

The Sentinel

Volume 7, No. 1

News of the Bureau of Catholic Indian Missions • www.blackandindianmission.org

Fall 2016



Tekakwitha Conference

**St. Kateri: The Bridge between
our Faith and our Traditions**

The Sentinel

Bureau of Catholic Indian Missions

2021 H Street, NW
Washington, DC 20006
202-331-8542

www.blackandindianmission.org
info@blackandindianmission.org

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

Mission

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

Mission Locations

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

Board of Directors

Cardinal Timothy M. Dolan
Archbishop Charles J. Chaput
Archbishop William E. Lori

Executive Director & Editor

Reverend Henry Sands

Managing Editor

Louis G. Aguirre

Graphic Designer

Lisa Schobel Hebert

Inside this Issue

On Our Cover

The 77th Annual Tekakwitha Conference featured many opportunities for prayer. In this photo (from left to right) are Bishop Jaime Soto, Bishop Edward W. Clark, Bishop James S. Wall (main celebrant), Archbishop John C. Wester, Bishop Gerald R. Barnes at the Eucharistic Celebration on July 22.



4-7



Father Gilbert Hemaer

*Executive Director of the
Tekakwitha Conference
from 1986-1989 dies at 78*

8

North American Martyrs

*Feast Day is Oct. 16
in the United States*



9



Monsignor Paul Lenz

*Rejoicing in his ministry
PART TWO*

12-15

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)

No longer wish to receive our mailings?

We hate to see you go, but we will honor your wishes if you don't want to receive mail from our office. Please visit www.blackandindianmission.org/unsubscribe or call our office at (202) 331-8542.

From the Executive Director

Love and grace

Dear Brothers and Sisters in Christ,
I have always considered the fall to be my favorite season. I enjoy the more temperate fall weather and the fall has frequently been a time of new beginnings in my life. There have been many years in which I have experienced the beginning of a new academic year. I pray that in this academic year the Lord will abundantly bless all of our Native American Catholic students and help them to be very successful in all of their academic aspirations and achievements. September 4th also marks the beginning of my second year of serving as the Executive Director of the Black and Indian Mission Office. My first year in this role has been one of overflowing blessings, much learning and many inspiring encounters with the people of God and with God's handiwork in various parts of the United States.

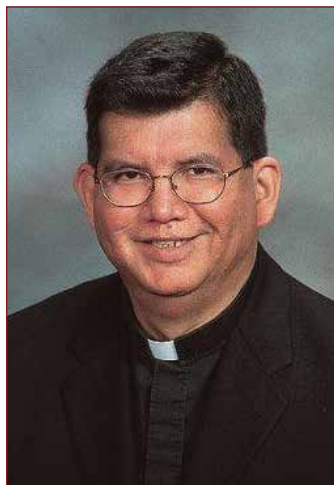
As has been our custom, we highlight the annual Tekakwitha Conference in our Fall Newsletter. In this issue we are pleased to include pictures of various groups of people who attended the Conference. I would like to commend Greg and Christine Williams, Co-chairs, and all of the members of this year's Conference Planning Committee for planning and delivering an excellent conference. Their warm and attentive hospitality and the beautiful San Francisco Bay area weather were among the top highlights of the Conference.

With gratitude, we remember the life of Fr. Gilbert Hemauer, OFM Cap., who ended his earthly journey on August 8, 2016. Fr. Gil was the Executive Director of the National Tekakwitha Conference from 1986-1989. He also served in Native American Ministry in Montana from 1977-1986. I was blessed to be able to attend his Funeral Mass in Wisconsin on August 13, 2016. I announced to those who were in attendance that the Bureau of Catholic Indian Missions is making a generous gift to the Capuchin Franciscan Province of St. Joseph in honor of Fr. Gil.

This issue of the Sentinel includes the second half of our tribute to Msgr. Paul Lenz. We owe an



Father John Hascall, OFM, Cap., Deacon Art Morsaw and Father Henry Sands proudly carry the Michigan banner at the Tekakwitha Conference held in Burlingame, CA.



enormous debt of gratitude to Msgr. Lenz for his very effective and tireless work of more than thirty-one years. During his longstanding tenure as Executive Director, Msgr. Lenz built the very strong foundation upon which the three organizations that operate under the Black and Indian Mission umbrella continue to serve Native American and African American Catholics throughout the United States. I hope that your reading of our two-issue profile of Msgr. Lenz will both educate and inspire you.

I conclude by conveying my wishes for our Lord Jesus Christ to abundantly pour out his love and grace upon all of you and by commending you to the prayers and protection of our Blessed Mother Mary, St. Kateri Tekakwitha, St. Katherine Drexel, and Saints Jean de Brebeuf and Isaac Jogues, Priests, and Companions, Martyrs.

Yours in Christ our Lord,

Fr. Henry Sands

Fr. Maurice Henry Sands Jr.



Tekakwitha Conference

St. Kateri: The Bridge between our Faith and our Traditions

Hundreds of joyful participants from 34 states participated in the 77th Annual Tekakwitha Conference held July 20-24 in Burlingame, CA.

With the theme “St. Kateri Tekakwitha: The Bridge between Our Faith & Our Traditions,” attendees expressed and enriched their faith in a myriad of ways.

As in the past, the conference provided extensive workshops and other learning opportunities for both adults and youth. Some 19 adult and 9 youth workshops were presented during the five-day gathering. Popular activities included the impressive and colorful grand entry where each participating Kateri Circle presented their banners (many dressed in their regalia) as they were cheered by the audience.

A highlight for many was the visit and closing liturgy at Mission Dolores, celebrated by Bishop William Justice, auxiliary bishop of San Francisco.

Future conference dates and locations are: 2017 Rapid City, SD; 2018 Tacoma, WA; and 2019 Sharonville, OH.



Religious Sisters serving Native American Catholics who were honored at this year's Tekakwitha Conference.



Grand Entry - South Dakota.



Father Henry Sands gives talk at conference.



Morning prayer led by the Swinomish Kateri Circle, Swinomish, WA.

Tekakwitha Conference



Grand Entry - Our Lady of the Snow Kateri Circle, Alaska.



St. Anthony Kateri Circle, Pueblo of Sandia, NM.



Grand Entry - Minnesota.



Deacon Manny Robles, Diocese of San Bernandino; Father Henry Sands and Deacon Andy Oroscio, also from San Bernandino.



Grand Entry - Montana.



Grand Entry - Kateri Circle, Laguna Pueblo, NM.





Mission Dolores and Basilica of Mission San Francisco de Asis, San Francisco, CA.



Participants from the Diocese of Houma-Thibodaux, LA.

78th Annual Tekakwitha Conference

The theme of next year's conference is

***“Loving One Another
through the
Spirit of St. Kateri.”***

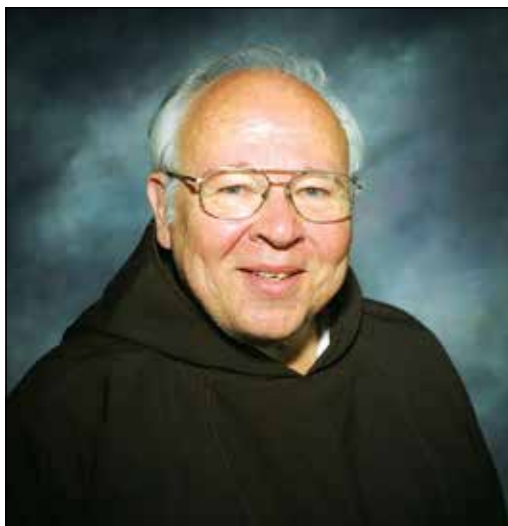
The Conference shall be held
in Rapid City, South Dakota from
July 19-23, 2017 at the Best Western Ramkota.

Please visit the Tekakwitha Conference
website for more information!

www.tekconf.org



Father Gilbert Hemauer dies at age 78



Father Gilbert F. Hemauer, a Capuchin Franciscan friar who served as executive director of the Tekakwitha Conference from 1986 to 1989, died on Aug. 8, 2016, at the age of 78.

A tireless worker for Christ, Father Hemauer was born May 14, 1938, in Stockbridge, WI, the son of the late Gilbert and Veronica (Leitner) Hemauer. He was invested in the Capuchin habit in 1956, perpetually professed in 1960 and ordained in 1964.

Father Hemauer was involved in a variety of ministries during his religious life, including vocation recruitment for St. Lawrence Seminary, pastoral ministry in St. Paul MN, Appleton WI, and in Montana. From 1977-1986, he was assigned to Native American Ministry in Montana. From 1986-1989, he was director of the Tekakwitha Conference. He retired to Appleton, WI in 2008, due to failing health.

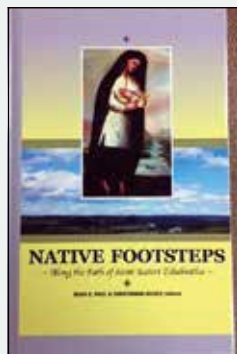
He is survived by his four sisters: Marcie (Thomas) Jost, Malone WI; Mary Jane Gerhartz, Kewaskum WI; Martha Hemauer, Mt. Calvary WI; and Theresa Hemauer, Stockbridge WI; one brother, Andy B. (Anne) Hemauer, Chilton WI; a sister-in-law, Peggy Hemauer, Stockbridge WI; and many nieces, nephews, relatives and friends.

In addition to his parents, Father Hemauer was preceded in death by two brothers, Donald and Raymond Hemauer; and a brother-in-law, Gary Gerhartz.

“Father Hemauer devoted his life to others,” says Father Henry Sands, executive director of the Bureau of Black and Indian Missions, adding: “I and many, many other Native Americans rejoice in his beautiful and pastoral life. His ministry among native peoples added a great dimension of pastoral love and care to everyone he met. May he rest in Peace!”

Memorials given in the name of Father Gilbert Hemauer are appreciated for the Province of St. Joseph of the Capuchin Order at 1820 Mt. Elliott St. Detroit, MI 48207.

*Served as
Executive
Director of the
Tekakwitha
Conference
from 1986-1989*



**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





Saints Jean de Brebeuf and Isaac Jogues, Priests, and Companions, Martyrs memorial celebrated Oct. 19

The Eight North American Martyrs, also known as the Canadian Martyrs, the Jesuit Martyrs of North America or the Martyrs of France, included six priests and two lay brothers. They were heroic members of the Society of Jesus who were martyred in order to bring the faith to the Huron, the Iroquois and the Mohawk Indians.

Memorial for Saints Isaac Jogues, Jean de Brebeuf and Companions is celebrated Oct. 19 in the United States and on Sept. 29 in Canada.

The martyrs were heroic members of the Society of Jesus who were martyred in North America in order to bring the Faith that is necessary for salvation to the Huron, the Iroquois and the Mohawk Indians. Five of the eight North American martyrs were put to death in what is now Canada, and three of them in New York State. There is a shrine to the United States' martyrs at Auriesville in New York, and there is a shrine to the Canadian martyrs at Fort Saint Mary near Midland, Ontario. The names of the eight North American martyrs are:

- Saint Rene Goupil, a lay brother martyred in 1642 in New York State,
- Saint Isaac Jogues, a priest, martyred in 1646,
- Saint John de Lalande, a lay brother, martyred in 1646 in New York State,
- Saint Anthony Daniel, a priest, martyred in Canada in 1648,
- Saint John de Brebeuf,
- Saint Charles Garnier,
- Saint Noel Chabanel and
- Saint Gabriel Lalemant, all priests, and all martyred in Canada in 1649.

Saint Isaac Jogues, after thirteen months' imprisonment by the Mohawks, had several fingers cut off of his hand. He went back to Europe, but returned again to North America and was killed by tomahawk blows at Ossernenon, now called Auriesville, in New York State. Saint John de Brebeuf declared before he died, "I have a strong desire to suffer for Jesus Christ." He was tortured terribly, and a burning torch was put into his mouth, which strangled him.

Saint Rene Goupil, thirty-five, was the youngest of the martyrs, and cried "Jesus, Jesus, Jesus!" as he died. Saint Noel Chabanel was thirty-six, and Saint Isaac Jogues and Saint Gabriel Lalemant were thirty-nine. The oldest of the eight North American martyrs, Saint John de Brebeuf, was fifty-six when he was killed.

They were canonized June 29 of 1930 by Pope Pius XI.

Information from Catholic News Agency (CNA)



Father Sands' recent visits

Since the last issue of *The Sentinel* Father Henry Sands has visited various Native American communities and attended major celebrations throughout the United States. Among his stops were:

St. Augustine Indian Mission in Winnebago, NE, where he attended the Farewell Mass and reception for Father David Korth. Father Korth served there for 13 years and is now at Sacred Heart Parish, an African American community in Omaha, NE.

While in Nebraska, Father Sands also visited the **St. Augustine Indian Mission Convent in Winnebago** and then went to **Our Lady of Fatima Worship Center, Omaha Reservation, NE**.

Father Sands attended the 2016 **Associates of the Sisters of the Blessed Sacrament Pilgrimage at the National Shrine of Saint Katharine Drexel and Motherhouse of the Sisters of the Blessed Sacrament in Bensalem, PA**, July 6-8, where he served as one of the keynote speakers.

Guided by the example of Saint Katharine, the associates are Catholic women and men who have committed themselves to living out the spirituality, mission and charism of the congregation in their own state of life. There are currently 485 associates in 24 locations throughout the United States, with one ASBDS Faith Community in Ferrier, Haiti.

Father Sands was also a concelebrant at the Mass on the Feast of Saint Kateri at the **National Shrine of the Immaculate Conception, Washington, DC**, July 14.



At the Feast of St. Kateri Mass at the National Shrine of the Immaculate Conception are Father Michael K. Barth, ST, Very Reverend Michael Thompson, SSI - Superior General of the Josephites, Father Anthony Bozeman, SSI and Father Henry Sands.



A beautiful statue of Saint Katharine Drexel stands at the National Shrine of Saint Katharine Drexel and Motherhouse in Bensalem, PA.



During the celebration Mass are Sister Mary Rosita Shiosee, SBS, performed a Butterfly Dance and Indian Song.



Sister Theresa Chato, SBS, visually points to each of the Four Directions in a Blessing at the celebration Mass.



Father David Korth plays Native flute during Mass of Thanksgiving in St. Augustine Indian Mission, Winnebago, NE.



Father David Korth and Father Henry Sands at the Farewell Pow-Wow at Winnebago, NE.



At St. Augustine Indian Mission Convent: Father Dan Wittrock, Sister Jane Nyaki, OSB, Sister Frances Betz, OSB, Sister Hilda Choi, OSB, Sister Deana Case, OSB and Father Henry Sands.



At Our Lady of Fatima Worship Center, Omaha Reservation, NE: Father Dan Wittrock, Nate Merrick, Dee Hinman, Father Henry Sands, Don Blackbird and Mike Blackbird.

Directors of the Bureau of Catholic Indian Missions

Msgr. Paul A. Lenz

National Director 1976 to 2007

PART TWO

By Kevin Abing, 1994

Marquette University

Just as Monsignor Lenz improved relations with the Church hierarchy, he had to do the same with Catholic missionaries and Native Americans in general. Prior to Lenz's arrival, many in these groups believed that the Church and the BCIM had lost touch with Native American concerns. The Tekakwitha Conference was an effective gauge of how

strained the relationship had become between people in "the field" and those in the Catholic hierarchy. The Conference had been established in 1939 as a forum for Catholic missionaries to discuss shared problems and concerns. From its inception, the Conference received the support of Father Tennyly and the BCIM. Toward the end of his tenure, however, Tennyly distanced the Bureau from the Conference, believing its members had become too identified with Native American social activism.

Monsignor Lenz discovered firsthand how tense the situation had become. In 1977, the Tekakwitha Conference invited Native Americans to ➡



Monsignor Paul A. Lenz was honored with the Seminary Lifetime Achievement Award at Saint Vincent Seminary at Latrobe, PA. Front row: Patricia O'Rourke, Monsignor Lenz and Cathryn Gartmann. Back row: Father Demetrius R. Dumm, Raymond Lenz, Archabbot Douglas R. Nowicki O.S.B., Most Reverend Roger Foy, Monsignor Robert Trisco and Brother Norman Hipps.



Canonization of Saint Kateri Tekakwitha at St. Peters Basilica on Oct. 21, 2012.

attend the annual meeting for the first time. Sensing an opportunity to heal wounds, Lenz attended the meeting and found forty-eight “disgruntled people.” Lenz quietly slipped into the audience and listened to a priest lament how the Church and the USCC did not care about the Conference. Worst of all, the speaker added, the Church appointed “some guy from South America” to be the new BCIM director. The priest concluded that the members should divvy the Conference’s meager treasury among themselves to buy lunch at the local McDonald’s and disband the Conference altogether. One can only imagine the surprise the Conference members felt when Monsignor Lenz introduced himself. They must have been especially gratified when the director promised to give his full support for the Conference, including financial backing from the Commission. Encouraged by Monsignor Lenz’s words, the Conference expanded its efforts to attract new members. The following year, 250 people attended the annual meeting; the year after that, the number grew to six hundred. The Conference did, indeed, become an effective link between Native Americans, Catholic missionaries and the BCIM. At the 1979 meeting, Native American members changed the tenor of the Tekakwitha Conference by demanding that their grievances be heard. They chastised the Catholic Church for its lack of sensitivity for Native American cultures and called for greater involvement in Church affairs.

Since that watershed meeting, the Conference has become “the voice of Native American Catholics.” The Conference has prospered since then, and Monsignor Lenz estimates that nearly three thousand will be present at the 1995 meeting in Potsdam, New York.

Monsignor Lenz further capitalized on the opportunity to connect with the Native American community by spearheading moves to integrate Native Americans into the Catholic Church structure more effectively and make them feel that they were truly a part of the Church. Since 1968, the Catholic Church in the United States has had a permanent deaconate. A number of Native Americans joined as a means to serve the Church. Years later, Monsignor Lenz learned that Indian students at the Sioux Spiritual Center in South Dakota were having problems adjusting to the program. They felt uncomfortable around their classmates and were having difficulties with their textbooks. Three Jesuit priests, Father Patrick McCorkell, Father John Hatcher and Father Tibor Horvath designed a series of three textbooks specifically for Native American students. The Bureau published the textbooks, which have gone through at least three publications, and are used across the country. Since that time, the Sioux Spiritual Center has trained roughly forty Native American deacons. Monsignor Lenz also established a fund to provide financial support for any Native American who desired →

Msgr. Lenz

to join the priesthood. Unfortunately, not many have taken advantage of this program.

Monsignor Lenz hoped to catapult Native Americans even higher into the Church hierarchy. Shortly after becoming director, he began a campaign to have a Native American appointed bishop in the Catholic Church. By 1983, he was discouraged by the inertia within the Church, and he vented his frustration to Cardinal Krol:

Sometimes, when I know of the tremendous history of this office, how former directors had immediate access to the Holy See, to the White House, and caused things to happen, I feel frustrated and worthless even, when I know what should be done and I cannot move those things....When I know there are now 14 hispanic bishops and 7 black bishops, and 3 new auxiliaries for the military ordinariate, I cannot understand why a competent priest with Indian blood cannot be ordained a bishop so the First Americans could have one of their own culture and blood serve them.

Monsignor Lenz persevered. At a meeting with Cardinal Krol, Lenz brought Donald Pelotte, an Abenaki Indian, to the Cardinal's attention. The Provincial of the Fathers and Brothers of the Blessed Sacrament Community, Pelotte had earned a doctorate degree and also had published a book on John Courtney Murray. Pelotte so impressed Cardinal Krol that he joined Monsignor Lenz's campaign. Finally, in 1986, Pelotte was named coadjutor Bishop of Gallup. Two years later, Charles J. Chaput, O.F.M., a Potawatomi Indian, became the second Native American bishop when he was assigned to the Diocese of Rapid City, South Dakota.

In his efforts to bring Native Americans closer to the Church, Monsignor Lenz set his sights even higher. Shortly after becoming director, Lenz launched a crusade to have Kateri Tekakwitha promoted to sainthood. As a young girl, Tekakwitha was the first of her Mohawk tribesmen to convert to Catholicism. Many other Native Americans added their voices to Monsignor Lenz's in calling for Kateri's canonization. The first step toward that goal was reached in June 1980 when Kateri was beatified. To celebrate the occasion, Lenz organized two pilgrimages to Rome, enabling many Native American Catholics to meet with Pope John Paul II. Although he was overjoyed with the partial triumph, Monsignor Lenz stepped up his efforts to have Kateri canonized. He lobbied Church officials, wrote numerous letters and encouraged everyone to pray for that blessed event.

All the while that Monsignor Lenz worked to



Mass of Thanksgiving celebrated at St. Mark's Basilica in Venice, Italy, at the conclusion of the canonization trip in October 2012. Among them are Father Wayne Payssee, Monsignor Paul A. Lenz, Father Henry Sands and Deacon Art Monsaw of Pokagon Potawatomi, MI.

increase Indian participation within the Catholic Church, he also revived and extended the BCIM's role as social activist. But, in this regard, he broke from previous Bureau directors. All of them had worked to protect Indian legal rights and improve their living conditions, but only within the context of the "civilizing" process. They voiced no protest against the undermining of traditional Native American cultures. That changed with Monsignor Lenz, who became the first BCIM director to protect ancestral Indian customs actively.

Monsignor Lenz did not act alone. Indeed, there was a larger movement within the American Catholic Church to respect fully Native American cultures and traditions. In May 1977, a council of Catholic bishops issued a statement urging government officials to develop policies which would provide a measure of justice for Native American peoples. Lenz echoed those sentiments, pledging to join Indian tribes "in their efforts and struggles to overcome everything which condemns their tribal membership to remain on the margin of human existence." He also vowed to aid Native Americans "obtain their basic human security as a people within their distinctive cultures." This "liberation by justice," Monsignor Lenz added, must "envisage the whole person in all aspects, right up to and including openness to the Creator, always coming back to the relationships of people among themselves and with their Creator."

To achieve justice for Native Americans, Lenz pressed government officials for fair treatment. Similar to Monsignor Ketcham, Lenz often appeared before Congressional committees and offered testimony in defense of Indian rights. In 1977, for example, he testified in favor of the Indian Religious Freedom Act. Moreover, Lenz also hired a ➡

Jesuit priest, Father Ted Zuern, to work with Congressional leaders and to monitor government actions with regard to Native Americans. For eight years, Father Zuern admirably performed his duties from the BCIM office. During that time, he began writing articles in the Newsletter, vociferously protesting any injustices perpetrated upon Native Americans. Although Father Zuern is no longer connected with the BCIM in any official capacity, he still contributes articles for the Newsletter. Thanks to BCIM intervention and a more favorable climate of public opinion, Native Americans won several hard earned victories, but sometimes the process was dishearteningly slow. In 1986, Monsignor Lenz bemoaned the second-class treatment which the government and the general public historically accorded Native Americans. But he was not simply foisting blame on others. He acknowledged that the Catholic Church was equally guilty. But, he wrote, “thanks to God, things are changing and the Church on all levels is trying to be supportive.” Similarly, he noted that there had been improvement on the government’s part, but “the proper and right consideration is dreadfully slow.”

In certain respects, Monsignor Lenz’s defense of Native traditions and religions may seem to be a complete repudiation of historic Catholic missionary work, but such is not the case. In 1982, he emphatically stated that the “Church must never apologize for bringing Jesus to the Native American peoples. The Church must never compromise Jesus or His Word or sacraments in order to accommodate to old Indian religions.” He admitted that the Bureau should strive to preserve the cultural heritage of Native Americans and that there was “so much good, so much truth about God and His creation in these old religions.” But, he added, Native religions were “incomplete in themselves, devoid of God’s ultimate revelation of Himself and His plan for His people in Jesus.” To Monsignor Lenz, there was no conflict of interest between Catholic evangelizing and respecting Native religions. In many ways, the



Attending a reception at the Vatican Museum on the evening prior to the canonization were: Father Wayne Passye, Marlene McCauley, Monsignor Lenz and Cathryn Gartmann.

two were compatible. Years later, Monsignor Lenz commented that several Native American rituals had been incorporated into the Church’s liturgy.

In this regard, Monsignor Lenz displayed the characteristics, which have truly revitalized the Bureau. By steadfastly upholding the traditional precepts of Catholic missionary work, he demonstrated firmness and a strength of conviction. Yet, he also evinced a flexibility and a willingness to adapt by integrating Native American rites into the Catholic Mass. Those qualities will be absolutely critical as Monsignor Lenz and the BCIM encounter new challenges in the twenty-first century.



Footnotes for Monsignor Lenz **PART TWO**



Monsignor Lenz had a quarterly column in *The Sentinel* giving the latest information on the Sainthood cause of St. Kateri.

Interview with Monsignor Lenz; Bill McKenney, S.J., “The Tekakwitha Conference,” in Tekakwitha Conference *Cross and Feather News*, March/April 1994, pp. 15-16.

² Interview with Monsignor Lenz.

³ Lenz to Cardinal Krol, April 28, 1983, BCIM, Series 1-1, Box 359, folder 1.

⁴ Interview with Monsignor Lenz; Monsignor Paul Lenz, “Bureau of Catholic Indian Missions: Over a Century of Service” (n.p., n.d.), 13.

⁵ *Ibid*; BCIM *Newsletter* (October/November 1979), (March-July 1980).

⁶ BCIM *Newsletter* (August 1978).

⁷ Interview with Monsignor Lenz; BCIM *Newsletter* (April 1986).

⁸ BCIM *Newsletter* (September/October 1982); Interview with Monsignor Lenz.

- Please change my address.
(Attach old label)
- Please add the name(s) indicated below.
(Use separate sheet of paper if needed)
- Please remove my name from the mailing list.
- Please add me to your "electronic-only" list.
I will receive the Sentinel at my e-mail address below.
- I am enclosing \$15 to help defray cost of The Sentinel.



BUREAU OF CATHOLIC INDIAN MISSIONS

MISSION OFFICE
2021 H Street, NW
Washington, DC 20006

EST. 1874

PRSRT STD
U.S. POSTAGE
PAID
MPRESS

ADDRESS SERVICE REQUESTED

Name _____

Address _____

City _____

State, Zip _____

Phone _____

Email Address _____



We look forward to the

78th Annual Tekakwitha Conference

The theme of next year's conference is

***“Loving One Another
through the
Spirit of St. Kateri.”***

The Conference shall be held
in Rapid City, South Dakota from
July 19-23, 2017 at the Best Western Ramkota.

Please visit the Tekakwitha Conference
website for more information!

www.tekconf.org