1880s, Congress simply wasn't willing to appropriate large sums of money for the government-run schools for Indians. Even by 1887, for example, these schools were educating only 10,000 students out of an Indian population of 300,000. And the teaching and administrative positions at the schools were often handed out on the basis of political patronage, a situation too open to incompetence and corruption.

In the mid-1870s, the government found a way to circumvent these problems. It funded the schools, but left the staffing and administration of them to religious and charitable groups, institutions more likely to spend the money wisely and honestly. These schools not only offered academic training, but religious instruction and example as well.

But it was the success of the Catholic-run schools that led to the program's demise. By 1890, almost two-thirds of the government funding went to Catholic-run schools, a situation that dismayed the largely Protestant national leadership of the time.

The success of the Catholic schools played into the hands of American nativists, who had once recoiled

at the sight of boatloads of Irish Catholics arriving in New York harbor and Boston harbor in the 1840s and 1850s. If the nativists were upset during this period, they were shocked by what followed after the Civil War.

The Issue Behind the Conflict

Between 1880 and 1921, almost 24 million immigrants arrived in America. This was an enormous increase to the 1880 population of 50 million. But it wasn't the size of the population shift alone that stirred emotional debates. Where many immigrants in the early 19th Century had come from such northern and western European countries as Ireland and Germany, this second wave of immigration was largely from such southern and eastern European countries as Italy, Poland, and Russia. Catholics made up a large percentage of this new wave of immigration. In 1850 Catholics made up only five percent of the total U.S. population. By the first decade of the 1900s, their numbers had arisen to 14 million, or 17 percent of the total population. By then, Catholics were the largest single religious denomination in the country. Those politicians and educators and writers who had long seen America as white, Anglo-Saxon, and Protestant were stunned by the abrupt change in the culture, and they fought back.

The arrival of immigrants from the non-English speaking, largely Catholic parts of Europe gave rise to such groups as the American Protective Association, an anti-Catholic society created by Protestant groups in 1887. Among the Association's policy objectives was the complete separation of Church and State. That goal included the promotion of a non-sectarian public school system and a prohibition of any government funding of religious groups, an outcome, if enacted in public law, would have a profound effect on the education of American Indians.

The case of many of those who opposed the Catholic schools was simple: Indians should be educated in public schools. Their argument might have been summed up like this: The more people are like each other, the more peaceful society will be. America has had an identity, one that is white, Anglo-Saxon, and Protestant. That identity should be passed on to future generations, whether descendants of early settlers, new immigrants, or American Indians. Education, many thought, was the best way to hand down a common culture. In fact, early advocates of public education often referred to public schools as "common schools." Of course, back then it was assumed that a real education would be permeated with Christianity. The question was: who's version?

To virtually all of the people who made public policy in those days, the answer was simple: the Christianity that the Pilgrims and Puritans and Anglicans brought from England in the early 17th Century. This identity was passed on to generations in the 19th Century through McGuffey Readers, the most widely used textbooks ever created in ➡



Indian schools

America. These readers brought students the basic skills of reading through stories, poems, and essays that offered moral and spiritual uplift, and that not so incidentally created an impression of a white, Anglo-Saxon, Protestant as the model American. The world views of virtually all of the late 19th Century public figures Msgr. Stephan worked with were no doubt informed by these texts and others like them.

The Fighter in the Other Corner

Among the Protestant leaders was Thomas Jefferson Morgan. Morgan was certainly Msgr. Stephan's most combative and determined foe. Msgr. Stephan represented Catholic Indian schools during five presidential administrations, but it was during the presidency of Benjamin Harrison, from 1889 to 1893, that the debate was most heated. It was also during this administration that the general outlines of a final resolution to the issue of government funding were resolved.

Harrison had been Morgan's old commander in the Civil War. After the war he went on to become a lawyer, a Presbyterian elder, and a U.S. Senator. In 1888, Harrison, a Republican, was elected president. He shared a similar philosophy with Morgan and when it came time to appoint a new commissioner of Indian Affairs, Harrison chose his former Civil War subordinate.

The choice of Morgan was bound to be divisive. He was profoundly anti-Catholic, a zealous member of an anti-Catholic organization, the League for the Protection of American Institutions, and was in his later years an outspoken member of the nativist American Protective Association.

But Morgan's animus toward the contract schools was not simply a matter of anti-Catholicism. His advocacy of public education also shaped his views about schools run by the Catholic Church. His background as a Baptist minister and an educator convinced him that the best way to pass on the "civic culture" was through public education. The civic culture he had in mind was a largely Protestant culture, as typified by the historical textbooks of the time, which stressed the stories of the Puritan and Anglican founders of the nation. The easy equation of public education and the Protestant religion "was part of the spirit of the age," as Father Francis Paul Prucha, S.J., put it in his comprehensive history of the issue, *The Churches and the Indian Schools, 1888-1912*.

The Battle Begins

Msgr. Stephan felt he had no choice but to lead

the challenge to the nominations of Morgan and especially the man Morgan chose as Superintendent of Indian Schools, the Reverend Daniel Dorchester. Dorchester was a Methodist clergyman and a virulent anti-Catholic, who just prior to his nomination wrote that the Catholic Church was plotting to destroy American institutions.

Msgr. Stephan fought tirelessly against the nominations of Morgan and Dorchester, but to no avail. Both were confirmed by the Senate after a long, drawn out struggle led by Stephan, who was supported by such Church luminaries as James Cardinal Gibbons, Archbishop of Baltimore and the senior American prelate, as well as two other archbishops, John Ireland of St. Paul, Minnesota, and Patrick W. Riordan of San Francisco. Stephan had cultivated many friends and allies in Congress as well. But the momentum behind the unstoppable trend toward public education and the negative public reaction to the arrival of so many recent immigrants helped push the two nominations through the Senate.

It was clear from Morgan's advocacy of public education and from his general dislike of the Catholic Church that he was determined to defund the Catholic Indian contract schools. His arguments still resonate in battles over the proper relationship between Church and State today.

Morgan and his allies charged that the government-supported schools violated the principle of the separation of Church and State. They argued that the Catholic religion was alien to America's long-standing principles and ideals, especially the principle of popular democracy. This charge they supported by accusing the American Church of reporting to a foreign power, namely, the Pope. One Morgan ally, the Reverend James M. King, described America's identity this way: "Our civilization is not Latin, because God did not permit North America to be settled and controlled by that civilization."

Msgr. Stephan and his allies responded by pointing out that Catholics staffed the Indian contract schools because of a government invitation to do just that, largely because of its inability to staff all of them itself. He pointed out all the good work that the Church had done in the schools and that the government didn't have the resources to replace the schools, arguments that opponents of the contract schools readily conceded. Archbishop John Baptist Salpointe of Santa Fe, New Mexico, pointed out that the schools in many cases had been developed after long years of hard work and that to destroy ↔



these institutions was unfair. He added, pointedly, that if given the choice between government and Catholic schools, the Indians in his archdiocese would most certainly choose the Catholic schools.

The End in Sight

At the urging of some of his allies, Morgan softened his position somewhat, but not enough to make a difference in the long-run funding of the schools. In the face of numerous attacks on his proposal, and even his character, Morgan pointed out that he had actually increased funds to contract schools, that he wouldn't close them suddenly, but that he had no intention of backing down on his overall plan of replacing such schools with government-run institutions. The issue came to a head in 1891 when the Protestant churches agreed to reject government funding for their Indian schools as a way of pressuring the Catholics to do the same. Of course, they were confident that government-run schools would emphasize the same Protestant values that such schools had since the beginning of the public school system.

The contract schools question became a heated issue during the 1892 presidential campaign. Harrison lost to the man he had replaced in 1889, Grover Cleveland, a Democrat, and someone who was more likely than the Republican Harrison to curry favor with Catholic voters. Both Morgan and Dorchester were replaced by Cleveland, but the Democratic victory couldn't reverse the trend to public education. That became more clear when Cleveland appointed Daniel Browning as Commissioner of Indian Affairs rather than reappoint the commissioner who served in Cleveland's first administration and who was the

favorite of the Catholic hierarchy.

Msgr. Stephan continued the fight over the 1890s, relying primarily on his allies in Congress. But Congress gradually defunded the contract school program over the succeeding years, until it finally stopped all aid in 1900. That year, William A. Jones, Commissioner of Indian Affairs in the William McKinley administration, wrote to Stephan, inquiring which schools he intended to close so that Jones could transfer their students to the government schools. Stephan's reply: none of them. He was determined that none of his more than 2,000 students should be deprived of a Catholic education, even though it would cost the Bureau about \$150,000 a year. It was a bold decision, very characteristic of the immigrant priest who devoted his life to serving the well-being of Native Americans.

But Msgr. Stephan's years in Washington had sapped his energies. In 1900, he had traveled to Europe to regain his health. After returning to the United States, he was attending a convention in Washington, and died very suddenly in September of 1901.

When he passed away, he was no doubt confident that his work with the American Indian schools had not been in vain. And with good reason. Over the years, he had developed a friendship with one of America's great saints, a woman who helped see to it that the Bureau of Catholic Indian Missions would continue its work with America's original inhabitants. But that story can await the arrival of the man who would replace Msgr. Stephan: Monsignor William H. Ketcham.






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SPLASH

Program is headed to Gallup, NM in 2015

The Splash Immersion Program invites benefactors and friends to a three-four day excursion to see firsthand the impact of the funding provided to the Catholic Indian Missions across the United States. This past Fall was the second year of the program and we doubled our participation from the initial launch, just under twenty participants. Again, we returned to the Archdiocese of Santa Fe, New Mexico where we were immersed in the Pueblo Indian culture and spirituality.

The Bureau of Catholic Indian Missions intentionally keeps the number of participants low for the personal immersion experience we attempt to offer those who take advantage of this rare opportunity. The participants or “missionaries” as they are called, meet with the local bishop, visit with missionaries who minister with the Indians and are able to learn from the chancery staff of the collaboration between the local church and the Bureau of Catholic Indian Mission Office. Also,

depending on the opportunity, participants may be hosted for a meal by local Native Americans or enjoy some one-on-one interaction. Engagement with our Native American culture is at the heart of the immersion program! It is important for the Catholic Indian Missions to always raise the profile, culture and Catholic Faith among the Indians because our American Indian brothers and sisters have much to share and offer to the Catholic Church. In addition, the program includes daily reflection and Mass.

The Most Reverend James S. Wall, Bishop of Gallup, New Mexico, has invited the Splash III Immersion Program to the diocese in 2015. Presently, deliberations are underway and hopefully will be confirmed soon after the New Year. If you are interested in learning more about the Splash Immersion Program or if you would like to make a donation to assist others to participate in the program, contact Father Paysse, Executive Director, director@blackandindianmission.org



Mission Sunday

From left, Msgr. Thomas Moduno (a retired pastor from the Archdiocese of New York and former director of the Propagation of the Faith), Father Paysse, and Father Andrew Small (National Director for the Pontifical Mission Societies) concelebrate World Mission Sunday in October at St. Patrick's Cathedral in New York. A luncheon honoring missionaries and benefactors followed the Mass.



Diocesan Directors of Native American and Black Catholic Ministry Offices, as well as other diocesan officials gathered at St. Joseph Abbey Christian Life Center, LA, in October for "Summit 2014" to celebrate the 130th Anniversary of the Black and Indian Mission Collection and the 140th Anniversary of the Bureau of Catholic Indian Missions. It was also an opportunity to exchange ideas, learn from National leadership and dream for the future, how we might better serve our brothers and sisters on Indian reservations, urban areas and Black Catholic Communities.



New prayer to Saint Kateri

By: Harold Caldwell

O Saint Kateri, Lily of the Mohawks, Your love
for Jesus, so strong,
so steadfast, grant that
we may become like you.
Your short and painful life showed us
your strength and humility.
Grant that we may become forever
humble like you.
Like the bright and shining stars at night,
we pray that your light may forever shine down
upon us, giving light,
hope, peacefulness and serenity
in our darkest moments.
Fill our hearts, Saint Kateri Tekakwitha
with your same love for Jesus
and grant us your strength and courage
to become one like you in Heaven.
Amen.

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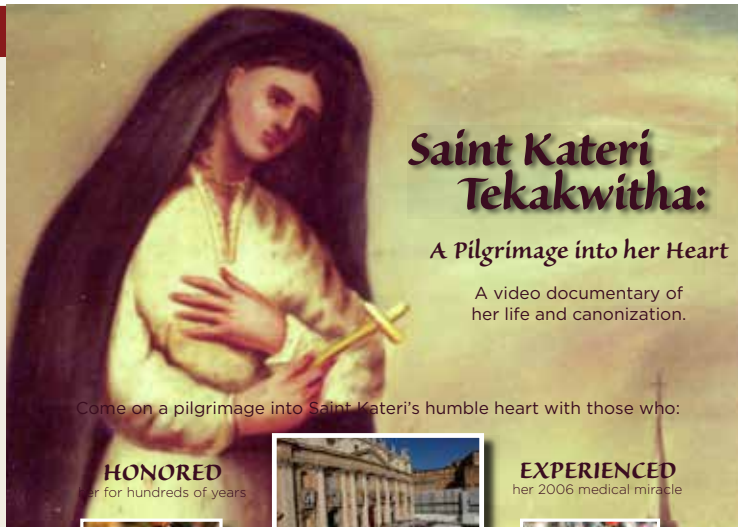
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