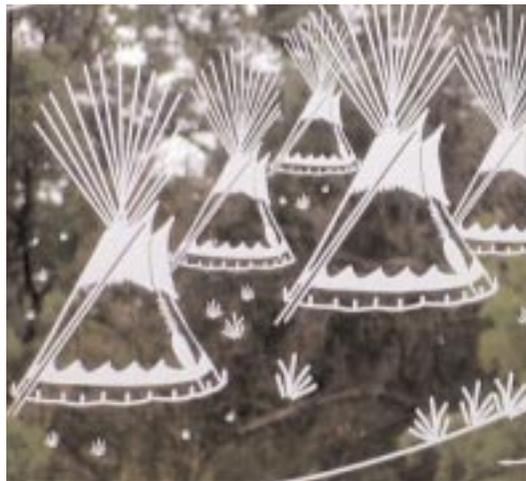


# NATIVE AMERICAN CATHOLICS AT THE MILLENNIUM

A REPORT ON A SURVEY BY THE UNITED STATES CONFERENCE OF CATHOLIC BISHOPS'  
AD HOC COMMITTEE ON NATIVE AMERICAN CATHOLICS



“The Catholic community is blessed,  
enriched and profoundly challenged by the faith of  
Native Americans in our midst. We ask the Catholic  
community to join us in seeking new understanding and  
awareness of their situation and in committing our  
church to new advocacy and action with our Native  
American brothers and sisters on issues of social justice  
and pastoral life which touch their lives.”



National Conference of Catholic Bishops,  
*1992: A Time for Remembering, Reconciling, and Recommitting Ourselves as a People:  
Pastoral Reflections on the Fifth Centenary and Native American People*

The research contained in this document began through the sponsorship of the National Conference of Catholic Bishops Research Office. The research was completed under the direction of Mary Beth Celio through the generosity of Archbishop Alexander J. Brunett and the Archdiocese of Seattle. Maps depicting geographical distribution of Native American Catholics were developed by Mr. James Alt III of Creighton University. Dr. John Usera created the regional reports. Most especially, the committee is grateful to the bishops and their staffs who provided the data for this study.

The document *Native American Catholics at the Millennium* was developed as a resource by the Ad Hoc Committee on Native American Catholics of the United States Conference of Catholic Bishops (USCCB). It was reviewed by the committee chairman, Bishop Donald E. Pelotte, SSS, and has been authorized for publication by the undersigned.

Msgr. William P. Fay  
General Secretary, USCCB

A report of the USCCB Ad hoc Committee on Native American Catholics. Members: Most Rev. Donald E. Pelotte, SSS, (Chairman), Most Rev. Alexander J. Brunett, Most Rev. Charles J. Chaput, OFM Cap, Most Rev. Blase J. Cupich, Most Rev. Michael J. Kaniecki, SJ (deceased), Most Rev. Anthony M. Milone. Consultants: Rev. Raymond Bucko, SJ. Rev. John Hatcher, SJ, Msgr. Paul Lenz, Sr. Kateri Mitchell, SSA. Staff: Sr. Lourdes Sheehan, RSM, Mr. Daniel S. Mulhall

Photos: Rev. Raymond Bucko, SJ; maps: © Fr. Raymond Bucko, SJ, and James T. Ault, III 2002. Used by permission

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# FROM THE CHAIRMAN

March 2003

My Dear Brother Bishops,

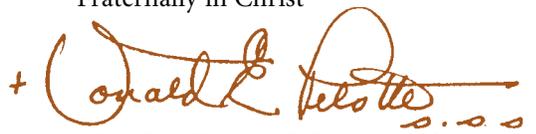
I am pleased to send you this copy of the study report, "Native American Catholics at the Millennium." This document contains the findings of two national surveys conducted by the Ad Hoc Committee on Native American Catholics concerning the numbers of Natives as well as Native Catholics and those who minister among them. I have also enclosed for your information data on the number of Native Americans living in your region.

Three important challenges are apparent from the survey. The first is that clergy and religious serving Native people are few in number and that number is an aging population with few or no replacements. The second is that there are very few Native people in leadership roles in the Church. And most troubling is the fact that in many parts of the country Native Americans are a population invisible to many of our dioceses. This is particularly true in urban areas where there are large concentrations of Native Americans but little or no outreach to them by the Church community.

On the positive side, dioceses responded very well to the survey indicating that many bishops, especially those in dioceses with the largest concentrations of Native peoples, are aware of and supportive of Native people. They would like to reach out to them more effectively and want help in doing so. The survey found that there are a significant number of programs to assist Native people to become lay ministers and deacons. The study also found that in some dioceses there is wide use of Native symbols in the liturgy and that many dioceses are open to liturgical inculturation in local Native communities.

I hope that this information will be helpful to you in your work with Native Americans. Through it, may the Catholic Native community in your diocese become more visible to pastoral workers and thus more present in the life of the Church.

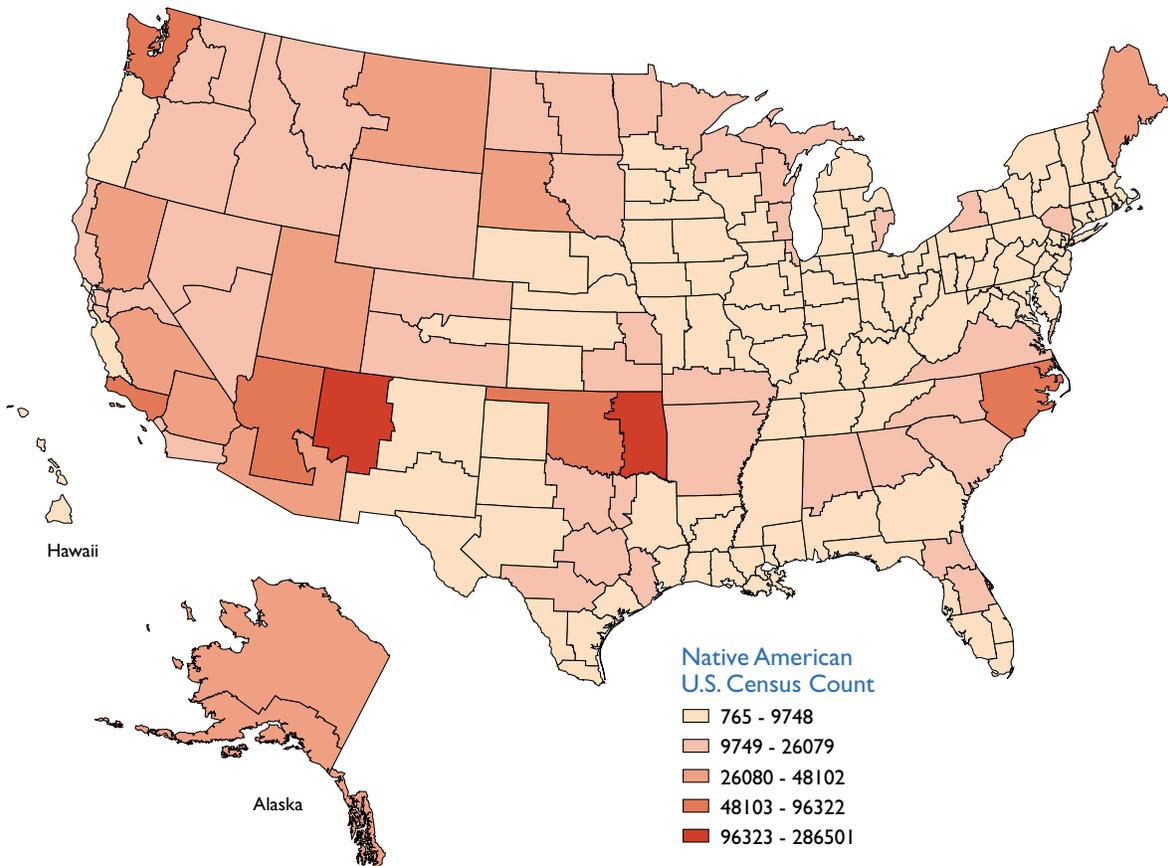
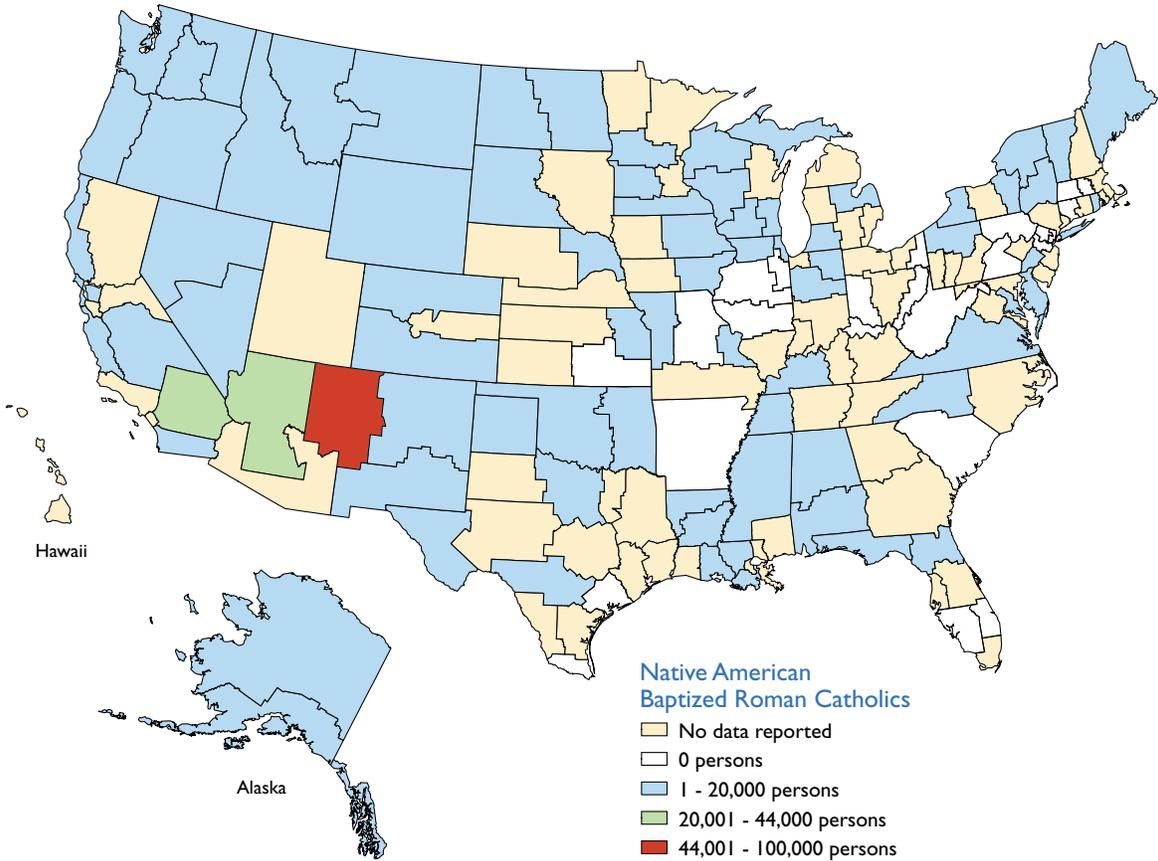
Fraternally in Christ

A handwritten signature in brown ink that reads "Donald E. Pelotte" with a cross to the left and a flourish at the end.

Most Rev. Donald E. Pelotte, SSS

Chairman,

Ad Hoc Committee on Native American Catholics



# INTRODUCTION

This report has been prepared at the request of the United States Conference of Catholic Bishops' Ad Hoc Committee on Native American Catholics. Formed to prepare for the five-hundredth anniversary of Columbus's coming to this part of the world, the committee issued the letter *1992: A Time for Remembering, Reconciling, and Recommitting Ourselves as People*, which addressed the pastoral situation of American Indian Catholics. The committee continues to address these needs in an attempt to support Native people as they struggle to establish viable church communities throughout the United States.

In 1994 the Ad Hoc Committee agreed to canvass all the dioceses in the United States to gather as much information as possible regarding the apostolate to Native Americans.

The committee sought to find

- Who the Native American Catholics are
- Where they are located in the United States
- How many are baptized
- How many are active in the Church
- Who serves them
- The ages of those who serve them
- How many Native priests, sisters, deacons, and lay leaders there are
- What programs dioceses provide for Native people
- How many dioceses encourage inculturation of the liturgy and theology

The first questionnaire was developed by committee consultants Rev. John Hatcher, SJ, and Rev. Raymond

Bucko, SJ, with the assistance of Fr. Gene Hemrick, then-research director of the United States Catholic Conference. Native American Catholics Sr. Marie Therese Archambeaux, OSF, and Fr. Paul Ojibway, S.A. contributed questions from the perspective of urban ministry to Native people. Over 98 percent of the dioceses responded to this 1996 questionnaire; however, because the study did not yield the information that was sought, the committee decided to refine and resubmit the questionnaire. The then-Archbishop of Seattle, Thomas Murphy, offered the assistance of Ms. Mary Beth Celio of his Office of Planning and Research to conduct the survey. After Archbishop Murphy's death in 1997, Archbishop Alexander Brunett of Seattle formally released Ms. Celio for the project. In consultation with Frs. Hatcher and Bucko, she rewrote the questionnaire and in October 1999 resubmitted it to the dioceses. A follow-up survey to confirm and expand on those responses was sent to dioceses in November 2000. All 175 dioceses in existence in January 2000 responded to one or both of the questionnaires.

This report includes the data from the questionnaires along with data from the 2000 U.S. Census.

In the Jubilee year Pope John Paul II called for reconciliation and renewal of church life. Today as the Church examines its historical and cultural role in ministering to Native peoples, this study is essential to understanding the current situation in Native ministry in order for the Church to build upon successes and address deficiencies.

The report points out that the Catholic Native population is largely invisible but that the Native American population as a whole is becoming increasingly visible. The Census 2000 demonstrates that Native Americans are the fastest growing segment of the population. The population has since the 1970s experienced a revival of culture and identity. And it is necessary that the Church be sensitive to these peoples, understand who they are, and learn their cultural background as well as their future aspirations.

At the outset it must be noted that the numbers provided in this report may not be precise. The committee depended on reports from diocesan officials, and many dioceses do not keep statistics on Native Catholics. In some cases the figures that were submitted were “best guesses.” There was also the problem of how each diocese evaluated the question of how many Native Catholics were in any specific diocese. To determine the number of practicing Native

Catholics, some dioceses reported the number of baptized Catholics, some reported the number of active Catholics, some reported the number of Catholics who participate only occasionally or periodically, some reported the number of Catholics who participate only in the ritual life of the Church, and still others reported those who are involved more extensively in church life.

Although this report affirms that ministry to Native peoples elicits a positive response from the U.S. Catholic bishops, the members of the committee hope that this report will make Native American ministry more visible in the life of the Church. The members hope to raise the laity and clergy’s awareness to the presence of Native people in every U.S. diocese as well as to sensitize them to the problems Native Catholics face and the gifts that they bring to the larger community. It is our hope that this report will help dioceses to recognize and reach out to the Native people in their areas.

# I. NATIVE AMERICAN CATHOLICS: NUMBERS AND LOCATION

## DEFINITIONS AND HISTORICAL CONTEXT

The first challenge in describing ministry to American Indian Catholics in the United States is to define the terms of the discussion, “Native American” and “Catholic.”<sup>1</sup> The first term has different definitions depending on the source. Native American tribes have the right to set their own enrollment criteria; the U.S. Census Bureau, on the other hand, defines as Native American anyone who selects that race option on a census form.<sup>2</sup> For the purpose of this document, Native American includes American Indians, Eskimos, and Aleuts.

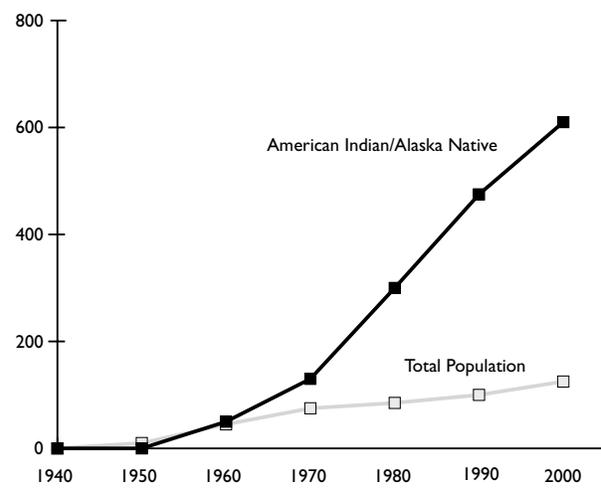
For the “Catholic” part of the description, there are at least three options, from the broadest (anyone baptized as a Roman Catholic who has not formally renounced membership in the Church or joined another religion) to the narrowest (active, contributing member of a Catholic parish).<sup>3</sup> Because the purpose of this study is to describe the current Native American Catholic population and the ways in which Catholic dioceses minister to them on and off reservations, the broadest definitions of both terms are used here: Native American Catholics are those who describe themselves as Native American and who have been baptized as Roman Catholics, whether or not they regularly practice the faith at this time.

## COUNTING NATIVE AMERICANS

Over the past sixty years, the Native American population has grown significantly. However, changing definitions and attitudes may have played some role

in this growth. Figure 1 provides a graphic picture of the rapid rate of growth of the Native American/Alaska Native population in comparison to the total U.S. population. Some of this growth may be due to the fact that, before 1960, census enumerators were the ones who decided who was an Indian for purposes of government “counting.” Thus, in 1950 people of mixed race with Indian blood were classified as “other” rather than as Native American. Beginning with the 1960 census, however, individuals could identify their own race on the form; and perhaps for this reason, the total count of Native Americans increased almost 50 percent between 1950 and 1960.<sup>4</sup> However, since the same method of counting was used until the 2000 census, this cannot account for the continuing growth in the Native American population since 1970.

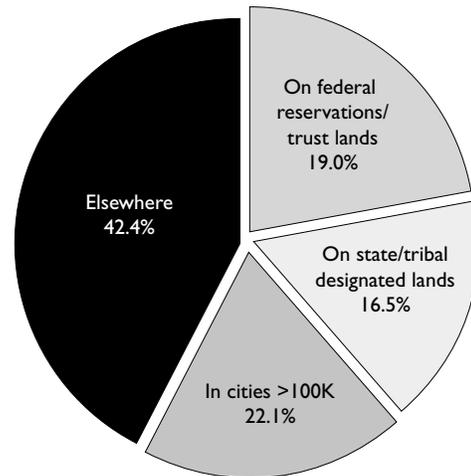
Figure 1. GROWTH RATE OF THE NATIVE POPULATION SINCE 1940 HAS FAR OUTSTRIPPED THE GROWTH RATE OF THE TOTAL U.S. POPULATION



In 2000, for the first time, the U.S. Census Bureau permitted Americans to designate more than one race. Given this option of multiple responses, 2,475,965 Americans identified themselves as Native American or Alaska Native, and an additional 1,643,345 Americans reported a combination of races that included Native American or Alaska Native. Thus, more than 4.1 million people in the United States currently claim some degree of Native American ancestry. This is more than twice the number who reported their race as Native American in 1990. And, as is evident from Figure 1, the Native American/Alaska Native population has grown at a rate far exceeding the growth of the population as a whole, even without including those Americans who indicated that they are a combination of races, including Native American. Since 1940, the general U.S. population has grown over 125 percent, while the Native American population has grown an astounding 717 percent. An explanation for this disparity in growth rates may lie in a combination of increased birth rates, increased levels of education among the Native American population, and an increased awareness of and pride in the Native American heritage. All three reasons could lead more people to claim their ancestry. Whatever the role of these explanations, the growth has been dramatic.<sup>5</sup>

Although growth in the Native American population has been substantial, the existing numbers are probably still an undercount. According to the U.S. Census Bureau, as many as 6.7 percent of Native Americans living on reservations and 3.5 percent living off reservations were not counted in Census 2000—these percentages are higher than for any other ethnic or racial group in the country, but lower than the uncounted percentages of previous years.<sup>6</sup> Clearly a great deal of uncertainty remains about the size of the Native American population. The bottom line, however, is that the numbers have been increasing over the years and are projected to increase further in the future.

Figure 2. MOST NATIVE AMERICANS LIVE ON TRIBAL LANDS OR OUTSIDE MAJOR CITIES



As the Native American population has grown, it has also become less tied to reservations. The definition of the reservation and trust lands legally and/or historically tied to various tribes is highly complex and somewhat controversial,<sup>7</sup> but the 2000 U.S. Census provides population data on 393 federal and more than 1,000 state-designated reservations and trust lands. Such data, broken down by race, are also available for the 176 U.S. cities with populations of more than 100,000.

Figure 2 summarizes the information on reservation/urban location in graphic form. Several interesting facts emerge from the table and chart:

- Fewer than one-fifth of Native Americans live on federal reservations or trust lands, with an additional 16.5 percent living on state or tribally designated lands.
- Although a majority (56.6 percent) of those living on federal reservations and trust lands identify themselves as Native American, almost 44 percent do not.

- Twenty-seven percent of all Americans live in cities with a population of more than 100,000, but only 22 percent of American Indians live in those cities. In other words, although a substantial proportion of American Indians live off the reservations, they do not tend to migrate primarily to the most populous urban areas. The largest single proportion of American Indians (42.4 percent) live in smaller towns or rural areas.

In short, it is clear that today only 40 percent of Native Americans live on reservations or trust lands. This is one aspect of Native American life that has changed significantly over the last several decades, with increasing numbers of Native Americans moving from reservations/trust lands to small or large cities. Figure 3 illustrates the changes over time.<sup>8</sup>

### COUNTING NATIVE AMERICAN CATHOLICS

What proportion of this growing and increasingly urbanized Native American population is currently Roman Catholic? To answer this question requires even more work than counting individuals as Native Americans or Alaska Natives. The U.S. Census cannot ask for religious affiliation or preference (unlike censuses in Canada, Australia, and many European countries). Thus, counts of Catholic population have to be based on reports from priests or other staff who serve Native American Catholics in parishes, diocesan offices, or other settings. Unfortunately, no standard practice exists for counting and reporting Catholic population across dioceses. For this reason, getting a consistent and accurate count of Catholics is extremely difficult for all races and cultures. This reality posed considerable challenges for the surveys reported here, and these challenges will be discussed in some detail later in the report.

Christopher Vecsey provides a context for responses to the “how many?” question in his three-volume study of Native Americans and Catholicism.<sup>9</sup> In the third volume, he records estimates of the number of

Catholics reported at different times in U.S. history. His primary sources include *The Indian Sentinel* (Bureau of Catholic Indian Missions, issues printed from 1902 to 1962) and *Our Negro and Indian Missions* (Commission for Catholic Missions among the Colored People and the Indians, issues printed from 1926 to 1976).<sup>10</sup>

Interpolating and estimating from Vecsey’s reports yields Figure 4, which displays the total American Indian population divided into Catholics and non-Catholics. Based on reports from the field cited by Vecsey, it is estimated that the percentage of the total population of Native Americans who were Catholic ranged from a high of 29 percent in 1940 to a low of about 17 percent today. Other sources also give 17 percent as the estimated percentage of Catholics, although no primary source is given for this estimate.<sup>11</sup>

All of the numbers cited by the sources above are wide-area estimates, aggregating all Native Americans into one all-encompassing racial group irrespective of location or history. This is a problem for almost every ethnic or racial group, but it is of particular

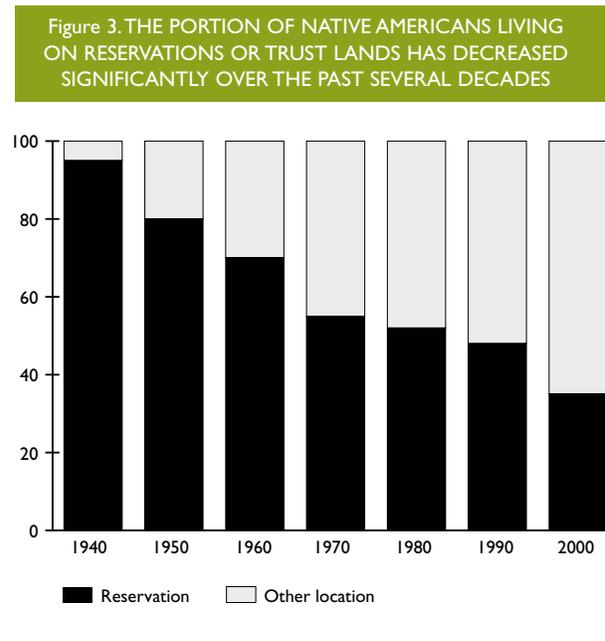
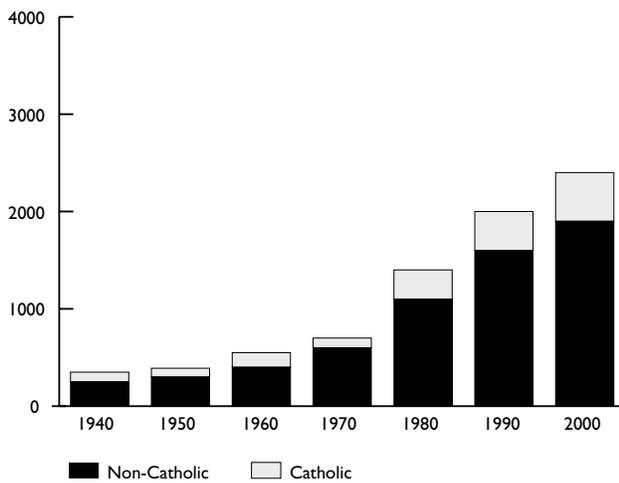


Figure 4. VARIOUS SOURCES HAVE ESTIMATED THAT FROM 17-29% OF NATIVE AMERICANS HAVE BEEN BAPTIZED AS CATHOLICS



importance where the Native American experience with Roman Catholicism is concerned. Margaret and Stephen Bunson compiled a catalog of Catholic missionary efforts in the United States going back to the very earliest years of European contact with North America. They record 158 different tribes served by hundreds of missionaries over a three hundred-year period.<sup>12</sup> Their account provides ample evidence of the breadth of Catholic missionary efforts (permanent missions in thirty-nine of the fifty states). It is clear that while some tribes had extensive contacts with the Catholic Church, others had none at all. Thus, the 17 percent “Catholic” rate might be either a gross underestimation or a significant overstatement for any given tribe.

In addition to historical records and the compilations of reports from individual pastors or diocesan offices, another source of information about American Indian Catholics exists in self-report of religious affiliation recorded through other national data collection efforts. In one major study, the researchers had access to data on 942,000 students who took the Scholastic Aptitude Tests (SATs) in 1990.<sup>13</sup> The students represented

twenty-four states, mostly in the East and Southwest, including New York, Florida, Texas, and California. The study found that Native Americans resembled white Americans more than they did any other minority group when it came to religious identification: 21.4 percent said they were Roman Catholic, and nearly half identified themselves with other Christian denominations.<sup>14</sup> In comparison, 26.5 percent of white, non-Hispanic teenagers said they were Catholic. The bias possible in this data source is obvious: those who take the SAT test are probably not representative of all Native Americans or Alaska Natives. However, this estimator, like the one derived from the sources cited above (17 percent), can provide a context for the findings from the diocesan surveys reported here.

#### THE 1999/2000 SURVEYS

In order to describe the ways in which dioceses respond to Native American Catholics in their midst, the survey conducted by the Ad Hoc Committee in 1999 asked bishops for basic information about the number of Native American Catholics, urban and rural, within their territory. The follow-up survey conducted in 2000 asked respondents to confirm or modify their estimates (if necessary) and to indicate how many of the baptized Native Americans within their jurisdiction are actively “practicing” their faith. Dioceses were also asked to review and correct a list of the tribes served. All 175 territorial dioceses and archdioceses in existence as of January 1, 2000,<sup>15</sup> responded to one or both surveys. Table 1 presents the response rates and patterns for all dioceses.

The largest number of dioceses (eighty-seven, almost exactly half of all dioceses) were able to give an estimate of the number of Native American Catholics in response to the first survey; an additional fourteen dioceses (for a total of 58 percent of all dioceses) provided estimates in response to the second survey. Just under one-third of the dioceses (fifty-six in all) indicated on their first survey that there were no Native American Catholics within their boundaries, although

Table 1. RESPONSE RATES AND PATTERNS FOR SURVEYS 1 AND 2

	RESPONSE TO SURVEY 1		RESPONSE TO SURVEY 2		COMBINED RESPONSE	
	TOTALS	% OF DIOCESES	TOTALS	% OF DIOCESES	TOTALS	% OF DIOCESES
Gave estimate	87	49.7	75	42.9	101 <sup>1</sup>	57.7
Reported “No American Indian Catholics”	56	32.0	30	17.1	66 <sup>2</sup>	36.6
Unable to give estimate	19	10.9	53	30.3	8 <sup>3</sup>	5.7
No response	13	7.4	17	9.7	0 <sup>4</sup>	0.0
<b>TOTALS</b>	<b>175</b>	<b>100.0</b>	<b>175</b>	<b>100.0</b>	<b>175</b>	<b>100.0</b>

<sup>1</sup>Total dioceses that gave an estimate of the number of Native American Catholics on the first or second surveys (87 on the first survey; an additional 14 on the second survey)

<sup>2</sup>Total that reported “No Native American Catholics” on the first survey and either “0” or unknown on the second

<sup>3</sup>Of all the dioceses who responded to the two surveys, only 8 were unable to give an estimate either time

<sup>4</sup>All dioceses established at the time of the two surveys responded to the first, the second, or both surveys

on the second survey seven did provide an estimate. The 101 dioceses and archdioceses that gave a number of Native American Catholics (or who ventured an educated guess) on one or both surveys reported that they served an estimated 479,000 baptized Native American Catholics. Far fewer dioceses ventured to guess at the number of “practicing” Catholics among the Native American population: only sixty-four dioceses provided estimates of both. These dioceses reported that 145,300 of 346,700 Catholics (42 percent) could be described as “practicing.” The range was substantial, however, with one diocese estimating that 16 percent of the baptized Catholics are practicing, while several dioceses set the practicing proportion at 75 percent or more. Because of the inconsistency of the data, therefore, it was decided not to use the “practicing” estimates in this report.

What about the dioceses that didn’t, or couldn’t, offer an estimate of the number of Native American Catholics within their boundaries? Several of the bishops and/or their staff in those dioceses indicated that they had no way of knowing how many Native Americans, or Native American Catholics, lived within their jurisdictions and requested help in making such an estimation. To respond to this need, estimates of the proportion of Native Americans and Alaska Natives who might be Catholic were constructed using the numbers provided by other dioceses in a

particular episcopal region and province.<sup>16</sup> Substituting these estimates for the “0” and “?” responses yielded an estimate of an additional 14,000+ Native American Catholics, for a total estimated baptized Catholic Native American population of around 493,600, or approximately 21 percent<sup>17</sup> of those Native Americans who described

Figure 5. MOST NATIVE AMERICANS, INCLUDING NATIVE AMERICAN CATHOLICS, LIVE IN THE LOWER PLAINS, PACIFIC, NORTHWEST, AND MOUNTAIN REGIONS

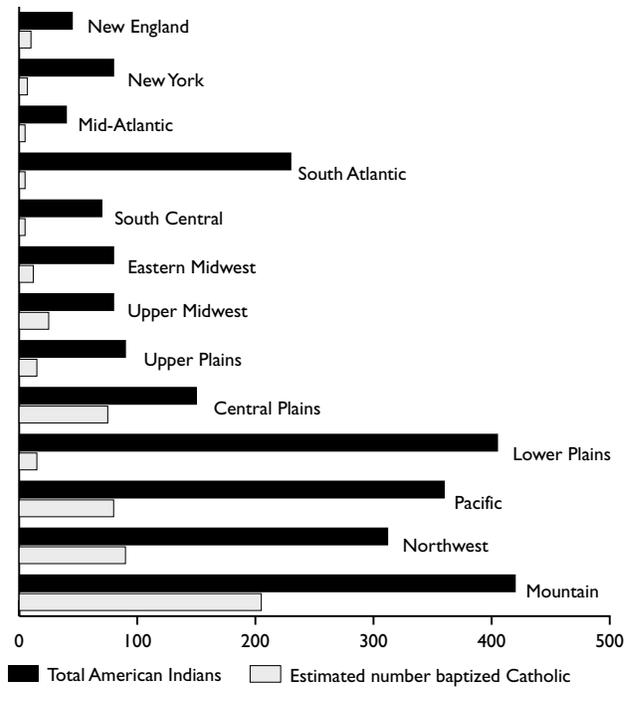


Table 2. TOTAL NATIVE AMERICAN AND NATIVE AMERICAN CATHOLIC POPULATION BY EPISCOPAL REGION

REGION	NAME	STATES	NO. OF DIOCESES	TOTAL POPULATION	TOTAL NATIVE AMERICANS	ESTIMATED NO. OF NATIVE AMERICANS BAPTIZED CATHOLIC
I	New England	CT, MA, ME, RI, VT	11	13,922,517	42,257	6,839
II	New York	NY	8	18,976,457	82,461	4,367
III	Mid-Atlantic	NJ, PA	13	20,695,404	37,840	2,263
IV	South Atlantic	DC, MD, FL, GA, NC, SC, VA	18	51,769,160	233,192	3,182
V	South Central	AL, KY, LA, MS, TN	18	21,491,786	73,897	3,636
VI	Eastern Midwest	MI, OH	13	21,291,584	83,327	13,215
VII	Upper Midwest	IL, IN, WI	16	23,857,258	82,965	22,368
VIII	Upper Plains	MN, ND, SD	10	6,316,523	94,027	15,305
IX	Central Plains	IA, MO, NE, KS	15	12,920,683	148,579	37,009
X	Lower Plains	AR, OK, TX (except El Paso)	16	26,240,275	403,516	116,095
XI	Pacific	CA, HI, NV	15	37,081,295	363,301	77,769
XII	Northwest	AK, OR, WA, ID, MT,	11	12,138,600	310,268	88,370
XIII	Mountain	NM, CO, UT, WY, AZ (including El Paso, TX)	11	14,546,534	420,406	203,196
<b>TOTALS</b>			<b>176</b>	<b>281,248,076</b>	<b>2,376,036</b>	<b>493,614</b>

themselves as “only” Native American or Alaska Native for the 2000 U.S. Census.

As would be expected given the history of Catholic missionary efforts within the Native American population, strong regional variations exist in the number and percentage of Native Americans who are estimated to be Catholic. Figure 5 (see page 7) shows the estimated number of baptized Native Americans in each of the thirteen episcopal regions<sup>18</sup> compared to the number of people who designated their race as “only” Native American or Alaska Native for the 2000 U.S. Census. In general, the estimated percentage of Native Americans who are baptized Catholics differs widely from region to region. Table 2 provides the specifics of this distribution.

A certain degree of confidence in these estimates is justified for the following reasons.

- Two attempts were made to learn as much as possible from dioceses about the size of their Native American Catholic population.

- Dioceses were very cooperative in communicating just how much they do, or do not, know about Native American Catholics.
- The final percentages are roughly what we would expect given other information on Native Americans and Catholicism.

Note that over 40 percent of dioceses said either that they have no Native American Catholics or that they simply do not know whether or how many they have. Many of these dioceses have no federal or state reservations/trust lands within their boundaries, and have little contact with Native American Catholics who do reside in their areas. Because of the demographic shift from reservations to cities and rural areas over recent decades, many cities now likely contain a sizeable number of Native American Catholics. However, being urban dwellers and likely scattered among many neighborhoods, these and many other Native Americans may be invisible to the pastoral eye.

## II. MINISTRY TO NATIVE AMERICAN CATHOLICS: APPROACHES AND EMPHASIS

### FORMS OF DIOCESAN MINISTRY TO NATIVE AMERICAN CATHOLICS

**B**ishops are called on to respond to the diverse needs of the people entrusted to them. New needs and programs compete for resources with traditional responsibilities. In large dioceses with many resources, a bishop may be able to establish offices to assist groups with special needs; in smaller dioceses, several major programs inevitably will be assigned to a single person. For these reasons, it is not surprising that the ways in which dioceses respond to the needs of Native American Catholics differ significantly even across dioceses in the same state and region.

As indicated in Table 3, just under one-fourth of all dioceses in the United States have an office or program that deals specifically with Native American Catholics either through a self-standing office

(twenty-two, or 12.5 percent) or through a multicultural ministry program that includes services to Native Americans (nineteen, or 10.8 percent). An additional eleven dioceses (6.3 percent) report that services for Native American Catholics are coordinated by an organization or agency that is not directed by the diocese. However, fully 70 percent of all dioceses have no office or program that is targeted specifically to Native American Catholics.

The data suggests that almost one-half of all Native Americans in the United States live in dioceses that have no office or program specifically designed to meet their needs. Most of the dioceses without programs have a low concentration of Native American Catholics: an estimated 15 percent of Native Americans in these dioceses are Catholic as compared to 43 percent in dioceses with “named” programs and 29 percent in dioceses with multicultural

Table 3. TOTAL NATIVE AMERICAN AND NATIVE AMERICAN CATHOLIC POPULATION BY EPISCOPAL REGION

DESCRIPTION OF DIOCESAN PROGRAM	NO. OF DIOCESES WITH THIS TYPE OF PROGRAM	TOTAL NATIVE AMERICAN IN AREA	REPORTED + ESTIMATED CATHOLICS
Self-standing office and/or designated vicar for Native Americans	22	630,841	213,260
Part of a multicultural ministry office, Catholic Charities, or other office	19	463,048	142,287
Varies; usually non-diocesan coordination of services	11	181,461	65,615
No designated program or services	124	1,100,686	72,453
<b>TOTALS</b>	<b>176</b>	<b>2,376,036</b>	<b>493,615</b>

Table 4: SPECIFIC SERVICES FOR NATIVE AMERICANS OFFERED BY ALL DIOCESES AND BY DIOCESES WITH DIRECTED OFFICERS/PROGRAMS

PROGRAM	ALL DIOCESES	ALL DIOCESES WITH DIRECTED OFFICERS
Have pastoral plan	11	10
Curriculum development	15	13
Office or vicar	13	13
Urban/street ministry	10	10
Advisory council	9	9
Ministry formation	9	8
Addiction program	9	8
Inculturation forum	8	8
Prison ministry	6	5
Other program	11	10

ministry programs. Some dioceses with a large number of Native Americans reported that they have no specific programs targeted to Native Americans because all diocesan programs address their needs, while dioceses with few Native American Catholics report no need for such programs.

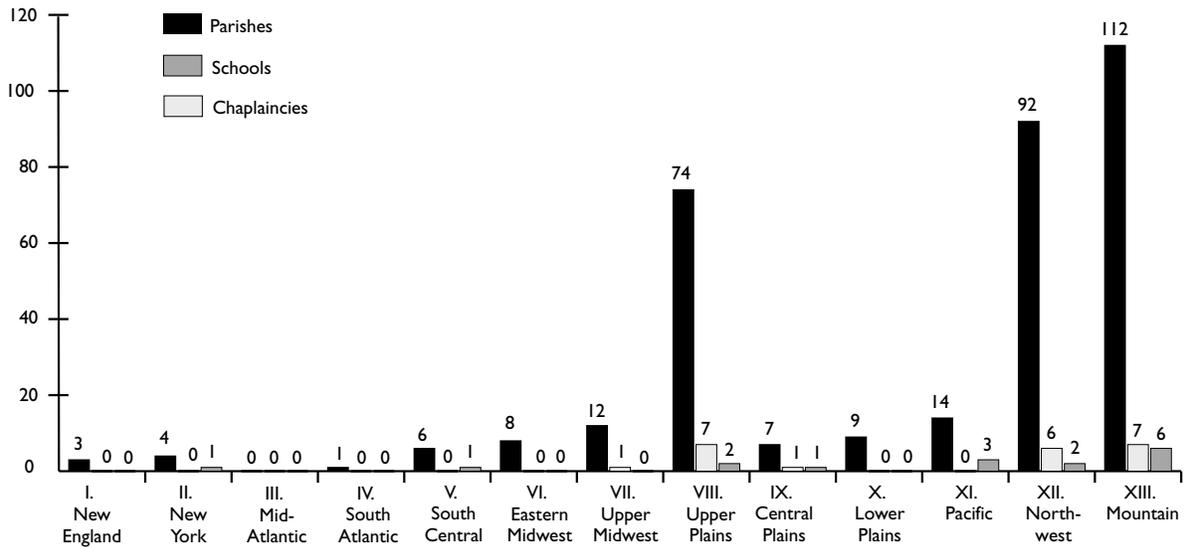
Although almost 25 percent of American dioceses have a program for Native American ministry, very few have a pastoral plan addressing Native American concerns—either as a separate document or as part of a diocese-wide plan. Even in the absence of such a plan, some dioceses offer specific outreach and support programs to Native Americans or operate general ministry programs that serve Native Americans along with others. As is clear in Table 5, a small number of dioceses do offer services specifically directed to Native Americans, with the primary services being curriculum development for inculturated catechesis and urban/ street ministry. The “other” services offered specifically to Native Americans are primarily sponsorship/staff support for Kateri Circles and related programs.

It should be emphasized that the programs described on the survey forms are primarily diocese-wide programs rather than programs offered by individual parishes. It is clear from the survey forms and from interviews with pastors and staff in the field that the parish is the actual locus for most services and programs for Native Americans. Thus, programs like Pilgrimage, a Native-run sobriety ministry that combines elements of Alcoholics Anonymous with the format of a Cursillo, are most often offered out of the parish rather than out of the diocesan headquarters. The lack of such programs at the diocesan level does not then preclude their existence at the parish level.

#### FORMS OF PARISH-BASED MINISTRY TO NATIVE AMERICAN CATHOLICS

Much of the ministry offered by the Catholic Church to Native Americans over the past centuries has involved the development and operation of institutions: churches, schools, hospitals, and orphanages, among others. Vecsey and the Bunsons document the many orders of women religious and men and the many bishops who sponsored and ran parishes and associated educational/social service institutions within Native American communities, sometimes with financial support through contracts with the federal government.<sup>19</sup> Churches, missions, and stations devoted to Native American ministry still dot the landscape in much of the West, and many still actively serve Native American Catholics. The 1999 survey asked bishops about parishes in urban and non-urban settings that are specifically designated for Native Americans. The 2000 follow-up survey expanded that question to ask about parishes that primarily serve Native Americans, even if not designated as Native American parishes, and also about other institutional ministries: schools and chaplaincies in hospitals, colleges, and jails. Figure 6 provides numbers of such institutions by episcopal region.

Figure 6. INSTITUTIONS SERVING NATIVE AMERICAN CATHOLICS ARE CONCENTRATED IN THE UPPER PLAINS, NORTHWEST, AND MOUNTAIN REGION



Clearly, the primary institutional outreach from the Catholic Church to Native Americans is found in parishes: 342 parishes are designated for Native Americans or serve primarily Native Americans. In addition, 22 elementary or secondary schools and 16 chaplaincies are reported by dioceses. Almost all of these institutions are located in three episcopal regions: VIII (Upper Plains: Minnesota, North Dakota, and South Dakota), XII (Northwest: Alaska, Oregon, Washington, Idaho, and Montana), and XIII (Mountain: New Mexico, Colorado, Utah, Wyoming, and Arizona). Little information is available on past numbers, but Vecsey reports that in 1946 there were 500 parishes/missions and 60 schools for Native Americans (in 1966, the number of schools dropped to 54).<sup>20</sup>

#### INCULTURATION, WORSHIP, AND SACRAMENTS

Liturgy and inculturation are major topics of conversation at all levels in ministry to Native American Catholics. No attempt was made in this survey to assess the degree of inculturation that is envisaged or attempted, but the survey asked, “Do the Native

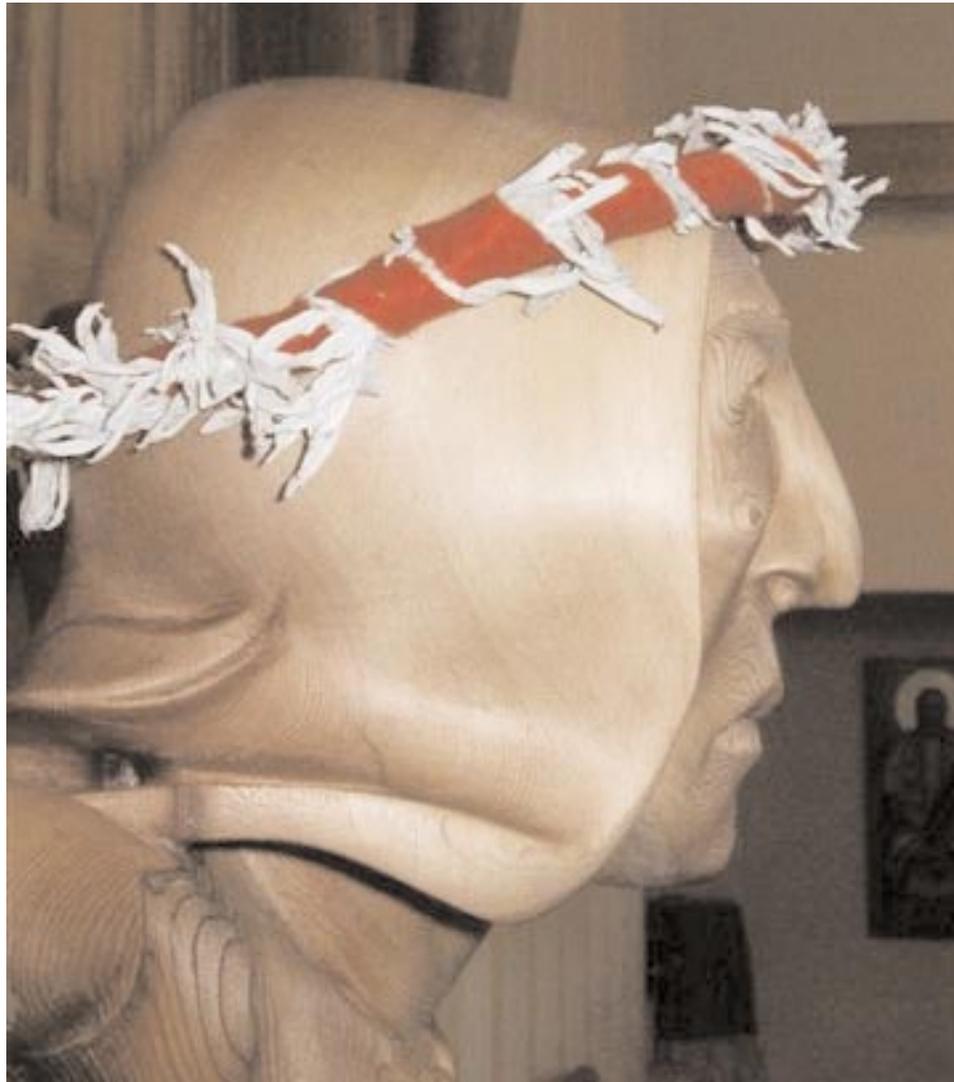
people in your arch/diocese use their religious symbols and rituals in their communal prayer life?”

Fifty-one dioceses (just under 30 percent of the total) replied “Yes” to this question and described the symbols and how they are used. A number of dioceses stressed that these symbols and rituals are used only on special occasions; others indicated that they are incorporated into the ongoing worship of the community. Among the most common symbols/rituals are the following:

- Smudging (blessing, purifying) with cedar, sage, sweetgrass, and tobacco
- Eagle feather used in blessings
- Dance and drums used for liturgies
- Indian music in liturgy (one diocese noted that Br. Martin Fenerty, FSC, has composed five Masses based on Native American melodies)
- Indian naming ceremony in conjunction with Baptism
- Native attire used in local and diocesan celebrations
- Four-directional prayer

- Sweat lodge
- Statues, relics of Blessed Kateri Tekakwitha
- Medicine wheel
- Native crucifix and cross
- Sacred vessels, decorations, and vestments with Native designs
- Sacred pipe

The incorporation of Native symbols and rituals in communal worship is much more common in parishes/ministries serving Native Americans on reservations or in rural communities than in urban settings. Some of those ministering to Native Americans noted that the diversity of tribes, and thus symbols, in urban areas makes it difficult to find symbols relevant to all the groups to whom they minister.



### III. MINISTERS TO AND WITH NATIVE AMERICAN CATHOLICS: THE PRESENT AND THE FUTURE

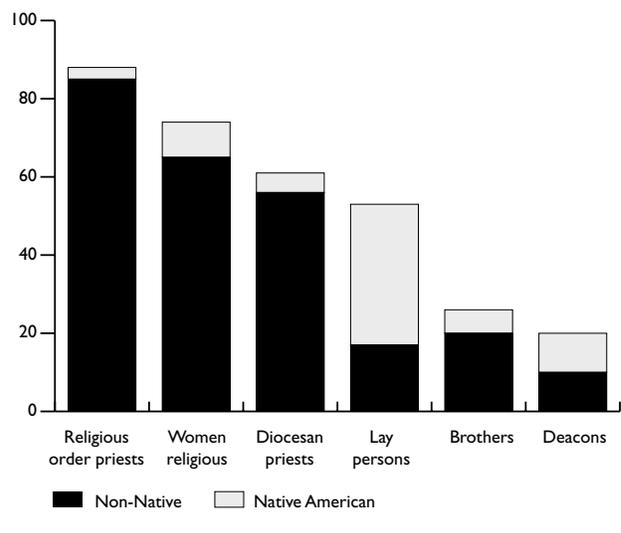
#### DEMOGRAPHICS OF CURRENT MINISTERS

Bishops responding to the first survey were asked to provide information on individuals (priests, brothers, women religious, deacons, lay persons) who minister full- or part-time with Catholic Native Americans in their diocese. It was pointed out that these individuals could be employed in the chancery, regional ministries, parishes, or schools. However, not all dioceses included personnel who work in schools, and the data that were provided for Native American schools were sometimes incomplete. For this reason, schoolteachers and other school personnel are not included in the discussion below, although school principals are. The follow-up survey asked more specifically about the total number of individuals ministering with the Native American community and the numbers of priests, sisters, brothers, deacons, and lay ministers who are themselves Native Americans.

Figure 7 contains information about the 322 individuals identified by dioceses in the first survey as working specifically in Native American ministry, although some also serve non-Native peoples as a part of their ministry. First, it should be noted that the average age of those ministering to the Native American Catholic community differs widely: from the highest at 62.2 years (religious order priests, the largest single group of those in ministry) to the lowest at 50.5 years (lay persons in ministry, a growing group).<sup>21</sup>

Just under half of those ministering to Native Americans in dioceses and parishes are priests, with a majority being members of religious orders. Adding women religious and brothers to the total of religious order priests brings the picture into even clearer focus: that is, almost 60 percent of those who minister to Native American Catholics are members of religious orders. Comments on the survey forms and in the telephone interviews sometimes touched on the importance of this contribution and the challenges it carries. Some observers emphasized the religious orders' depth of commitment in the past and present to the Native American peoples and the value of this commitment to the Church. Without the personnel

Figure 7. MOST OF THOSE WHO MINISTER TO NATIVE AMERICAN CATHOLICS ARE MEMBERS OF RELIGIOUS ORDERS; THOSE MOST LIKELY TO BE NATIVE AMERICAN THEMSELVES ARE LAY MINISTERS AND DEACONS



and subsidies from the religious orders, much of the ministry to Native American Catholics would be in jeopardy. Other respondents noted, however, that the strong involvement of religious orders in Indian ministry has permitted some dioceses to take the attitude that “it’s their ministry, it’s their concern.” Support from the bishop is sometimes not sought and sometimes not offered. Native American ministry is not integrated into the ongoing structures of the diocese and is therefore out of the loop when planning and budgeting occurs. A valuable resource can, under these circumstances, be either a liability or an excuse.

The follow-up survey asked a single question about the “total individuals who minister full- or part-time with Catholic Native Americans in the diocese.” This question yielded an additional 180 individuals in ministry beyond those described in the first survey.

#### PREPARING MINISTERS FOR THE FUTURE

Several questions on the survey form addressed the issue of future ministers from the Native American community, specifically requesting information on efforts being made to recruit Native Americans to the priesthood, diaconate, religious life, or ecclesial lay ministry. These questions yielded a good deal of information about vocation recruitment among Native Americans. The numbers and percentages are presented in the previous section. Of particular interest are the responses to the question about efforts to encourage religious vocations among Native Americans. A significant majority of dioceses reported that they do not target vocation recruitment to any single group of people, including Native Americans. Where particular attention is paid to inviting Native American men to the priesthood, this is seen as an individual effort—often spearheaded personally by the bishop of the diocese. One bishop wrote, “I have personally recruited, but to no avail.” In a handful of dioceses, an individual or group outside the diocesan

office has taken a hand in recruitment, in one case a youth minister, in another a deacon, and in a third a parish organization.

Sixty-two dioceses (35 percent of the total) indicated that they would be in favor of the development of inculturated formation programs for those Native American men and women who are interested in the priesthood or religious life, while twenty (11 percent) said they would not be in favor of such a program. The remainder either did not respond to the question, indicated that they would need to know what an “inculturated formation program” would look like, or said it would not be relevant to their area because there were so few Native Americans. Dioceses with large numbers of Native American Catholics were more likely than other dioceses to favor an inculturated formation program.

Many dioceses appear to give more emphasis to recruitment to the diaconate than to the priesthood, religious communities, or lay ecclesial ministries. Although most dioceses recruit candidates independent of their ethnic/racial background, several make special efforts to attract Native American men to this ministry. In two dioceses, the deacon program actually began in the Native American community; a handful of others have programs or program components designed especially for Native American diaconal candidates. Some diaconate programs have invited Native American men to serve on the diaconate board and on screening committees in an effort to raise the profile of the diaconate and attract interest.

Recruitment of women to religious orders is seen by the dioceses to be the responsibility of the orders themselves. One bishop told of a women’s religious order founded specifically for Native American women, but this disbanded within a few years of its

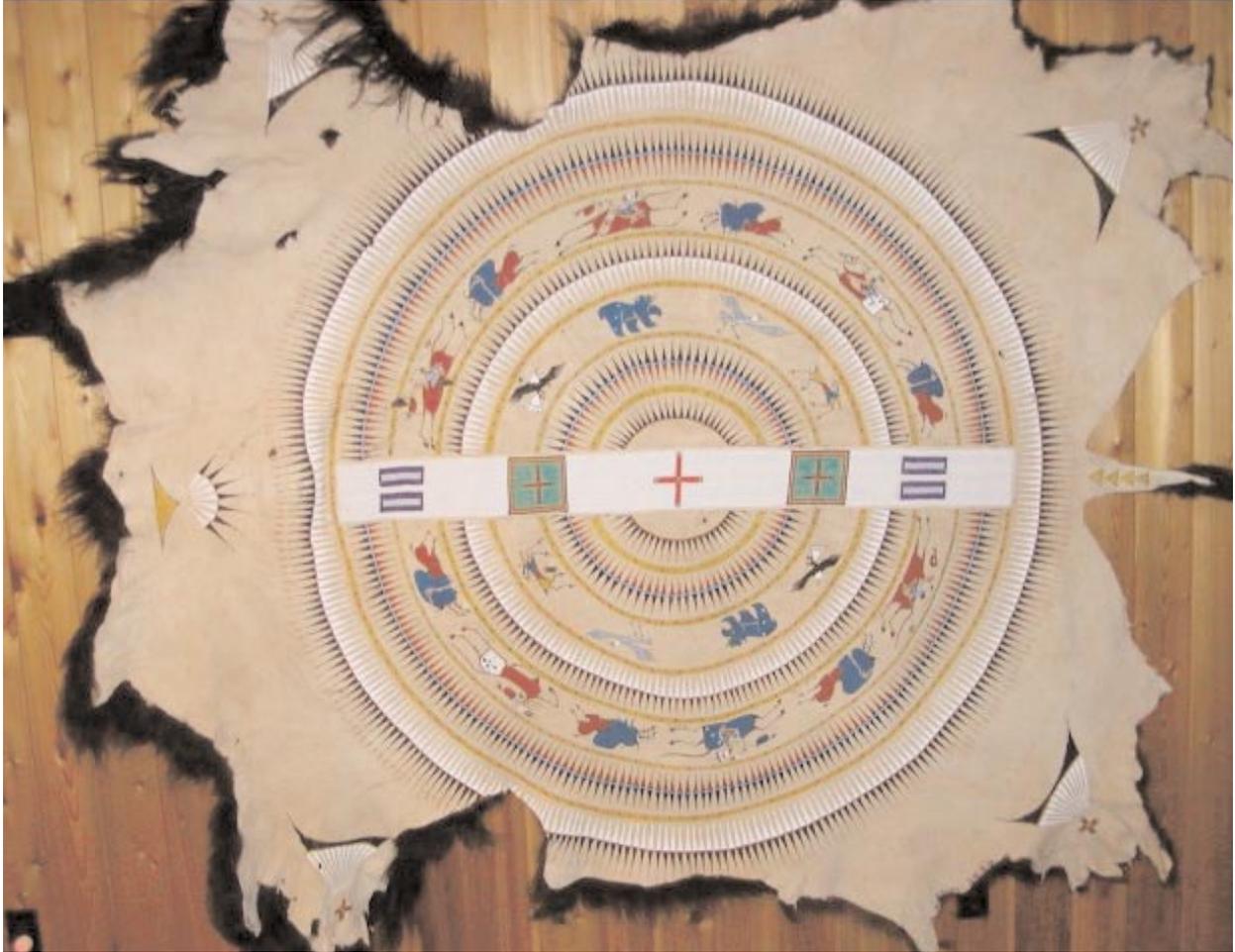
Table 5. AS REPORTED BY DIOCESES, NATIVE AMERICAN PRIESTS, SEMINARIANS, DEACONS, AND WOMEN RELIGIOUS ARE CONCENTRATED IN THE UPPER PLAINS, NORTHWEST, AND MOUNTAIN REGIONS

REGION	AMERICAN INDIAN PRIESTS	AMERICAN INDIAN SEMINARIANS	AMERICAN INDIAN DEACONS	AMERICAN INDIAN DEACON CANDIDATES	AMERICAN INDIAN WOMEN RELIGIOUS	AMERICAN INDIAN LAITY IN MINISTRY	TOTAL AMERICAN INDIANS IN MINISTRY
I New England	0	0	2	1	0	0	3
II New York	0	0	0	0	0	4	4
III Mid-Atlantic	0	0	0	0	0	0	0
IV South Atlantic	0	1	0	0	2	0	3
V South Central	1	0	0	0	2	2	5
VI Eastern Midwest	1	3	1	0	0	6	11
VII Upper Midwest	1	0	2	1	4	0	8
VIII Upper Plains	3	0	17	5	6	17	48
IX Central Plains	0	0	0	0	0	1	1
X Lower Plains	1	0	5	4	2	0	12
XI Pacific	13	1	3	1	2	0	20
XII Northwest	0	2	37	8	7	24	78
XIII Mountain	7	1	7	6	9	11	41
<b>Total U.S.</b>	<b>27</b>	<b>8</b>	<b>74</b>	<b>26</b>	<b>34</b>	<b>65</b>	<b>234</b>

founding. Most of the efforts at recruitment take place on reservations or other centers of Indian life and are conducted by the women religious in ministry in those locations. How these efforts are going is unknown.

Many Native American parishes encourage ministry by members of the congregation and provide training for that ministry. Among the very few dioceses with interest in or programs for ecclesial lay ministry, some provide scholarships to Catholic universities and other programs. The Sioux Spiritual Center, in the diocese of Rapid City, offers the Basic Directions in Native American Ministry Institute for the formation of missionary personnel and the National Native

Leadership Workshop for Native catechists and lay ministers. The Kateri Northwest Ministry (Jesuit-sponsored) is offered in at least one diocese, and Gonzaga University in Spokane is exploring a leadership program for Native Americans but has not yet found funding. Creighton University offers an undergraduate degree in Native American studies. The Builders of the New Earth program, used in the dioceses of Rapid City, Phoenix, Tucson, and Gallup, was cited as helpful in both diaconal and lay ministry recruitment and training. Some hopes for increased ecclesial lay leadership among Native Americans rest with Heritage Indian College in Yakima, Washington—sponsored by the Sisters of the Holy Names—and with Haskell Indian Nations University



at Lawrence, Kansas, each with sizable Catholic enrollments. For the most part, however, little attention appears to be paid to recruiting and/or training Native lay people to be full-time ministers to their people.

A frequent comment from those in ministry to Native American Catholics is that they have little opportunity to share their concerns, questions, and

success stories with each other or to find sources of support outside their dioceses. Attempts to set up regional gatherings for such ministers have tended to flounder because of the distance between the ministers and lack of funds. The annual Kateri Tekakwitha Conference is an excellent opportunity for meeting and sharing, but this too requires funding that may not be available, especially in smaller and less prosperous dioceses.

## II. MINISTRY TO NATIVE AMERICAN CATHOLICS: APPROACHES AND EMPHASIS

The 1999 survey of dioceses and the 2000 follow-up commissioned by the Ad Hoc Committee provided valuable opportunities to assess the state of ministry to Native American Catholics at the beginning of the new century and millennium. Of special importance to understanding this ministry and planning for the future are the following conclusions that can be drawn from the study:

- For a number of different reasons, the Native American population has grown significantly over the past several decades, with the largest evident growth occurring in the past ten years. Some of this growth may be due to a higher than average birth rate among Native Americans, but some may also be due to better coverage of the Native American population by the U.S. Census Bureau and increasing pride in Native American heritage. In any case, there are an increasing number of Native Americans—and, probably, Native American Catholics—more than previously realized or recognized.
- It is extremely difficult to determine how many Native Americans have been baptized as Roman Catholics. No systematic way exists for gathering or publishing this information; and, in its absence, much planning has to be done on the basis of guesswork and/or anecdote.
- Although most Native Americans live in rural areas, small towns, or on federal or state reservations or trust lands, an increasing number live in large urban areas. This presents a significant challenge to dioceses and parishes that are called to serve them.
- On the basis of reports from individual dioceses and projections based on reports from episcopal regions and provinces, it is possible to estimate that approximately 493,000 Native Americans identify themselves as Roman Catholics. This is approximately 21 percent of all Native Americans who reported only one race on the 2000 U.S. Census. Although reports from dioceses would indicate that approximately 42 percent of these baptized Native Americans are “practicing” Catholics, it is difficult to know what that might mean in any given situation.
- The Native American population, and thus the Native American Catholic population, is concentrated in the Lower Plains, Northwest, Mountain, and Pacific regions. According to the 2000 U.S. Census, 63 percent of all Native Americans live in the four episcopal regions that cover the sixteen states west of the Dakotas. Fully 78 percent of the estimated population of Catholic Native Americans live in these four episcopal regions. If the Upper and Central Plains regions are included (an additional seven states, including the Dakotas), the proportion of Native Americans and Catholic Native Americans is overwhelming: 73 percent of Native Americans and 89 percent of Catholic Native Americans are found in those six episcopal regions.

- Although less than one-third of all dioceses reported that they have a designated ministry for Native American Catholics, these dioceses serve territories where over 85 percent of the Native American population resides.
- Most services to Native American Catholics are delivered through the parish, and dioceses identified more than 340 parishes that serve predominantly Native American congregations. A number of schools also serve this population, as well as a handful of chaplaincies.
- Some dioceses have made concerted efforts to attract Native Americans into church ministry, and they appear to be most successful in encouraging Native American men to enter the diaconate. Many dioceses expressed an awareness of the need for inculturated approaches to ministry, and there is general support for such an approach, especially among those dioceses with large numbers of Native American Catholics.
- A majority of people in formal ministry to Native American Catholics are men and women who belong to the religious orders that have traditionally provided much of the Church's ministry in this area. However, the number of these personnel available for ministry to Native American Catholics has dropped significantly over the years, and diocesan priests, deacons, and lay ministers will increasingly be asked to assume the ministry if it is to continue. This will be a major challenge in the future.
- Few dioceses indicated that they are doing strategic planning around the future of ministry to Native American Catholics, although most bishops with sizeable Native American populations show considerable concern over the future of this ministry.

Based on the findings summarized above, the following recommendations are offered to American bishops, pastors, and those in ministry with Native American Catholics:

## RECOMMENDATIONS

**1** *Assess the future supply of religious order personnel available for ministry to Native Americans.*

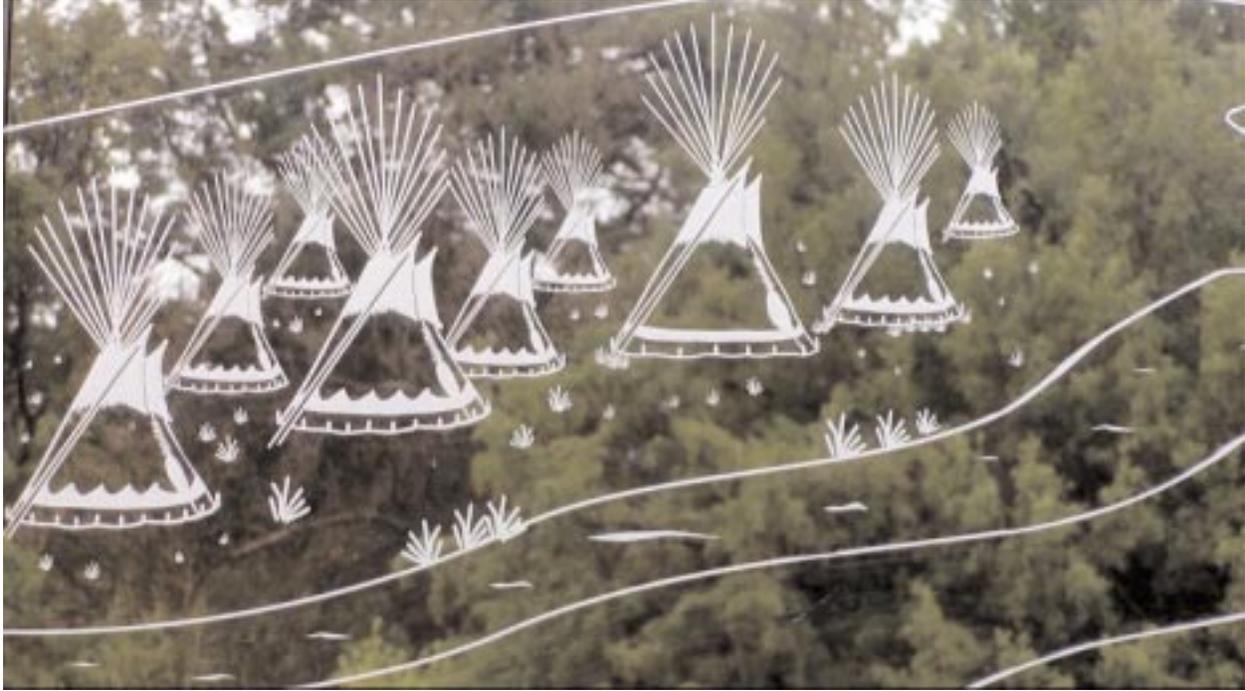
Will religious order personnel, who form the backbone of Native American ministry, remain available to serve in diocesan programs and in Native American parishes? If not, what are the alternatives? Of special importance is the need to identify the future commitment of women religious to ministry among Native Americans and to develop new approaches to ministry or new sources of ministers if the number of women religious continues to decrease. This is a planning project that goes beyond the borders of parishes, dioceses, and even episcopal regions and that will be critical to the continued existence of ministry to Native American Catholics.

**2** *Identify potential strategies for inviting Native American men to serve in clerical roles in the Church, and test these strategies in action.*

This may involve identifying appropriate ways to offer inculturated training for priesthood and the diaconate. It may also require modifying current vocational information/invitation methods to be more sensitive to the cultural context of Native Americans in reservation and urban settings.

**3** *Identify and assess the needs of Native Americans who have moved away from their tribes and may live in towns and cities separated from any significant number of other Native Americans.*

With a few exceptions, urban Native Americans are served, if at all, through the regular parishes and



programs of the dioceses. How effective this is in meeting the needs of urban Native American Catholics is unknown. Research will be necessary to determine where the needs are greatest and what approaches are most successful.

**4** *Develop processes and materials to assist dioceses in the development of pastoral plans that balance the range of needs of Native American Catholics in the diocese and the resources needed to meet those needs over time.*

Dioceses experienced in pastoral planning, whether through diocesan synods, diocesan pastoral councils, or other planning processes, have found that setting priorities is easier when the whole picture can be seen, not just the individual (and often competing) parts. Materials are not currently available to diocesan leadership that would help them develop pastoral plans for the range of people and needs within a diocese.

**5** *Identify and describe models of diocesan structures for effectively meeting the needs of Native American and other multicultural Catholics.*

Many dioceses are struggling to find the best way to initiate, coordinate, and support ministry to Native American Catholics, as well as to African American, Asian Pacific Islander, Hispanic, and other Catholics with specific cultural needs. No single model will fit all dioceses, but identification of options, with their advantages and drawbacks highlighted, could assist bishops in their responsibilities to these communities.

# CONCLUSION

This study of the oldest ministry of the Church in the United States focuses the need for immediate attention to the many challenges among the Catholic Native communities. The study raises awareness of the widespread presence of Native people in dioceses throughout the country. It demonstrates that very often these people are invisible to the local church. This document will make the Native people more visible and may inspire church leadership to risk new initiatives to help Native peoples build strong local church communities that reflect their culture and religious heritage. In turn, these communities will enrich the larger Church with the gifts God intended to give the Church through their cultures.

The following resources are available:

1. Bishops' Ad Hoc Committee for Native American Catholics—Chair: Bishop Donald Pelotte, SSS, Diocese of Gallup, N.M.; Archbishop Charles Chaput, OFMCap., Archdiocese of Denver, Colo.; Archbishop Alexander Brunett, Archdiocese of Seattle, Wash.; Bishop Anthony Milone, Diocese of Great Falls, Mont.; Bishop Blase Cupich, Diocese of Rapid City, S.D. Committee Staff: Sr. Lourdes Sheehan, RSM; Daniel S. Mulhall, 3211 Fourth Street NE, Washington, DC 20017-1194
2. Bureau of Catholic Indian Missions—In 1874 Archbishop Blanchet of Oregon City and his brother Bishop Augustine Blanchet of Washington, in reaction to the unjust 1870 Peace Plan of President Ulysses Grant, appealed to Archbishop James Roosevelt Bailey of Baltimore to have the Catholic Church nationally respond to the terrible injustices and poverty of Native Americans. Thus began the Bureau, which has served Native peoples continuously since 1874. For information contact Msgr. Paul A. Lenz, Executive Director, 2021 H. Street, NW, Washington, DC 20006
3. Ad Hoc Committee sponsored seminar—“Renewing Catholicism Among Indian People: Contemporary Principles for Inculturation, Missionaries, and Local Leadership.” Presentations are given by consultants to the Ad Hoc Committee. For more information, contact Fr. John Hatcher, SJ, P.O. Box 678, Rapid City, SD 57709.
4. Inculturation Task Force offers a method sponsored by the Ad Hoc Committee to assist Native people to make a contribution of their gift of culture to Catholic theology and liturgy. For more information, contact the Sioux Spiritual Center, 20100 Center Road, Howes, SD 57748.
5. National Tekakwitha Conference—An association of Native Catholics that hosts an annual gathering and provides resources for catechetics. For information, contact Sr. Kateri Mitchell, SSA, Director, P.O. Box 6768, Great Falls, MT 59401.
6. Basic Directions in Native American Ministry Institute—An eight-day institute to help prepare

missionary personnel to work with Native people. For information, contact the Sioux Spiritual Center, 20100 Center Road, Howes, SD 57748.

7. Native Leadership Workshop—A five-day workshop to help form Native people in leadership positions. The workshop presents material on sacramental theology, Scripture, inculturation, catechetics, and ascetical theology. For information, contact the Sioux Spiritual Center, 20100 Center Road, Howes, SD 57748.

8. Builders of the New Earth—A formation program for Native lay leaders and permanent deacons. For information, contact the Sioux Spiritual Center, 20100 Center Road, Howes, SD 57748.

9. Kateri Northwest Ministries—A ministry formation program for Native people in the Pacific Northwest. For information, contact Kateri Northwest Ministries, 330 East Boone Ave., Spokane, WA 99202-1710.



# NOTES

1. The U.S. Census Bureau uses the term “Native American and Alaska Native” (AI/AN) throughout its reports, while other groups use the inclusive terms “Native American,” “Native American,” or some other variant. Throughout this report, the two terms are used interchangeably. Unless otherwise noted, all data about the Native American and Alaska Native population are from the 2000 U.S. Census. Detailed tables by episcopal region are provided with this report. Also, unless otherwise noted, all data about Native American Catholics are from the two surveys of American bishops that were conducted specifically for this report.
2. Stella U. Ogunwole, “The Native American and Alaska Native Population: 2000,” *Census 2000 Brief*, C2KBR/01-15 (February 2002). Ogunwole writes, “The term ‘Native American and Alaska Native’ refers to people having origins in any of the original peoples of North and South America (including Central America), and who maintain tribal affiliation or community attachment. It includes people who reported ‘Native American and Alaska Native’ or wrote in their principal or enrolled tribe [in the 2000 U.S. Census form],” 2.
3. Mary Beth Celio, “Catholics: Who, How Many and Where,” *America* 168:1 (January 2-9, 1993): 10-12.
4. Arlene Hirschfelder and Martha Kreipe de Montano, *The Native American Almanac: A Portrait of Native America Today* (New York: McMillan General Reference, 1993), 36.
5. Edna L. Paisano, *The Native American, Eskimo and Aleut Population* (May 9, 1997), [www.census.gov/population/www/pop-profile/amerind.html](http://www.census.gov/population/www/pop-profile/amerind.html). Paisano speculated that “other facts that may have contributed to the higher count of Native Americans include improvements in the question on race; improvements in the way the Census Bureau counted people on reservations, on trust lands, and in Alaska Native villages; continued use of self-identification to obtain information on race; a greater propensity in 1990 than in earlier censuses for individuals (especially those of mixed Indian and non-Indian parentage) to report themselves as Native American; and improved outreach programs and promotion campaigns.”
6. William G. Barron, “Preliminary Estimates Show Improvement in Census 2000 Coverage,” *United States Department of Commerce News* (February 14, 2001), [www.census.gov/Press-Release/www/2001/cb01cn03.html](http://www.census.gov/Press-Release/www/2001/cb01cn03.html).
7. Hirschfelder and de Montano, 273. Definitions of the Native American and Alaska Native Areas Geographic Program for Census 2000 are provided in the *Federal Register* 65:121 (June 22, 2000): 39062-39069. Data Set: Census 2000 Redistricting Data (Public Law 94-171) Summary File, state-by-state listing of federal, state, and tribal designated Native American/Alaska Native lands. Compiled by author.
8. Hirschfelder and de Montano, 28. Later in the volume, the authors contend that in 1990, only 35 percent of Native Americans in the United States lived on Indian land (40).
9. Christopher Vecsey, *Native American Catholics: On the Padres’ Trail*, vol. I (1996); *Native American Catholics: The Paths of Kateri’s Kin*, vol. II (1997); and *Native American Catholics: Where the Two Roads Meet*, vol. III (1999) (Notre Dame, Ind.: University of Notre Dame Press). Regarding the reservation/urban movement, Vecsey states (without reference) that today close to two-thirds of all U.S. Indians live in cities (vol. III, 145).
10. Vecsey, vol. III, 88-105.
11. Felician A. Foy, OFM, and Rose M. Avato, eds., *Catholic Almanac 1989-1995* (Huntington, Ind.: Our Sunday Visitor, 1995). Referenced in Vecsey, vol. III, xi.
12. Margaret Bunson and Stephen Bunson, *Faith in the Wilderness: The Story of the Catholic Indian Missions* (Huntington, Ind.: Our Sunday Visitor Publishing Division, 2000).

13. Ibid., 132.

14. Ibid., 143.

15. The diocese of Laredo, Texas, was established on July 3, 2000, and therefore could not be included in the survey. Military Services USA responded that the survey was not appropriate for their ministry because they are not territorially based.

16. An “estimated proportion Catholic” was determined separately for each episcopal region and each province using the data from dioceses within those areas that had provided estimates of Catholic Native Americans. An additional set of estimates was generated with the highest and lowest proportion Catholic removed from each region/province. Tables were then prepared for each episcopal region showing the estimates of Native American Catholics: estimate reported by dioceses, minimum estimate based on regional and province proportions (separately), maximum estimate based on regional and province proportions (separately), and average based on all reports/estimates available for the diocese.

17. Although the average percentage of Catholics on the national level is close to that estimated in Barry A. Kosmin and Seymour P. Lachman, *One Nation Under God: Religion in Contemporary American Society* (New York: Harmony Books, 1993), the range across dioceses is extreme: from less than 1 percent in almost half of the dioceses to 50 percent or more in ten dioceses.

18. The episcopal regions and their component dioceses are given in the table below.

REGION	NAME	STATES
I	New England	CT, MA, ME, RI, VT
II	New York	NY
III	Mid-Atlantic	NJ, PA
IV	South Atlantic	DC, MD, FL, GA, NC, SC, VA
V	South Central	AL, KY, LA, MS, TN
VI	Eastern Midwest	MI, OH
VII	Upper Midwest	IL, IN, WI
VIII	Upper Plains	MN, ND, SD
IX	Central Plains	IA, MO, NE, KS
X	Lower Plains	AR, OK, TX (except El Paso)
XI	Pacific	CA, HI, NV
XII	Northwest	AK, OR, WA, Id, MT
XIII	Mountain	NM, CO, UT, WY, AZ (including El Paso, TX)

19. Vecsey, vol. III, 88.

20. Vecsey, vol. III, 101.

21. According to the Association of Native Religious and Clergy, there were two Native bishops, twenty-eight Native priests, eight Native brothers, sixty-seven Native women religious, fifty-one Native deacons, and two Native seminarians. See also Table 5.



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