

The Sentinel

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Summer 2016



Celebrating Catholic Dioceses

The Sentinel

Bureau of 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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Alabama	Montana
Alaska	Nebraska
Arizona	New Mexico
California	New York
Colorado	North Dakota
Idaho	Oklahoma
Louisiana	Oregon
Kansas	South Dakota
Michigan	Washington
Minnesota	Wisconsin
Mississippi	Wyoming

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Inside this Issue

On Our Cover

Pictured on the front cover is the chapel of the St. Regis Catholic Mission in Akwesasne, P.Q., where it serves the local Mohawk community. Read more about Fr. Sands' visit to the St. Regis Catholic Mission in this issue of *The Sentinel*.



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Stay in Touch



Want to stay up to date on the latest news from the Bureau of Catholic Indian Missions? Visit our website blackandindianmission.org for regular updates from Native American missions, exciting news stories and reflections on the Holy men and women of our Catholic faith. For even more news, like us on Facebook and follow us on Twitter (@MissionsBIMO)

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From the Executive Director

Thank You God

Dear Brothers and Sisters in Christ,
I am writing this article looking out of my office window upon a streetscape of trees with their full complement of leaves and of flower beds that are overflowing with varied and vibrant colors. Spring is the season for nature to reawaken and seemingly the whole world pulsates with new life. For Catholics, spring is the season for First Communion, Confirmations, ordinations, weddings and graduations. So I offer my heartfelt words of congratulations to everyone who is celebrating a sacrament or some other important achievement or milestone at this time.

Since 1874 to the present day the Bureau of Catholic Indian Missions has been a dedicated companion with the many priests, religious and lay people in the Native American community. I consider myself to be very blessed to have the privilege and opportunity to continue the excellent and dedicated and groundbreaking work of the seven previous Executive Directors of the Bureau of Catholic Indian Missions. As I am writing this article, I would like to take the opportunity to offer a special work of thanks to my two most recent predecessors, Fr. Wayne Paysse and Msgr. Paul Lenz. They have both been very kind and generous friends to me and I am humbled to be the one to immediately follow in their footsteps.

In the next few issues of the Sentinel I would like to share with all of you some of the highlights of the terms of office in which Msgr. Lenz and Fr. Paysse served as the Executive Directors of the Bureau. We will begin with the ministry of Msgr. Paul Lenz, who served as the sixth Executive Director from 1976 to 2007. An excellent and comprehensive article on Msgr. Lenz was written by Mr. Kevin Abing for Marquette University in 1994. The first half of this article is included in this issue of The Sentinel. The second half of the article will be presented in the next issue of the Sentinel.

The other focus of this issue of the Sentinel is on the many (arch)dioceses who receive grants for Native American ministry offices and schools and religious education programs. In this past year, the Bureau of Catholic Indian Mission has awarded more than \$2.5 million to Native American Ministry



Fr. Sands and Fr. Patrick Twohy, SJ celebrate Mass for the members of the Chief Seattle Club in Seattle, WA.

programs in dioceses throughout the country. The funds that are awarded to these (arch)dioceses are distributed from the proceeds of the annual National Black and Indian Mission Collection. Many individual Catholics, consecrated and lay, generously contribute to this national collection year in and year out. On my own behalf and on behalf of all of the beneficiaries of the (arch)diocesan grants, I offer a profound and heartfelt word of thanks to all of our generous benefactors.

I conclude this article with the following short prayer of thanks:

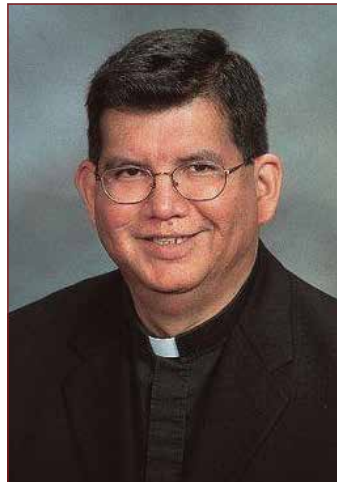
For all You have given,
Thank You God.
For all You have withheld,
Thank You God.
For all You have withdrawn,
Thank You God.
For all You have permitted,
Thank You God.
For all You have prevented,
Thank You God.
For all You have forgiven me,
Thank You God.
For all You have prepared for me,
Thank You God.
For the death You have chosen for me,
Thank you God.

For the place you are keeping for me in heaven, Thank You God.
For having created me to love You for eternity,
Thank You God.

Yours in Christ our Lord,

Fr. Henry Sands

Fr. Henry Sands



Diocesan Grants

Diocesan Grants: Where do they go?

The Bureau of Catholic Indian Missions strives to build strong communities and religious education programs in Catholic dioceses around the United States. In the United States, BCIM serves many of the over 170 Catholic dioceses and archdioceses! From Kodiak, Alaska to Portland, Maine, BCIM helps diocesan schools and parishes to reach out to Native American and Alaskan Native Communities and respond to real and pressing needs on the ground.

For a complete listing of Native American communities that BCIM serves, check out our website at blackandindianmission.org

Did you know? The Code of Canon Law describes a diocese as “a portion of the people of God which is entrusted to a bishop for him to shepherd ... so that, adhering to its pastor and gathered by him in the Holy Spirit through the gospel and the Eucharist, it constitutes a particular church in which the one, holy, catholic, and apostolic Church of Christ is truly present and operative.” (Can. 369)

Diocesan Grants: What are they?

Grant money assists dioceses with...

- Religious education programs
- Retreats for children and adults
- Native American evangelization outreach programs
- Stipends and Salaries for priests, religious and lay persons running evangelization
- Catholic school assistance with religious education programs
- Participation in faith formation conferences and programs
- Rural parish subsidies



St. Augustine Indian Mission in Winnebago, NE, enjoys the use of a DVD player and TV purchased with grant money from the Black and Indian Mission Office in faith formation classes.



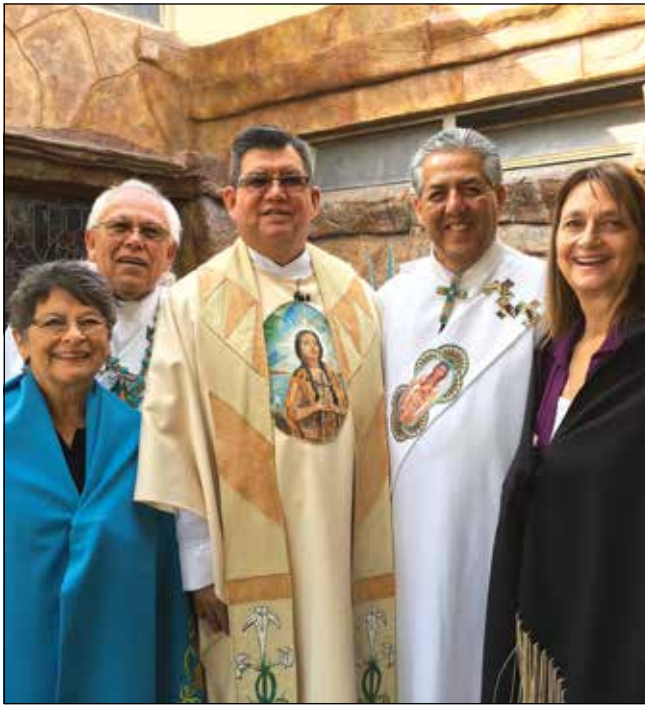
Fr. Sands meets with students at the St. Regis Catholic Mission who recently made their First Communion.



Students at St. Patrick's in Phenix City, Alabama, pause for a picture while celebrating the Feast of Christ the King.



Sister Kateri Mitchell, SSA, was the guest speaker for the Diocese of Duluth's Indian Ministry Office's 'Year of Mercy' Day Retreat on April 23rd, 2016.



Fr. Sands poses with Deacon Manny, Mercy Robles, Deacon Andy and Roseanne Oroscio at a Mass at Barona, CA on December 13th, 2015.



A priest from the Diocese of El Paso blesses the new Pueblo Tribal Council on the Feast of the Epiphany early this year.



Dancers perform a traditional Isleta del Sur dance at the 2013 Tekakwitha Conference, bringing together Native and Catholic traditions.



Children from the Ysleta mission in the Diocese of El Paso celebrate their graduation from preschool in May 2015.



Attendees at the 2013 Tekakwitha Conference in El Paso, TX. With support from the Bureau of Catholic Indian Missions, dioceses can provide grants for travel to faith formation conferences such as the Tekakwitha Conference.



St. Ann's Mission Among the Chippewa and Metis in rural North Dakota. St. Ann's is one of the many mission parishes that benefit from rural parish subsidies from the Bureau of Catholic Indian Missions.



Fr. Sands meets with leaders in Native American and African American outreach and evangelization for the Archdiocese of Santa Fe.



A Station of the Cross written in both English and Mohawk from the Saint Regis Catholic Mission.

Fr. Henry Sands' recent visits



Numerous trips to Native American Communities

This spring, Father Maurice H. Sands, our executive director, took several trips around the country to visit Native American communities. His first stop was to the **Archdiocese of Santa Fe**, where he met with Archbishop John C. Wester and diocesan leaders in Native American and African American outreach.

After his trip to New Mexico, Fr. Sands returned to Washington D.C., where **Deacon Art Morsaw**, a member of the Pokagon Potawatomi tribe, visited our D.C. office. Below, Deacon Morsaw is pictured presenting a Potawatomi flag to Fr. Sands.

Next, Fr. Sands travelled to Ontario to visit the **St. Regis Mohawk Reservation in Akwesasne**. The Saint Regis Mohawk Mission, founded in the early 1700s, today serves the faithful of Akwesasne by offering Masses and Stations of the Cross in the Mohawk language.

On the Canadian feast day of Saint Kateri, April 17th, Fr. Sands attended a Mass and procession in honor of Saint Kateri Tekakwitha. A reception afterwards finished off the day's celebration.

Did you know? The Akwesasne Territory includes an international border, as well as two

provincial borders! The territory borders northern New York, Quebec and Ontario and is comprised of three separate but coordinating Mohawk governments.

Finally, Fr. Sands visited the Archdiocese of Seattle, where he met with the Tacoma Kateri Circle at Saint Leo's Parish in Tacoma, Washington. While visiting the parish, Fr. Sands celebrated a Healing Mass for the Native American community. Afterwards, he was presented with a blanket from members of the Ojibwe tribe.

Fr. Sands also visited the Chief Seattle Club, which serves members of the Native American and Alaskan Native communities and is located in downtown Seattle. There, he celebrated Mass with Fr. Patrick Twohy, SJ, and helped volunteers with the many services the Chief Seattle Club provides.

Did you know? The Chief Seattle Club offers a variety of daily services, housing assistance and education to its clients, seeking to create a "sacred space to nurture, affirm and renew the spirit of urban Native peoples," according to their website <http://www.chiefseattleclub.org/>.



Inside the St. Regis Catholic Mission in Akwesasne, P.Q.



An outside view of the St. Regis Catholic Mission.



Fr. Sands is pictured with parishioners at Saint Leo's Parish following a healing Mass offered for the Native American community.



Fr. Sands is presented with a blanket by Jeanette, who is Turtle Mountain Ojibwe and Joan, who is White Earth Ojibwe, at Saint Leo's Parish in Tacoma, WA.



Fr. Sands (right) and Deacon Morsaw (left) at the Mission Office in Washington, D.C. They are pictured holding a flag for the Pokagon Pottawatomi tribe.



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The Chief Seattle Club offers a variety of daily services, housing assistance and education to its clients, seeking to create a “sacred space to nurture, affirm and renew the spirit of urban Native peoples,” according to their website <http://www.chiefseattleclub.org/>.



Saint Kateri Tekakwitha



Portrait of Saint Kateri by Claude Chauchetière, a Jesuit missionary who served as a spiritual guide for Kateri Tekakwitha at the Mission du Sault St. Louis in the missionary settlement of Kahnawake

Saint Kateri Tekakwitha

Who was Saint Kateri Tekakwitha?

Pope Benedict XVI has described Saint Kateri Tekakwitha as a “striking example of sanctity and heroic charity,” serving as bridge between Native American and Roman Catholic traditions. As a young Mohawk-Algonquin woman, Kateri Tekakwitha dedicated her life to Jesus Christ and her holiness serves as an example today of faith and prayer. Her last words on earth were “Iesos konoronkwa,” – “Jesus, I love you.” Today, Saint Kateri is honored as the patroness of the environment and as a model for the New Evangelization.

Birth: 1656

Death: April, 17th, 1680

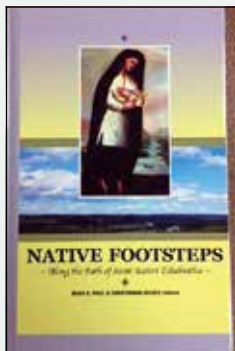
Canonization: October 21st, 2012

Feast Day: April 17th (Canada), July 14th (U.S.)

Prayer to Saint Kateri

God of all nations and peoples, You have filled Your creation with Your mighty presence. Through your handiwork You speak to our hearts words that satisfy our every desire. You called Your servant, the Mohawk maiden Saint Kateri Tekakwitha, to embrace the Gospel of Your Son Jesus Christ, to do Your will and to serve others with the gifts You gave her. May she who held tight to the cross of Your Son throughout her short life marked by sickness, suffering, and persecution, be our intercessor during our own trials. May her embrace of the Catholic faith and her openness to sharing Jesus with others inspire us to be new evangelizers to all cultures and peoples. May she who sought out Jesus in the Blessed Sacrament lead us to similar reverence for the Eucharist so that, like Saint Kateri, our last words may be, “Jesus, I love You.” Amen.

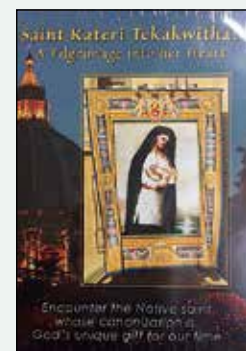
-Imprimatur: Donald Cardinal Wuerl, Archbishop of Washington, July 11, 2012



Interested in learning more about Saint Kateri Tekakwitha?

Visit our e-store for books, brochures and prayer cards about the life, works and faith of this holy saint, at:

www.blackandindianmission.ecrater.com





Did you know?



Fr. Sands meets with the Tacoma Kateri Circle in Tacoma, Washington, during his recent April visit to the Archdiocese of Seattle.

With the support of the Tekakwitha Conference, Kateri Circles exist for both adults and youth, with the mission of sharing the life and faith of St. Kateri Tekakwitha within the Church. These prayer circles,

aside from helping Native American Catholic grow in their faith, also assist with education and catechism within Native communities, as well as encouraging Native leadership and serving local needs.



Celebrating Saint Kateri Tekakwitha

Fr. Henry Sands celebrated Mass on St. Kateri Tekakwitha's feast day on April 17th at the St. Regis Catholic Mission. A reception followed. The mission church is located in St. Regis, Quebec and their Kateri Center is located in Hogansburg, NY. The mission is located within the Akwesasne Reservation, which includes territory in New York, Quebec and Ontario.



The tabernacle at the St. Regis Catholic Mission, decorated for the Feast of St. Kateri Tekakwitha.

Diocesan Updates



Members of the Diocese of Duluth's Kateri Circle discuss ways to incorporate mercy in to everyday life.

Day of Reflection on the Year of Mercy *Diocese of Duluth, MN Indian Ministry Office*

Sister Kateri Mitchell, SSA, Executive Director of the Tekakwitha Conference, was guest speaker in Duluth, MN on April 23, 2016 for a day of reflection centering on thoughts upon forgiveness and the healing of ourselves and others. Those in attendance discussed ways of how they could be more united as one extended family in the diocese. There was time for prayers, talks, and reception of the Sacrament of Reconciliation. The group joined the parishioners at the Cathedral of Our Lady of the Holy Rosary for Sunday Vigil Mass and had the opportunity to enter the church through the Holy Doors.



A student lectors at the Mass for First Communion in St. Andrew's Mission.



A young girl receives her First Communion from Fr. Mike Fitzpatrick, SJ.



Youth and adults receive the Sacraments at St. Ann's Mission Among the Chippewa and Metis.

Celebrating the Sacraments

St. Ann's Mission Among the Chippewa and Metis

This Easter Season, Bishop John Folda of the Diocese of Fargo confirmed 150 children and adults at St. Ann's Mission Among the Chippewa and Metis. This is perhaps one of the largest groups confirmed in the Diocese of Fargo under Bishop Folda! St. Ann's Mission's evangelization and outreach programs continue to bring the Good News to the Turtle Mountain community in rural North Dakota.

St. Andrew's Mission in Pendleton, Oregon

There were 35 young people who received First Communion on April 3, 2016 at St. Andrews Mission in Pendleton, Oregon. Father Mike Fitzpatrick, SJ presided at the Mass with Deacon Daniel Martinez and acolyte Ren Feller assisting. Catechism teachers who prepared students for this sacrament were Patt O'Brien, Gloria Martinez, and Yadira Gonzalez. A celebration reception with cake and gifts followed the Mass.





Traditional Pueblo leaders during the Chrism Mass with Bishop Mark J. Seitz.

Chrism Mass in El Paso

*Tigua Native American Ministry in the
Diocese of El Paso, TX*

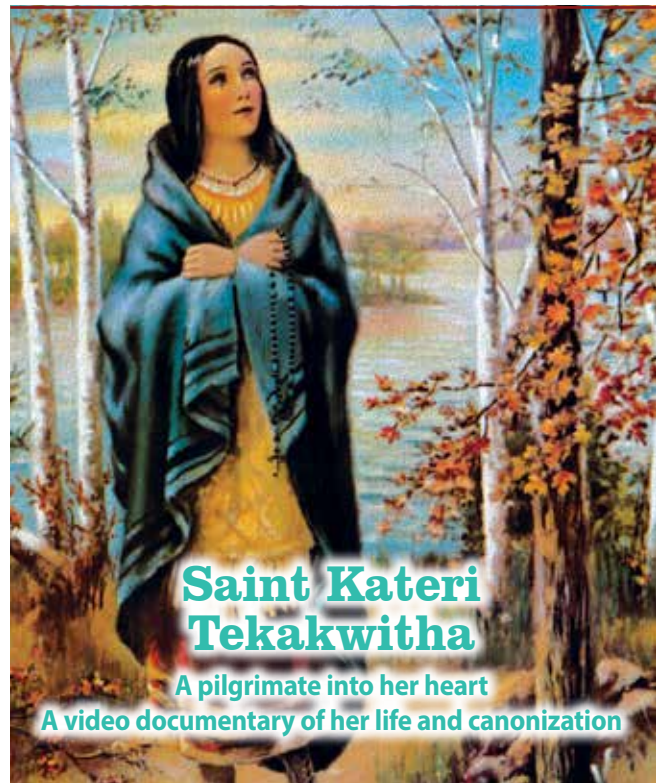
On March 17th, members of the Pueblo community participated in the Chrism Mass at St. Patrick's Cathedral in El Paso, TX. Pueblo traditional leaders smudged the Altar and Bishop, bringing together their Pueblo traditions and Catholic faith.

Welcome!

BIMO Welcomes New Appointments

Wyoming Catholic College welcomed **Dr. Glenn Arbery** as their new president. Dr. Arbery will be replacing Dr. Kevin Roberts, who has accepted a position at the Texas Public Policy Foundation. Through the support of a generous benefactor, the Bureau of Catholic Indian Missions is proud to offer scholarships to Native American students attending Wyoming Catholic College, as well as several other universities. Contact the Mission Office at (202) 331-8542 or visit our website for more information.

Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, announced on May 13th that Pope Francis has accepted the resignation of Bishop Edward Slattery and named **Father David Konderla** as Bishop of the **Diocese of Tulsa, Oklahoma**. Fr. Konderla currently serves as a diocesan priest in the Diocese of Austin, Texas.



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Directors of the Bureau of Catholic Indian Missions

Msgr. Paul A. Lenz

National Director 1976 to 2007

By Kevin Abing, 1994

Marquette University

The man chosen to succeed Father Tennyly, Monsignor Paul Lenz, faced a daunting task. Somehow, he had to devise a plan which reconciled the Bureau's traditional objectives with contemporary Native American needs. Furthermore, he faced school closings, funding shortages and strained relations with the Tekakwitha Conference. Monsignor Lenz firmly and decisively met the challenges. As a result, the Bureau has been revitalized. It has resumed its active defense of Native American rights, repaired its link with the Tekakwitha Conference and extended its reach to the Native American community.

Paul Lenz was born on December 15, 1925, the second of six sons of Raymond and Aimee Lenz. He spent his early life in his hometown of Gallitzin, Pennsylvania, and attended the public school there. He attended Altoona Catholic High School and graduated in 1943. He then matriculated at St. Vincent College in Latrobe, Pennsylvania. In 1946, he received a Bachelor of Arts degree in philosophy. For quite some time, Lenz had considered joining the priesthood. For a while, he even thought he might join the Maryknoll Society to do missionary work. But his plans changed when his father passed away in 1944. Lenz still wanted to become a priest, but he decided to join the diocesan clergy so he could remain close to home and help his mother. Consequently, he began his studies for the priesthood at St. Vincent's Seminary in Latrobe. On April 2, 1949, Bishop Richard T. Guilfoyle ordained Lenz in the Cathedral of the Blessed Sacrament in Altoona.

For the next twenty-one years, Father Lenz occupied a variety of positions in the Altoona-Johnstown diocese. His first assignment was as Assistant Pastor at St. Patrick Church in Newry. He served in that capacity until 1951, when he became the administrator of St. Monica Church in Chest Springs. In 1953, Lenz was named administrator of St. Joseph Church in Coupon, a position he held for



Monsignor Paul A. Lenz

nine months. That same year, Father Lenz took on new duties which he fulfilled for the next seventeen years. He began working in the chancery office; he was named curator of Diocesan Prince Gallitzin Chapel in Loretto, and, as Diocesan Director of the Society for the Propagation of the Faith, he also raised funds for missionary work. In addition to these duties, Father Lenz also taught theology and served as the head of the Theology Department at Mt. Aloysius College in Cresson from 1956 to 1962. From 1962 to 1970, he was a theology instructor at St. Francis College in Loretto. He was assistant editor of the diocesan newspaper, *The Catholic* ➔





Promoter of Native American causes

Monsignor Lenz (right) is picture in a meeting with former executive director Father Wayne Paysee (right) and Father Paolo Molinari, S.J., Postulator for the Cause of Saint Kateri Tekakwitha (center). Even after his time as Executive Director, Monsignor Lenz remained active promoting causes that were important to Native American communities, such as the canonization of Saint Kateri Tekakwitha.

Register, for five years. Beyond these pursuits, Father Lenz also became pastor and administrator of St. Michael's parish in Loretto in 1958 and served in that capacity until 1970.

A drastic change in Monsignor Lenz's life occurred in that year. He thoroughly enjoyed working within the Altoona-Johnstown diocese, but he yearned to do missionary work. A good friend, Bishop Jerome Pechillo of Paraguay, further stirred Lenz's dream. For years, Monsignor Lenz had raised funds for missions in Bishop Pechillo's diocese, but Pechillo also asked Lenz to come to Paraguay and establish a mission there for the Altoona-Johnstown diocese. By 1970, Lenz was ready for a change. He asked and received permission from his bishop to go to Paraguay and serve as a missionary in the Prelature of Coronel Oviedo, another close friend. This was Monsignor's first encounter with Indian people, and the situation in Paraguay was radically different from that in Pennsylvania. The mission to the Guarani Indians was located in a remote jungle region of Paraguay, about 140 miles from the capitol of Asuncion. There was no plumbing or electricity, and the area was accessible only by dirt roads.

Beyond the primitive conditions, Lenz, his fellow missionaries and, especially, the Guarani had to contend with government harassment. Under the dictatorship of Alfredo Stroessner, military officials constantly mistreated the people. According to Lenz, the only one to raise a voice of protest on

the Indians' behalf was the Catholic Church. As a result, some government officials tried to intimidate the Catholic missionaries. One event in particular stood out in Monsignor Lenz's mind. The Guarani raised tobacco as a cash crop, and the Catholic Church loaned substantial amounts of money to the Guarani for fertilizer and other helpful items. In February 1972, the national price of tobacco rose, but a new regional governor arrived at that time. He seized an opportunity to defraud the Indians out of millions of dollars: he told the Guarani that he would buy all of their tobacco but at the previous year's price. The situation was an "economic disaster" for the Guarani. The people tried, but failed, to protest to other government officials. The Catholic Church, however, managed to air its grievances against the governor. In retaliation, the governor had Lenz and the other missionaries rounded up and imprisoned for a week. Because the missionaries were American citizens, they were not physically harmed, but the episode illustrates the extent the government would go to abuse the Guarani Indians and their supporters.

Despite the hardships, Monsignor Lenz cherished the four years he spent in Paraguay. He loved the people and the challenges he faced. To enhance his missionary skills, Lenz learned to speak Spanish fluently and picked up enough of the Guarani language to "offer Mass, hear confessions, defend... myself." Lenz hoped to spend the rest of his life in ➡



Msgr. Lenz

Paraguay, but once again, circumstances altered those plans. In 1974, a good friend of Lenz's, the pastor of St. John the Evangelist Church in Bellefonte, Pennsylvania, died suddenly of a brain tumor. Bishop James J. Hogan asked Lenz to return home and become the parish's new pastor. Reluctantly, he agreed. After a year in Pennsylvania, Lenz "realized that [his] heart was still in Paraguay." Bishop Hogan informed Lenz that he could return to South America once several new priests had been ordained. Lenz eagerly anticipated renewing his missionary labors, but he could not foresee that he would soon be doing missionary work of a different sort. In the fall of 1975, Lenz received a call from Cardinal Krol, a member of the BCIM Board, asking if he would become the Bureau's new director. Lenz was naturally disappointed that he would not be able to return to Paraguay, but Cardinal Krol told him that if the "Church calls,...you should respond." Earnestly desiring to serve the Church, Lenz acceded to the Cardinal's request. In March 1976, Bishop Hogan informed Cardinal Cooke that Lenz was ready and willing to assume control of the BCIM, but his parish would "sorely miss him." Hogan also offered his own assessment of Lenz's suitability for the position. Monsignor Lenz, he wrote, was an "exemplary priest by any standard. In particular, his experience with the Propagation of the Faith Office, together with the practical tour of duty—three years with Bishop Pechillo in Paraguay—should be of invaluable assistance to the Bureau." Hogan concluded that Lenz had "exceptional organizational ability and welcomes a challenge such as the one now confronting him." On July 5, 1976, Monsignor Lenz officially took over as the sixth director in BCIM history.

In the years since Monsignor Lenz has led the Bureau, not only has he built upon the traditional parameters established by his predecessors, but he has also adopted several measures to revitalize the organization. From the outset, Monsignor perpetuated the BCIM's concern for religious instruction, as he struggled to keep Catholic Indian schools open. In the last two decades of Father Tenny's directorship, federal funding for these institutions steadily dwindled, prompting several school closures. During Monsignor Lenz's tenure as director, all government funding for Indian schools ceased. In 1983, the situation became critical. The BCIM received numerous "panic calls and letters," begging for help to keep the four Catholic Indian secondary and forty-three primary schools operating. The Bureau, Lenz noted, was

"called upon as never before." In response, Lenz founded the Association of Catholic Indian Schools in June 1983 to coordinate plans to maintain the schools. Furthermore, he addressed funding needs through direct mail campaigns, personal appeals and wills of request. As of 1995, only one Indian school had closed in Monsignor Lenz's eighteen years as director. Yet another example of Monsignor Lenz's expansion of BCIM customs involved his efforts to coordinate Bureau activities with the Catholic hierarchy. Lenz was shocked to discover that many bishops were completely unaware that the Bureau existed; even today, many believe the Bureau is nothing more than a fund-raising organization. Consequently, Lenz traveled extensively to meet with various Catholic organizations and elaborate upon the BCIM's functions. He also inaugurated a program in which the bishop of every diocese appoints a director to act as a liaison with the BCIM. Moreover, he initiated a new BCIM publication. In 1964, the Bureau suspended publication of The Indian Sentinel. Since that time, the BCIM had no means to publicize its missionary efforts. Monsignor Lenz realized how vital the Church's support was for the Bureau's success. Thus, in 1978, he decided to publish the BCIM Newsletter to inform clergymen, government officials and the general public about the Bureau's activities. The newsletter has been a decided success. Lenz started with a mailing list of seven hundred names. Today, the newsletter reaches over twenty thousand people, and the list grows every week.

Thanks to Monsignor's efforts, the Bureau is more widely known among the Catholic hierarchy, but the process has been troublesome, with its share of setbacks along the way. For example, in 1978 the United States Catholic Conference's [USCC] Ad Hoc Committee on National Collections launched a move to consolidate the Commission Lenten Collection with several other collections. Since the turn-of-the-century, the Commission Collection has been one of the primary funding sources for African American and Native American missions. When Monsignor Lenz became BCIM director, the collection totaled roughly two million dollars. With Cardinal Krol's blessing, Lenz forcefully pushed to increase the amount. He made sure every bishop knew about the upcoming collection, and he visited the bishops who needed the funds and explained how the money would be used. As a result, the Commission Collection increased by \$520,000 in Lenz's first fifteen months as director. Because of his success, the Ad Hoc Committee's decision both mystified and frustrated Lenz. Lenz wrote a friend that he felt that he had "really revitalized this office." But, because of the USCC's constant pressure, Lenz was not sure he wanted "to keep up the pace that [he has] been through since [he] came here." He could foresee great success, but he could not "see all the ➡





Monsignor Lenz (right center) is presented with the Harrisburg Diocese's Annual Lenten Collection in 1988 from then-Bishop William Henry Keeler. Then-Bishop Keeler was the former ordinary of the Diocese of Harrisburg from 1983-1989 and later served as Cardinal and Archbishop of Baltimore until 2007.

politics behind [the consolidation]. I just want to function as a priest and not as a politician.”

Attempts to consolidate the collections dragged on into 1981. Lenz and Cardinal Krol traveled to Chicago to meet with the USCC committee and save the Commission Collection. The committee met with interested parties on an individual basis. When Monsignor Lenz's turn came, the committee chairman informed him that the Commission Collection was at the “bottom of the list” and that it was definitely going to be consolidated. The committee's high-handedness angered Lenz, who asked the members: “you mean to tell me that I have to go out and tell all the black people in the church and the Native American people in the church that the United States Catholic Conference doesn't care for them? That you can have all other things, but they're at the bottom of the barrel as you told me?” Lenz added that consolidation would threaten everything the BCIM hoped to accomplish, and he could not wait to go to Philadelphia and tell Cardinal Krol the way the USCC “regards the black and Indian people and himself and all these programs.” Lenz concluded by telling the committee members that he would fight them every step of the way. Lenz's outburst evidently swayed the USCC for it saved the Commission Collection. Since then, Monsignor Lenz continued to build up the collection, which surpassed seven million dollars in 1994.

Footnotes for Monsignor Lenz

¹ “Biography” of Monsignor Paul A. Lenz on file at Marquette University Archives; Interview with Monsignor Paul Lenz, BCIM Director, Milwaukee, Wisconsin, May 2, 1995.

² “Biography;” Interview with Monsignor Lenz; BCIM Newsletter (January 1978).

³ “Biography;” Interview with Monsignor Lenz.

⁴ Ibid.

⁵ Lenz to Father Ed Bober, C.S.S.R., January 23, 1978, BCIM, Series 1-1, Box 351, folder 2.

⁶ Interview with Monsignor Lenz.

⁷ Interview with Monsignor Lenz; Bishop James Hogan to Terence Cardinal Cooke, March 26, 1976, BCIM, Series 1-1, Box 350, folder 3.

⁸ Lenz to Sister Annette Roach, June 10, 1983, BCIM, Series 1-1, Box 359, folder 2; Lenz to Robert Dinndorf, August 18, 1983, BCIM, Series 1-1, Box 359, folder 3; Interview with Monsignor Lenz.

⁹ Interview with Monsignor Lenz.

¹⁰ Interview with Monsignor Lenz; Archbishop Thomas McDonough to John Cardinal Krol, January 7, 1978, and Lenz to “Dear Al,” January 18, 1978, both in BCIM, Series 1-1, Box 351, folder 2.

¹ Interview with Monsignor Lenz.

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