

The Sentinel

Volume 1, No. 1

News of the Bureau of Catholic Indian Missions

August/September 2009

Bureau of Catholic Indian Missions

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Washington, DC 20006

202-331-8542

**Established in 1874 by the
Bishops of the United States**

Mission

To further the interest
of the Catholic Missions
in the United States.

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Arizona	New Mexico
California	New York
Colorado	North Dakota
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Office of the Vice-Postulator for the Cause of

Blessed Kateri Tekakwitha
Monsignor Paul A. Lenz, PA

Welcome to The Sentinel

Dear Mission Family,

Yes, *this is the Bureau of Catholic Indian Missions newsletter with a new look!* For nearly two years many people have been involved with the evaluation process. I am grateful to the "Come to the Table Committee" and "the Newsletter Committee" and all individuals who offered suggestions. I am pleased to officially announce the rebirth of the newsletter as we return to our roots with a fresh format. *Welcome to the Indian Sentinel!*

Like the Indian Sentinel published from 1902–1964, the new Indian Sentinel beckons you to watch for the stories of missionaries, to learn about Native Americans and First Nation Peoples and to invite others to walk the mission trails by prayerful support and sacrifices. As reader, you continue to journey with me as I visit mission parishes, chapels, Indian Mission Schools and a variety of ministry meetings and conferences.

You will not only learn about the evangelization efforts of the Church, as the good news of Jesus is shared, but you will also have the opportunity to become a *Stay-at-Home Missionary*, another feature we are bringing back. More information is forthcoming in a future issue about the *Children's Mission Playhouse*. "I'm lovin' it!" So, keep your eyes open!

A few highlights not to miss in this issue include my visit to the 115th Sioux Indian Congress. I can hear the jubilee drums at the 70th Anniversary of the Tekakwitha Conference. Do you hear them, too? The learning curve is in your favor as you study the list of educational opportunities afforded Native Americans. Go ahead and research the following pages! With a quick review, you will discover more Indian Mission News.

It is my desire that the renaissance of our newsletter will bring greater consciousness of the cultural and spiritual gifts of Native Americans and First Nation Peoples. Further dialogue between leadership at all levels will hopefully lead to a reciprocal exchange of ideas that will elevate the dignity of the human person. Lone Man (Isna-la-wica), late 19th century, Teton Sioux put it this way, "... I have seen that in any great undertaking it is not enough for a man to depend simply upon himself." A concerted and genuine effort on the part of the Catholic Church and First Nation Peoples can only bring continued blessings to our wounded world.

Together we continue the missionary journey . . .



In the Joy of Blessed Kateri,
Reverend Wayne C. Paysse
Executive Director

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Who Was Kateri Tekakwitha?

By Sister Kateri Mitchell, SSA

Tekakwitha was born in 1656 in a Mohawk Village along the Mohawk River, known today as Auriesville, New York.

Smallpox swept through this village and left but a few survivors from this dreadful disease. Tekakwitha was one of them. Consequently, at the age of four Tekakwitha was orphaned and adopted by an aunt and uncle.

Tekakwitha was deeply affected by smallpox and remained physically frail. Her eyesight was poor and extremely sensitive to sunlight. She lived her name, Tekakwitha, which means putting things in order or placing all before her with her hands so that she would not hurt herself as she walked in her village.

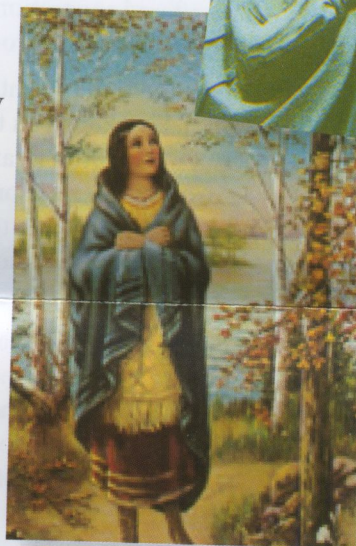
Even at a young age her spirituality appeared to be different than the members of her family and other members of her community. She was attracted to an inner silence and a relationship with a Creator through nature.

Later, she was intrigued with the presence of Catholic priests in her

During her four years there, she was viewed as a young woman who led an exemplary prayer life and radiated holiness in her daily life. She ministered to the sick, the children and elders.

Kateri Tekakwitha was the first Native woman to take a private vow of virginity. She also performed many rigorous penances for the forgiveness of her personal sins and those of her people.

At the age of 24 during Holy Week in 1680, she was confined to bed and those present by her bedside remarked that they were in the presence of a very holy person. When she drew her last breath, she said the words: "Jesus I love you". At that moment, they experienced a marvelous event. Kateri Tekakwitha's scarred and disfigured face from smallpox completely disappeared before their eyes. Her face



We continue to honor a holy woman who, even today, works marvels through spiritual, emotional and physical healings among people of many cultures.

village. Tekakawitha desired to know more about their God. At the age of 20 she requested baptism at the place today known as Fonda, New York. At this time she was given the name Catherine, Kateri in the Mohawk language.

Shortly after her baptism, Kateri Tekakwitha's spiritual director, a Jesuit priest, recommended that she relocate to a Christian village up north which today is in the Canadian province of Quebec. In this village she was free to practice her faith with other Mohawk Christians without harm and prejudice.

became clear and radiant.

It has been noted that some people present actually experienced miracles at that time.

We continue to honor a holy woman who even today works marvels through spiritual, emotional and physical healings among people of many cultures. The spirit and holiness of this young 24 year old woman of the 17th century have spread to many countries around the world, and especially among her own people, the Indigenous of North America.

collage

A look around our missions, schools, churches and classrooms



St. Augustine reminds us that when we sing, we pray twice. Veronica Metcalf (left), president of the St. Mary's Society, Mabel Picotte and Janice Howe led the Congress participants in a joyful song during the Mass.

Catholic Indian Congress

June 5-7, 2009

Native Americans gathered at the 115th Catholic Indian Congress at Ft. Thompson, South Dakota. The Congress was a time for Native Americans to share their heritage and Catholic Faith. During the Congress, meetings, fellowship and worship gave encouragement to all present.



John Apple, president of the St. Joseph Society, presented a plaque to Cecilia Montgomery honoring her for her devotion to the Catholic Indian Congress.



Deacon Bud Jetty (left), who is ordained for the Diocese of Sioux Falls and stationed at Chamberlain, and Francis Jetty (right) met with Father Paysse.

collage

A look around our missions, schools, churches and classrooms

Blessed Kateri Feast Day Mass

Friends of the cause of canonization for Blessed Kateri gathered July 10 for the annual Feast Day Mass at Holy Family church, in the Diocese of Houma-Thibodaux. Father Wayne Paysse, executive director of the Bureau of Catholic Indian Missions, was the principal celebrant and homilist for the liturgy which filled Holy Family church in Dulac, Louisiana. After the Mass, a celebration at Grand Calliou gym was attended by an estimated 300 people. The festivities and social included dance demonstrations and a Native American Treater Band that played well into the night.



Father Rock Naquin, retired pastor of Holy Family, presenting gifts including a Native American ribbon shirt.



Pierre Soulette, before Mass, led a Native American ritual of smudging (similar to incensing).



Father Wayne Paysse greets the Native American dance group which participated in the Kateri Feast Day Celebration. Those who participated (from left to right starting at the back) were: Cacinda Voisin, Kayla Voisin, Lousie Billiot, Angelle Hatch, Father Paysse, Makayla la Verdin, Cheryl Parfait, Shelly Knight, Kayla Soares; (standing in the middle upper row) Mariah Parfait, Mariah Billiot, Morgain Parfait, Tyler Voisin; (in front) Laren Hatch, Kaisha Luke, Megan Parfait. In the background is Treater Band Drummer, Alvin Parfait.

Sahale Stick and the Catholic Ladder

The Sahale Stick and the Catholic Ladder were used successfully by early missionaries to teach the faith. These totem-like devices are still considered one of the best teaching tools to express the validity of bible history and the church.

The Sahale Stick was first used by two French-Canadian priests in 1838, Father Norbert Blanchet and Father Modest Demers. The two priests had a clear, simple and seemingly impossible assignment: to evangelize indigenous peoples scattered through the vast unsettled territory from the Pacific Ocean to the Rocky Mountains, and from the California boundary up into Canada.

On the next page, the Sahale Stick has been reproduced.

listeners and could be easily passed on to other members of the tribes.

Father Blanchet carved into a stick of wood simple symbols of bars, dots and crosses to represent the basic tents of the Catholic faith. Akin to a miniature totem, the "Sahale Stick" enabled the missionaries to teach religion from a historical-biblical perspective. Since the Indians were used to transmitting their history and traditions through oral presentations, this method of teaching proved most successful. And, the portable nature of the Sahale Stick enabled the missionaries to distribute the sticks to members of the tribes, giving them a head start on their religious education.

The chiefs to whom the Sahale Sticks were given took their respon-

Catholic Ladders. Like the Sahale Stick, the Catholic Ladder was created in vertical format, describing events from bottom to top.

The charts allowed room to include more historical and doctrinal points, as well as symbolic illustrations, such as the sun, moon, and stars to represent creation and a small church building to represent the Catholic Church. With a high demand for the Catholic Ladders, the missionaries spent many hours drawing them by hand. In 1842, Father Blanchet wrote to the bishop of Quebec and asked if the charts could be prepared by printing press. Shortly thereafter, the hand drawn ladders were replaced by lithographed copies from Quebec.

As they were with the Sahale Sticks, the Indian Chiefs to whom

The famed Jesuit missionary, Father P.J. DeSmet, would later write, "The Catholic Ladder passed from nation to nation and the Indians explained it to others. It was for them a divine book."

The missionaries soon recognized the need for an extraordinary way to surmount the language barrier and to reach across the daunting geographic range of territory.

News of the missionary's whereabouts reached Whidbey Island Indian Chief Tslalakum, who with 11 of his men traveled 150 miles to see and hear for themselves the "black robe." Because the language differences made it exceedingly difficult to discuss theological concepts, such as the Incarnation and the Redemption, Father Blanchet saw the need for a visual aid that would command attention, stay in the minds of his

sibilities as catechists to their people very seriously. After eight days of instruction, Chief Tslalakum and his 11 companions went back to their tribe not unlike the Twelve Apostles, determined to instruct others as they had been taught.

As effective as it was, the Sahale Stick was limited as a catechetical tool. Only the skeleton of doctrine could be portrayed on a simple stick. After eight more sticks were produced, it was time to raise the Sahale Stick to a new level.

In 1839, Father Blanchet began drawing his chronological religious histories on paper, calling them

the Catholic Ladders were given were extremely conscientious about their duties as catechists. In imitation of the missionaries, they took the charts back to the villages and explained them by means of questions and answers.

The famed Jesuit missionary, Father P.J. DeSmet, would later write, "The Catholic Ladder passed from nation to nation and the Indians explained it to others. It was for them a divine book."

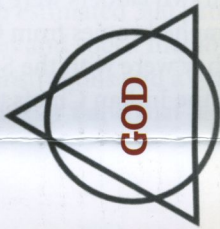




Sahale Stick-Catholic Ladder

The Trinity

The equilateral triangle represents the three equal Persons in the Blessed Trinity: the Father, Son and Holy Spirit.



Creation of the Angels

The angelic powers are created before the creation of the world. They reflect God's supreme goodness and His transcendent beauty.



Six Days of Creation

The six days of creation represent the six yoms, days or eons of creation and the creation of the first human beings, Adam and Eve.



Adam & Eve

Our first parents' sin of disobedience of pride inflicts original sin upon mankind and necessitates a redeemer.



Noah's Ark

Noah's Ark, built according to God's Instruction, saves Noah and his family and the earth's animals from the deluge that God sent as punishment for corruption and faithlessness.



The Tower of Babel

Driven by pride, Noah's descendants attempt to build a tower to God. Paralleling the story of our first parents' sin and punishment, this presumptuous effort ends in the confusion of tongues.



The Twelve Tribes

The twelve sons of Jacob are the ancestors of the Twelve Tribes of Israel. Jesus' creation of the Twelve Apostles will later become a sign that the last days--and the restoration of the tribes--are dawning and the reign of God is at hand.



Forty Years in the Desert

Moses leads the Hebrew people in the Exodus out of bondage in Egypt, but they must wander 40 years in the desert before reaching the Promised Land. It is a time of testing and trials, as well as miraculous evidences of God's presence and power.



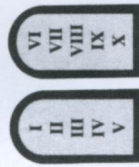
presence and power.

No Beginning, No End

The circle represents an eternal God without beginning or without end.

The Ten Commandments

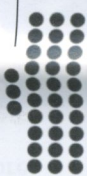
The Ten Commandments given to Moses express the will of God for Jews and all human beings. The first three Commandments give our duties to God in worship and the last seven give our duties and relations to neighbors. Anthropologically, all people of every ethnicity respect and observe the Ten Commandments in their own way.



The Annunciation

The Incarnation

The son of God assumes our flesh, body and soul, and dwells among us to redeem us. The 30 dots arranged in three rows of 10 represent the private life of Jesus. The three remaining dots signify His public life and ministry.



The angel Gabriel appears to Mary and announces the Incarnation of the Word through the power of the Holy Spirit. The Annunciation is the crossroad of history, that is, the point toward which all events converge and from which faith radiates forth to all people as a result of God's intervention into human history.

Foundation of the Church on Peter & His Apostles

Jesus founds His Church on His disciples, with Peter as its head.



The Crucifixion

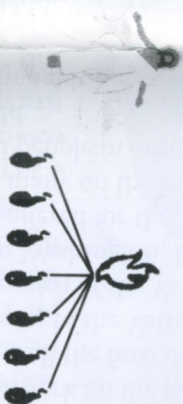
The middle cross is that of Christ and the two flanking crosses are those of the two thieves. In addition to His death, the crosses symbolize His taking our sins and guilt upon Himself, Who is the Lamb of God.



The Lord's Supper: Center of Our Faith
The Last Supper becomes the living memorial of the death and resurrection of Christ. On the night of His betrayal, Jesus institutes the Eucharistic sacrifice of His Body and Blood and instructs the apostles to celebrate this sacrificial meal in His memory. We do this today in the Mass. The Eucharist, or "Thanksgiving," is the supreme object and act of Christian gratitude to God.

Pentecost: Inspiration of the Church

The dove and tongues of fire represent the descent of the Holy Spirit upon the Apostles, who, afterwards, speak and act with confidence and assurance in teaching others and in assuming leadership roles in the early Church.



First Official Scripture

Canon Pope Damasus I Council of Rome 382 A.D.

Acting as the successor of Peter and the voice of the Church, Pope Damasus I approves for the first time a list of books to be included in the canon, which is the catalog of inspired writings known as the Old and New Testament. This paves the way for future translations of Scripture by St. Jerome and for future council decisions regarding approved books of the Bible.

First Council of Jerusalem 52 A.D.

The First Council of Jerusalem is convened to address the massive influx of Gentiles into the Church. Its radical decrees break away from the Judaic practices and rituals, and bear clear testimony to the teaching authority of the Church from its very beginning.

Vatican Council II 1963 A.D.

The Second Vatican Council is convened in 1963 by Pope John XXIII. It is considered a radical council in the Church (much like the Council of Jerusalem) due to its sweeping threefold mandate of renewal, modernization and ecumenism.

The Church Today

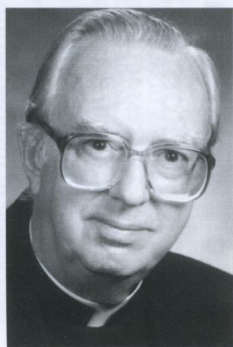
Under the guidance of the Pope, the Catholic Church flourishes and evangelizes into the 21st century, bearing the marks of holiness and authenticity given by its founder, Jesus Christ.



From the office of the postulator

Monsignor Paul A. Lenz

At Last, Yes, at Last, a Big Move: The Canonization Process Moves Forward



In article after article, I, as vice-postulator for the canonization of Blessed Kateri Tekakwitha, have been assuring all her friends and those truly devoted to Kateri, as I am, that work was being done on a definite miracle, one only needed, for the great honor to come to Kateri.

In the first week of July, after two years, and much work on the part of a Tribunal and me, all the final documentation was sent to the Vatican in the diplomatic pouch of the Vatican Embassy here in Washington, D.C.

Were prayers offered for that big move? Yes, and many on the part of you readers and people in other countries in the world.

How international is Kateri? On

a large stained glass window of the Basilica of the Shrine of Our Lady of Loretto, in Loretto, Italy, there is Blessed Kateri for thousands of pilgrims visiting the Shrine to see.

What do we do now? Simply, we continue to pray that the Secretariat for Beatifications and Canonizations at the Vatican will not delay the intense study to declare Blessed Kateri a Saint.

As soon as there is any information on the movement of the documents provided, no time will be wasted in letting everyone know the results. It will not happen overnight. How long it will take is not known. Therefore, please continue to pray.

Remembering Mission Moments

Rainmaking, Old Style

This item was first reported by Father Solano Haugh, O.F.M., in the 1957 July-August issue of The Catholic Indian Sentinel.

In the Southwest, the land of little rainfall, rain is a great and longed-for blessing. It always has been. The existence of every living being depends upon it. Rain feeds the springs, fills waterholes and nourishes the crops. The Indians, who had no wells or reservoirs before the white man came, fully realized how vital rainfall and water are. They thought they had the means of securing rain. They firmly believed that certain songs and dances and other practices would compel the clouds to come and bring the rain when they needed it.

We find lingering traces of these beliefs and ceremonials today in remote

parts of the Papago Reservation, but these have been somewhat Christianized in the meanwhile. The dancers look authentic enough, faces painted white, and green, grey, and white kilts on their otherwise unclad bodies. They skip about in a circle with a lively step. The songs that go with the dance are short, and the words of these are poetic, but it is hard to get any definite meaning out of them.

I asked an old Indian to tell me about the performance. He said that some Indians believe these songs and dances come from Iatoi, the first man whom God made. He went about the world singing these songs and dancing, then he taught all this to the Indians, after God had made them. They are sacred rites, supposed to bring rain and success in war.



Sister Lucia and her young fellow Papago tribesmen in San Solano Mission, 1957

The Catholic Indians have a different way, of course, of asking for rain. The old missionaries taught their converts that Divine Providence governs the world and that God's blessings are to be sought by prayer. They made St. John the Baptist's feast a big day and substituted other songs and dances for entertainment. This feast comes at the time that rains are needed to moisten the earth and help the seeds produce a harvest. The new order is pushing the old out of the picture.

The Tekakwitha Conference Today

by Sister Kateri Mitchell, SSA

As Executive Director of the Tekakwitha Conference, my role is multi-faceted.

Located in Great Falls, Montana, this national office has a staff of two. We are kept rather busy overseeing all the tasks of the office and answering



requests on a day to day basis that need attention relating to the organization, the Tekakwitha Conference, Blessed Kateri Tekakwitha, Kateri Circles, resources for Native spirituality, Native catechesis, Native ministry and many other topics. I gather articles and produce the quarterly newsletter 'Cross and Feath-

following year Father Justin Snyder, OSB, proposed that the annual gathering be put under the guidance and protection of Kateri Tekakwitha, a young Mohawk-Algonquin woman born in 1656.

Throughout the years this group of clergy met annually from reservation to reservation and mission to mission in North and South Dakota, and in Montana. In the 1967 due to the contributions of the Benedictine Sisters in anthropology, they were invited to attend. After that, a number of Native American Sisters attended. Then, two bishops and Sioux Indian lay men and women were invited to the gathering. Consequently, this annual conference began to change direction and face. In 1977, a three member advisory board (executive committee) was formed: a Native woman religious, a Native Deacon, and a Capuchin priest. In 1978, Father Gilbert Hemauer, OFM, Cap., was named president and executive director of the conference.

With the cooperation of the new, full-time director and the new director of the Bureau of Catholic Indian

As Executive Director of the Tekakwitha Conference, my role is multi-faceted.

ers', updating and providing materials on Blessed Kateri Tekakwitha, Kateri Circles and a variety of topics on Native issues.

Another area of responsibility is planning an Annual Tekakwitha Conference in various locations throughout the U.S. In addition, I represent Catholic Native Americans at the U.S. Conference of Catholic Bishops and other national and local groups.

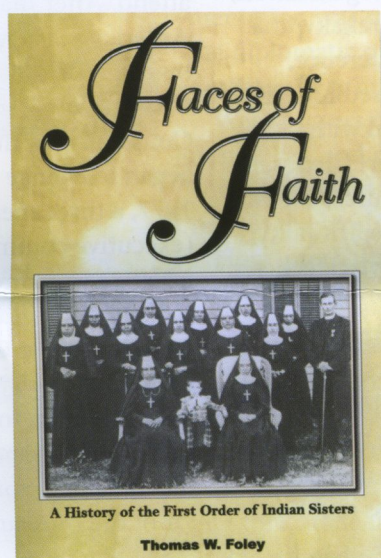
The Tekakwitha Missionary Conference began in Fargo, North Dakota, in the fall of 1939 with 24 clergy and Bishop Aloisius Joseph Muench. The

Missions, Monsignor Paul Lenz, the Conference was integrated with the Bureau. The main office of the Conference was at the Bureau and it was almost totally funded by the Bureau.

In 1979, the Tekakwitha Conference was incorporated in the State of Montana and a National Center was established in Great Falls, Montana. Bishop Thomas Murphy of Great Falls offered a substantial space for the permanent office of the Tekakwitha Conference on 9th Avenue South and it continues to operate from this location today.

Faces of Faith, A History of the First Order of Indian Sisters

One hundred and twenty years ago, a missionary priest of Mohawk Indian descent was called by God to begin a religious sisterhood to serve the temporal and spiritual needs of Lakota Sioux families on Dakota reservations. Unlike the European-born Benedictine missionaries who evangelized from established schools and churches, these sisters, daughters of Lakota families, would work directly with and among the people.



Father Francis M. Craft, a physician himself, had a bold vision that his Indian sisterhood would even serve as nurses, operating a health clinic on the Fort Berthold Reservation in North Dakota. Beginning in 1888, Father Craft recruited about a dozen young Indian women from Rosebud, Pine

feather of Standing Rock Reservation. Another in the group was Susan Bordeaux of Rosebud Reservation, a granddaughter of Spotted Tail and grandniece of Red Cloud. Susan is buried in the City Cemetery at Pinar del Rio in Cuba.

To learn more about this fascinating and inspiring story, the Bureau of Catholic Indian Missions has made available a book entitled *Faces of Faith, A History of the First Order of Indian Sisters* by Thomas W. Foley.

Mr. Foley first became interested in Father Craft and the Indian sisters as a young boy back in 1943, when he found Father Craft's papers in a closet in his Aunt Mame's Chicago apartment. Among the papers were the handwritten vows of some of the first sisters. When he retired, almost 50 years later, Mr. Foley researched the life of Father Craft from the Dakotas to the Vatican in Rome.

He persuaded the University of Nebraska Press to publish a biography: *Father Francis M. Craft, Missionary to the Sioux*, in 2002. *Faces of Faith* was published by Cathedral Press in December 2008. In May, 2009, a third

Mr. Foley first became interested in Father Craft and the Indian sisters as a young boy back in 1943, when he found Father Craft's papers in a closet in his Aunt Mame's Chicago apartment. Among the papers were the handwritten vows of some of the first sisters.

Ridge, and Standing Rock Reservations for the School of the Holy Child Jesus at Avoca, Minnesota.

In 1890, Father Craft took several of these ladies to Fort Berthold where he had founded Sacred Heart Mission. They formed the nucleus of the Congregation of American Sisters, with Sister Mary Catharine Sacred White Buffalo named as the first prioress of the order. She was Josephine Crowfeather, a daughter of Joseph Crow-

book: *At Standing Rock and Wounded Knee – The Journals and Papers of Father Francis M. Craft, 1888-1890* was published by the Arthur H. Clark Company, an imprint of the University of Oklahoma Press.

Faces of Faith is available through the Bureau of Catholic Indian Missions, 2021 H Street, NW, Washington, DC 20006. Cost, including shipping and handling, is \$20.

Plugging into the Legacy of St. Katharine Drexel



by Father Wayne Paysse

As the lazy summer days quickly come to an end, another school year with all its activities and hustle awaits many parents, guardians, teachers and school administrators. For the Bureau of Catholic Indian Missions,

it is also a time to recall with great esteem the legacy of St. Katharine Drexel as she established many Indian Mission schools.

Katharine was born on November 26, 1858, in Philadelphia, Pennsylvania. She was the second daughter of Francis Anthony Drexel and Hannah Langstroth. Mr. Drexel was a banker and philanthropist. Both parents instilled in their children the idea that their wealth was simply loaned to them and was to be shared with others.

The first school she established was St. Catherine Indian School in Santa Fe, New Mexico, in 1887. During her lifetime, she opened, staffed and directly supported nearly 60 schools and missions in the West and Southwest United States.

On February 12, 1891, she professed her first vows as a religious, founding the Sisters of the Blessed Sacrament whose dedication would be to share the message of the Gospel and the life of the Eucharist

among American Indians and African Americans.

Today the Bureau of Catholic Indian Missions continues to support Indian Mission schools. It is our way of plugging into the legacy of St. Katharine Drexel.

Let us renew our commitment to Catholic education by supporting our Indian Mission schools with our prayers and sacrifices. Pope Benedict XVI, during his address at Catholic University of America in Washington, D.C., April 17, 2008, reminded us that "education is integral to the mission of the Church to proclaim the Good News . . . it involves the entire Christian community . . ."

Let us also remember that education forms the heart as well as the mind. This gift of intellect from God proclaims "Truth" and "Knowledge" and invites the human person to respond in Christian service that benefits society and the community of humanity.

BCIM Archivist Honored

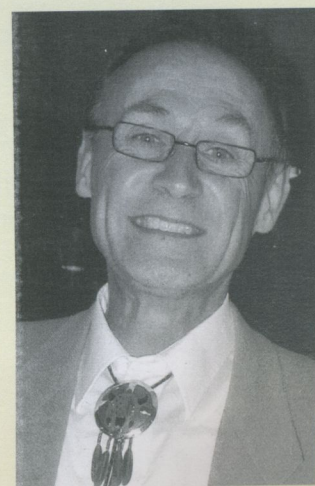
Mark Thiel, an archivist at Marquette University, received the Sister M. Claude Lane Memorial Award at the annual meeting of the Society of American Archivists in San Francisco.

Mr. Thiel's exhaustive work on the five-volume "Guide to Catholic-Related Records About Native Americans" in electronic format garnered the award, which recognizes individuals who have made significant contributions to the field of religious archives. Mr. Thiel collected the information for more than 25 years from over 12,000 repositories in 43 states and 15 foreign countries.

"This reference work has been noted for its thoroughness, its detail and the precision of its records," noted the award committee.

A colleague described his work as "probably the most important manuscript guide produced on American Catholic materials in a generation." Mr. Thiel's project is of interest to scholars of American Indian history and culture and Native Americans looking for their own data and records.

Mr. Thiel serves on the Advisory Council of the Bureau of Catholic Indian Missions and oversees the Bureau's archives.



Bureau of Catholic Indian Missions

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Pray Daily for the Canonization of Blessed Kateri Tekakwitha

Bureau of Catholic Indian Mission Scholarships Available to Native Students

Today, as over the years, the education of Native American children is a high priority for the Bureau of Catholic Indian Missions.

In addition to the yearly grants given to elementary and high schools, the Bureau has established college scholarship endowments for Native American students to further their academic studies.

There are Native American students attending all of the following Universities. Notes and letters received from the students tell how grateful they are for the opportunity to attend college. They said education now makes a difference in their life and they will help make a difference in their community.

CATHOLIC UNIVERSITY of AMERICA

*In the field of Graduate Nursing,
contact:*

The School of Nursing
Catholic University of America
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