

RETURN SERVICE REQUESTED

Exciting News!

On December 13, 2005, Bishop James Garland's 74th birthday, he announced that he was retiring affective immediately. At the same time, it was announced that Rev. Alex Sample will become the new bishop of Marquette, making his the 12th successor to Bishop Baraga. His ordination and installation will take place at St. Peter Cathedral in Marquette on January 25th. Please keep them in your prayers and the new Executive Director of the Bishop Baraga Association, who will be appointed at a later date.

Thank you; - and have a Merry one!  
Elizabeth

the *Baraga* bulletin

347 Rock St. ■ Marquette, MI 49855  
(906) 227-9117 ■ email: edelene@dioceseofmarquette.org



*Christmas Celebrated by Bishop Baraga*

Bishop Frederic Baraga, Little Traverse Bay to *Wahrheitsfreund*, Cincinnati

Little Traverse Bay, December 26, 1855.

Editor of the *Wahrheitsfreund*.

Dear Sir - Please insert in your valuable paper, the following brief report:

Yesterday was a most remarkable day for our mission; it was the most glorious day it ever saw. The Right Rev. Bishop Baraga spends with us the first half of this winter. On Christmas night, soon after midnight, he celebrated Pontifical Mass, Rev. Mr. Wiekamp, who came to this mission lately with his community of the Third Order of St. Francis, served as Deacon, and Rev. Mr. Steinhauser, the missionary of this place, as Sub-Deacon. The church was so crowded that we were apprehensive of some accident; the Indians from all the surrounding places flocked to Little Traverse Bay, to witness a ceremony such as they never saw before. We had regular church music, and most edifying singing by the Sisters of the Third Order, who brought a large melodeon with them. At four o'clock there was another High Mass, with an impressive and appropriate German sermon, by the Rev. Mr. Weikamp, for his community. Afterwards the other Masses were celebrated till after nine o'clock. At ten o'clock the Rt. Rev. Bishop sang another Pontifical Mass, with the same assistant. At this solemn mass First Communion was given by the Bishop to 18 persons, whom he had been preparing for it every evening since his arrival amongst us. Before Communion he made them a touching sermon in Indian, from the bottom of his paternal heart. - After Mass the Bishop called to the rails those that he had prepared for confirmation, and after making them another paternal admonition, he administered this holy sacrament to 22 persons. The church was again overcrowded to its utmost capacity, and all were edified and delighted by what they saw and heard. In the afternoon Vespers were in Indian, as usual, alternately by the Indians and the sisters of the Third Order, who accompanied the singing with their delightful melodeon. Such was the religious performance on the most solemn day of the Little Traverse Indian Mission.

G St. -

*† Fredericus Baraga*

*Inside this issue:*

Insight from the Editor .....2  
Association News .....3  
Celebration Homily .....5  
Promoting the Cause .....7  
Archbishop Curtis Bio.....9  
A Letter from Paris.....10  
Mail Routed through WI.....11  
A Letter of Lamination.....12  
From Bishop Garland.....14  
Lives Touched by Baraga....16



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*Lives Touched by Bishop Baraga*



**Lives Touched by Baraga**  
**The Story of the Little Church by the Lake**

This Church was built in 1859 under the directive of Bishop Baraga, the "Snow Shoe Priest". Built by Jean Baptiste Trotochard on land he donated. It was used by the Native Americans and early settlers. In 1884, the little church was named in honor of St. Francis Solanus, who was a Franciscan missionary that worked among the Indians of South America.

Over the years, the elements took their toil on this building. It was restored in 1884, 1932, and 1959 and is in urgent need of restoration.

This Church is the oldest building in the Northern Lower Peninsula and is very important to the historical culture of the area. Some of the local Native Americans have ancestors buried in this cemetery which surrounds the church.

A committee of northern Michigan residents, including Native Americans, has been formed to restore and preserve the historical value of the building and cemetery for many years to come. The restoration process will be done in several phases:

- 1.) An Architectural study and plan of the site for restoration
- 2.) Archeological study of the site to locate graves
- 3.) Stabilization of the building

*(continued on page 14)*





## insights from the editor

Dear Friends of Bishop Baraga,

Some people we miss all year - it's in everything we do or things that remind us of them. I receive a lot of your letters where you miss your husbands. That is a feeling of loss I can't imagine.

It was the anniversary of the death of my beloved priest, who in many ways was the father I never had. I blow him a kiss to his picture that hangs in my bedroom every morning and I know he is in a better place and not suffering, but I still wish I had another day with him or to ask him one more question, especially when I have a question about the Church. I reread his letters sometimes and it makes me want to cry, ok I admit it, I do cry. I recently took out the old Christmas Cards he sent me - most of them say, 'Please stay out of trouble' on the bottom and I can almost hear him say, "I love you" but I miss hearing him say it out loud.

I do the same thing with letters from my Grandma & Grandpas and have one where my Grandpa says I'm his favorite grandchild and I think I was because I was the first and he wasn't the type of person to make "small talk" and he said it like it is - sometimes when I'm stubborn my mother will say, "That's the Delene in you" and I'm reminded of my Grandpa. I have a note tucked inside a honey jar on which my Grandma wrote. It says "Don't lose or break this - very valuable. Grandma D." Well, that honey jar fell off a shelf and it's now glued back together.

Stan, a friend, died in his sleep and a girlfriend, Mary had a pain filled death from pancreatic cancer. Mary

was always so positive. She lived each day as the struggling artist and her life had just taken a turn for the better when she moved her business to a new location.

About the same time, Mary got sick and spent her finally months in a nursing home. I was impressed by how Mary's family rallied around her. This is especially impressive to me because Mary was single, never married, no children, not unlike myself. Her funeral was one of remembrance - like the person she was and will always be in the hearts of those she touched.

Mrs. St. Germain had died. She was 102 years old. I met Mrs. St. Germain when I was about 4 years old. Mrs. St. Germain was the kindergarten school teacher in Baraga, Michigan. My mother was a Home Economies' teacher in Baraga. I was so proud that I got to go to Mrs. St. Germain's class before I was a kindergarten. Now, I'm wondering where my younger brother's went, but I do remember getting to attend school all by myself and feeling so grown up. Mrs. St. Germain made me feel very welcome and I remember her being pleased that I behaved so well. I don't think I would have thought to do otherwise. After my day as a kindergarten, Mrs. St. Germain gave me a framed picture. It was old looking then, but it wouldn't have mattered what she gave me. Because it was all mine, I loved it and felt special. The picture is of a woman with a little girl and she is helping her pour water from a pitcher into a basin. I'm not even sure if it's a real print or just a page out of a magazine, as it's still in that original grey frame with the words a gift to a very good girl, "Betty Jane" written on the back and signed Mrs. St. Germain.

Mrs. St. Germain had a special

connection to Bishop Baraga. Her father was Captain Bendry, Bishop Baraga's friend and owner of the saw mill. The townspeople wanted to name the town after Bendry (he probably had the most money) but it was Captain Bendry that said, "No, name it after Fr. Baraga." Mrs. St. Germain had many beautiful things in her home, china and the like, but she had an original letter written from Fr. Baraga. to her father that hung in her bedroom. I was a teenager when she showed it to me on one of our visits.

Oh, the treasures we all have in the people we meet and the memories we hold in our hearts. Once again, I want to say how very special all of you are to me. Some of you have passed, but I remember special things, or reread letters that have a special meaning to me. I want to name some of you, but fear I will leave someone out. I love reading your letters of encouragement, or knowing what you need and how I can improve or even when I 'mess up' like I did with Mrs. Simimic's name twice!

I hope you take a moment to reflect on those people whose memories you hold close, including Bishop Baraga. It is a special time of year and I can't think of anything better than remembering those we love, making new memories with people we hold dear and wishing you all many blessings in the coming year!

Thanks to all of you who have touched my life in some way. Please know that each and every one of you is a blessing to me personally and the Bishop Baraga Association.

Praying that you and your loved ones will feel God's love in the coming year,

Elizabeth

## We Depend on Your Support

Coffee Mugs.....\$5.00  
burgundy w/ gold



Diary of Bishop Baraga  
Soft Cover.....\$20.00

The Snowshoe Priest Booklet  
(Story of the Shrine at L'Anse)...\$3.25



Our lapel pins & key chains were designed by Ade Bethine, Terra Sancta Guild Art Director.

Pewter Lapel Pins .....\$6.00

Pewter Key Chain.....\$10.00

T-Shirts 100% Cotton.....\$12.00  
(sizes M, L, XL, XXL)



## Note Cards

5 Cards for \$6.00 or \$1.25 each



We Have Lesson Plans for Children

How about a Gift Membership??

## Leaflets & Prayer Cards Available for the Asking

The purpose of the Bishop Baraga Association is to promote the cause for canonizing Bishop Frederic Baraga as a Saint and to make the example of his love of God and service of his neighbor known to all people. Please pray for his cause for Sainthood.

## Membership Information

Membership entitles you to receive the quarterly publication **The Baraga Bulletin**

Annual . . . . . \$10.00.. <sup>Canadian Currency</sup> \$15.00  
Life (Individual/Family \$50.00 . . \$79.00  
(no shipping charge added)

## Shipping/Handling Charges

Total Amount of Order . . Shipping Charge  
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## Sending support for the cause:

For prayer request of \_\_\_\_\_  
In Thanksgiving for \_\_\_\_\_  
In Memory of \_\_\_\_\_

Sub Total = \_\_\_\_\_  
Shipping (see chart) = \_\_\_\_\_  
Membership = \_\_\_\_\_  
Total: (U.S. Funds) = \_\_\_\_\_

## Please ship order to:

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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Check here if gift, send to: \_\_\_\_\_

Card acknowledgement sent by the Bishop Baraga Association to the recipient should read:

Send to: **Bishop Baraga Association**  
347 Rock, Marquette, MI 49855 • (906) 227-9117



## The Cleveland Meeting

On the recent Labor Day weekend Cleveland hosted one of the best Baraga Days of recent years. Two spirited liturgies, great singing, delicious Slovenian food, warm hospitality and lovely weather. Full churches and banquet hall added to the festivities. Six bishops and many priests joined the faithful in the celebrations. Bishop Anthony Pilla of Cleveland gave a moving homily of the application of Bishop Baraga's virtues to modern day living of the Christian faith. Retired Auxiliary of Cleveland Edward Pevec shared the Baraga Person of the Year award. How supportive to us and the cause to have the auxiliary Bishop of Ljubljana celebrate the Slovenian Mass.

The visit at the Cultural Gardens was a pleasant diversion as we gathered to bless a statuary monument of Bishop Baraga in the park. The Diocese of Cleveland set a high standard by asking Archbishop Elden Curtiss of Omaha to speak at the banquet. Taking his cue from the year of the Eucharist he highlighted the pre-eminence of the Blessed Sacrament, its cause and sign of our unity and the zeal of Bishop Baraga that spurred him on to bring the admirable gift of the Eucharist to all his people.

We were able to give encouragement to the hopes and prayers of the large number in attendance. A possible miracle has been submitted to Rome and we wait the Congregation's judgment if it merits our setting up a Tribunal to consider the evidence of supernatural cause and intercessory prayer to the servant of God.

The peoples and city groups were generous with their donations and memberships so Elizabeth, Father Sample and I were able to return home grateful for the means to continue the promotion of Bishop Baraga's cause and cover the costs entailed. We can all look forward to the year 2007 when we celebrate the sesqui-centennial of Bishop Baraga's founding of the Diocese of Marquette. It would be a most felicitous year to celebrate the beatification of Frederic Baraga. Continue to pray!

*James W. Harlan*

## Lives Touched by Baraga - The Little Church by the Lake (cont'd from back page)

- 4.) Major restoration of exterior and interior
- 5.) Furnishing interior with period accoutrements
- 6.) Placement of a Michigan Historical Marker
- 7.) Establishment of a Preservation Foundation for the future.
- 8.) Compiling a book of historical pictures and facts

Please join the effort to help us restore and preserve the history of this cultural landmark. Donations may be made to: **St. Francis Solanus Indian Mission Church Restoration. Mail to: St. Francis Xavier Church, 523 Howard Street, Petoskey, MI 49770. All contributions are tax deductible.**



*When one must drag himself on snowshoes all day long, day after day, through these pathless primeval forests of North America, one can make these journeys only with great exertion and almost complete exhaustion.  
Winter, 1846*

## Association News

### PRAYER REQUESTS

Please pray for a special intention, \$15, Joe & Elaine Beiring, Marquette, MI; for a special intention, \$50, Dorothy Ropovich, Rochester Hills, MI; for a special intention, Yvonne & John Dorais, Marquette, MI; prayers for my intentions, \$10, Cathy Clack, Cleveland, OH; for my special intention, Jennie Antloga, Euclid, OH; we still need two special intentions & for Bishop Baraga's cause, \$10, Joe & Elaine Beiring, Marquette, MI; please pray for Carol White Lauer, as she was diagnosed with cancer, \$50, Vicki & Henry Skarbez, Euclid, OH; please pray for health in the family, \$20, Bernadine Sajovec, Cleveland, OH.

### IN THANKSGIVING

In thanksgiving for a favor received, \$500, Dragica Hribar, New York, ONT; for Karen's successful surgery and return to work, \$20, Joan Yager, Tawas City, MI.

### IN MEMORY

In memory of my brother, Canon Zdravko Hainrihar, \$50, John & Stephanie Hainrihar, Cleveland, OH; in loving memory of our daughter, Cheryl, \$10, Yvonne & John Dorais, Marquette, MI; in memory of Anton Nemec, \$10, Cathy Clack, Cleveland, OH; in memory of deceased members of the Snyder, Deblock & Petrich families, \$25, Nancy & Allen Levine, Washington D. C.; in loving memory of my husband Edward Bruss &

son, Robert, \$100, Mrs. Helen Bruss, Independence, OH; in memory of Mr & Mrs Nick Tomc & family, \$50, Josephine Tomc, Cleveland, OH.

### SUPPORT FROM INDIVIDUALS

**\$500** In thanksgiving for favor received, Dragica Hribar, North York, ONT.

**\$400** Anonymous

**\$150** Julia Zalar, Richmond Heights, OH.

**\$100** Support for the cause & also for my lifetime membership, John F. Dejak, Gate Mills, OH; Msgr. Matthew Malnar, Independence, WI; Anna Grah, Richmond Hill, ONT; Rev. Robert Stricker, Cincinnati, OH.

**\$55** Rev. Msgr. Matthew Malnar, Independence, WI.

**\$50** I pray to Bishop Baraga every day, Justina Vesel, Franklin WI; Frances Shabeck, Barberton, OH.

**\$40** Roger Carlson, Stillwater, MN.

**\$25** We pray that God will grant sainthood to this "Shepherd of the Wilderness, Lee & Ellen Sherwood, Mio, MI; for Baraga Days and to help his cause, Ann Zajec, Euclid, OH.

**\$10** Mrs. Aldo Pedranzan, Stambaugh, MI; Walter C. Laverdier, Largo, FL & Calumet, MI.

### GROUP DONATIONS

**St. Christopher's Altar Society, \$200**, Marquette, MI.

**St. Francis Altar Society, \$13**, Dollar Bay, MI.

**Another gift from the "Toronto Pilgrims" was received the begin-**

**ning of October in the amount of \$527.00** - thank you again!

**Slovenian Women's Union Branch #2, \$100**, Chicago, IL - and a note to say that they enjoyed the celebration in Cleveland!

**St. Paul the Apostle Church Altar Society, \$50**, Calumet, MI.

**Martha Washington Lodge #38, \$25**, Mentor, OH with a matching gift of **\$25** from the home office of **American Mutual Life Association.**

### NEW LIFETIME BISHOP BARAGA MEMBERS

Mr. John F. Dejak, Gate Mills, OH; Mr. John Ovcjak, Rochester Hills, MI; Msgr. Francis R. Seymour, Kearny, NJ.

### JOIN THE BISHOP BARAGA BIRTHDAY CLUB

Do you or anyone you know share the birthday of June 29th with Bishop Baraga?

Please write to June Burich if you or someone special shares the same Birthday as our beloved Bishop. Contact: June Burich, 243 Pewabic St, Laurium, MI 49913-0735.

### Crypt Mass

Crypt Mass will be held at 12:10 on the following Mondays:

December 19th & February 20th  
On January 19th at 9:00 a.m. we will celebrate Mass for Bishop Baraga at St. Peter Cathedral, in Marquette, with the students of Fr. Marquette School.

## Association News

### Members, when you move, please try to let us know!

We extend a special thank you to all that have written to inform us of deaths and changes of address. If we have your name misspelled or you know of anyone not receiving the newsletter that should be receiving it, let us know! A gentle reminder - the post office does not forward 3rd class mail. If you have a winter address - we would be happy to mail your newsletter there, please just let us know.

We are trying to locate:

Mrs. Cora Lazapo - South India  
 Mrs. Mary Vecellio - Gladstone, MI  
 Ms. Erna Grinstenier - Stephenson, MI  
 Ms. Breda Modic - Pell Lake, WI  
 Rev. Michael Fowler, OFM, -Cicero, IL  
 Jeremy Beer - Middleville, MI  
 Erna Grinstenier - Stephenson, MI  
 Sacred Heart of Jesus KSKJ #172  
 Mary J. Princ - Cleveland, OH  
 Mary Struna - Cleveland, OH  
 M/M Ed Duba Sr. - Grand Rapids, MI  
 Karl Habsburg - Salzburg, Austria  
 Ana Malevich - Hamilton, ONT  
 Martin & Maria Marsic - Lyndhurst, OH  
 Mrs. Anthony Leskovec, Mentor, OH

Donations received after November 30, 2005 will be recorded in the next issue.

A reminder: We have discontinued our PO Box.

If you would like to contact us or have any questions, please write us: 347 Rock St, Marquette, MI 49855 or (906) 227-9117 edelene@dioceseofmarquette.org

### Not only at this Season of Giving but we are Blessed All Year!

We thank you all for the kindness you have and all your gifts. Several gifts seldom get acknowledged, like your prayers for Baraga's Sainthood and the time you take to write us and let us know of a member's passing or a new address and sharing the life of Bishop Baraga with someone. We also appreciate our weekly volunteers, Theresa, Evelyn, Loraine, Maria, Karen & Kathy. Fr. Bruno Korsak, O. F. M. continues to answer questions in a scholarly fashion via email communication. Fr. Andraz Arko, O.F.M. of Slovenia sent posters of Slovenia for our new office space and newly named Ljubljana Room. Candle sticks and a crucifix were donated by Mr. & Mrs. Bill Brisson for the Crypt Mass. We have found a new "helper" in Sr. M. Priscilla Simmons, O.S.F. She is using her talents and translating Latin for us. We are thankful for all our help and realize we don't say it often enough that we need you and thank you for all your gifts!

### A Gift for the Association

Joseph Potvin, from Bark River, has very kindly said that if he can sell a group of four cemetery plots in the Holy Cross Cemetery in Marquette that the money would come to the Bishop Baraga Association. If you are interested you may call Holy Cross Cemetery at (906) 225-0910 - Dean or Russ would be happy to help you. Let them know you are interested in the "Nault" plot.

### Again I made a mistake!

Mrs. Matilda Simcic name still appeared wrong as a correction in the last issue, for which I apologize! In her note, she adds, It's Simcic, Slovenian like Bishop Baraga. Thank you Mrs. Simcic for your understanding and patience.

### IN APPRECIATION OF SERVICE

We would like to acknowledge our Service Men & Women and we ask for your help. Please send us the name of anyone you know who is serving in the armed forces or as missionaries and we will send them complimentary issues of the *Baraga Bulletin*. Overseas or close at home, we would like to extend this offer to those who give so unselfishly.

*What you give to the poor  
 you will always have;  
 what you keep,  
 others will have.*

by the Indians wherever I am needed.

Monseigneur, you must not be surprised that for the past two months I have had no money or provision at all, although I did receive \$600 last year from Monseigneur for the schools and the whole of the mission. Just consider my expenses: I have paid five school-masters, also paid and fed two domestics, also fed the family of the Interpreter, then spent more than \$200 on journeys to Indian missions and villages, a sea-journey of more than 1200 miles. Add to that the expenses for two houses necessary at Lacroix and Middletown. From Europe I have received no succor at all for one year, and from the Indians I have received only six makaks [Baraga's dictionary describes a makak as a box, trunk, chest, barrel or Indian sugar box] of sugar and five little bags of Indian meal: there is no other revenue at all: for burials, Masses or "weddings" they no longer continue to pay anything as in the towns. Consequently all the big expenses that keep on increasing in my mission must be covered by my annual salary.

Because my age demands a more regulated nourishment, and my fatigues to be more moderated, and in that the good progress of the schools depends on pecuniary succor at opportune times, I have to put the question, whether Monseigneur will declare definitively what salary you wish to give me in future for the whole mission, and at what specific times and places I can draw the money for my mission so that I shall know how to regulate the balancing of my annual expenses so as to never to get into debt, or suffer, or lack things that are necessary or expose myself to misery.

I hope that Monseigneur will not take offense at such a question, and you will rejoice my heart with a favorable reply so that I can dedicate and apply myself more lightheartedly to this great mission and the service of your Diocese. I think that Monseigneur can easily and justly let me partake of half of the sum that the Government pays annually for the education of the Indians. For Monseigneur knows, perhaps. That more than three-quarters of those Indians included in the treaty live in my mission, and that no school except in my mission now receives any Indian children or this treaty for school education.

Something else lies on my heart and conscience, about which I have already written twice to Monseigneur for advice without ever receiving a word of reply so far. Throughout several regions are scattered many Catholic children who have no education whatever because they have parents what are negligent, ignorant, or have no parents at all. I have firmly decided to gather these poor creatures whom I must keep as my own in one or two orphanages, and bring them up in a Christian manner and then instruct them here in all the necessary trades.

I have already ordered Indians to cut wood and to construct, in Spring, an orphanage at La Croix, and another at Arbre Croche. I am taking all this upon myself, and if I have to beg alms for them, I wish to make this a reality with God's help and my own perseverance in my project. I think that under good direction such an institution could very well comprise a firm foundation for the education of this generation of Indians, and produce some religious pearls and most worthy citizens of the United States. So let us do what we can, we who are charged my God's Providence with educating an Indian nation whom a misinformed world wished to throw among barbarians by the Mississippi. Let us make good what has been so long neglected, whereby your predecessor drew so many thousands of piasters [monetary unit, dollar] for the education of Indians and did almost nothing. Give me a (helping) hand, Monseigneur, and give me the help of another priest, and you will find with pleasure and in quite a short time what can be done with these Indians, if God decides to bless my work.

Finally, I beg you Monseigneur, to forgive my writing so frankly to my Superior, and do not take offense at my unbecoming complaint which I make to yourself alone, and which I would have passed over if the interests of my mission did not touch my heart so forcefully. Show me your favor factually, and accept the assurance of my heart. I remain always, in great respect and reverence for my dear Bishop

The most humble and obedient servant

F. Pierz  
 Missioner

N.B. Since I do not have one cent cast I cannot pay postage on my letter; so put down one shilling and a half to my account as being deductible from my salary.

## F. Pierz's Letter of Lamination

Lacroix, November 12, 1844

Most Reverend Monseigneur:

After addressing three letters to Monseigneur my Bishop without evincing any reply or the desirable relief that I had asked, I take the liberty to send you another letter of lamentation, explaining to you my painful situation, and repeating my requests for the necessary requisites so as to be able to fittingly continue my large mission.

I am very much dejected now that I see the approaching end of navigation and my contact with Makinac almost cut off while I am without provisions or money, exposed to miseries such as last year, and the schoolmasters likewise.

The week prior to All Saints I was at Makinac in the hope of receiving money and other requisites that I had asked for, but received nothing but just three stoves. I have put all three to use in my new homes and the schools; but for a cooking-stove, the most necessary object when spending winter at Lacroix, I was obliged to get one on credit from Mr. Herrick, a dealer at Makinac. I have bought myself nothing in line of provisions since I fear having debts and no money. However, I got myself a net so that the Indians can get some fish which I can eat with potatoes, and I have absolutely nothing else.

My cook, an old Indian woman from Makinac, is going to leave me because I cannot provide her with tea according to her custom. She was hired for \$24 and sufficient food for the year. An Indian boy cuts my wood and draws my water, which I shall pay him for, but without food. He has been staying here for four months here at Lacroix in a new house so as to well instruct the Indians who are spending the winter here in great numbers this year. I shall spend two months at Middletown and the end of the winter at Arbre Croche, and the greater part of the summer in the surrounding branch-missions so as to satisfy the whole mission as much as I can.

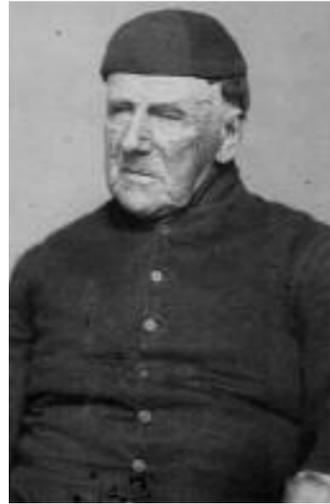
At Lacroix I am personally having school classes twice a day since the school-masters are out fishing so as to provide food for their poor families. There has been no school for one month at Middletown because the school-master is out fishing so as to earn a livelihood. Apart from that I make a trip to Middletown and Arbre Croche every week to care for the sick, and these are quite numerous.

When I come to Arbre Croche Madame Fisher shows me her bruised arm (torn sleeve?) and complains that she has no money: she wishes to be paid every month as agreed when she was hired. The proud Miss Tanner is boasting that she is better and more punctually paid every quarter regardless of a few vacations, even though she does not have a single Indian child in her school, which has caused jealousy on the part of Madame Fisher, and she is not lacking in pride either. I believe she also intends writing in this respect to Monseigneur so as to have her salary increased and be also paid during vacations, regardless of translation work, and be more independent of me. Last year I paid her three months' vacation salary as long as she did translations for me, and since she does not translate, the vacations will be non-paid as agreed with Monseigneur. But if you are desirous of favoring her plans should she write to you, you can also write in reply that you, Monseigneur, also wish to even come and examine her pupils' progress.

Madame Fisher will spend another couple of months translating my large catechism: I cannot give her family of four persons any food other than my chickens and vegetables from my Arbre Croche garden in return for the translations. If I could content her, I would need her for even a longer time - till Spring or later, for excellent translations, for, after having finished by Catechism, I plan to compose another good book of prayers for the Indians, since Baraga's book has run out and contains few prayers.

The two new school-masters that I recently installed at Grande Traverse are making very great progress, as I am told: this is an excellent opposal to the Protestants. A pity I could not bring them any relief before the navigation season closed.

Recently I traveled on horseback from Lacroix to Arbre Croche, but while I was occupied, the horse when back all on its own, got lost in the woods, and cannot be found; most likely I shall have to pay for it. In Spring I shall absolutely have to buy a horse for my travels, also hire a white domestic so that I can travel unhindered



Rev. Francis Pierz

## KC & Baraga Day in Florida

KC & Baraga Day in Florida date has been set, February 25, in Holiday, Florida. Mass will be at St. Vincent DePaul Church and the lunch and program at the K of C Hall.

For more information contact:

Glenn L. Barry:  
2951 Westmoreland Ct.  
New Port Richey, FL 34655-3535  
or at g.s.barry@juno,.com

or  
Herbert Wegener  
4046 Passport Ln #10  
New Port Richey, FL 34653  
or (727) 376-2743

*Nothing in this world can  
be obtained with out labor;  
the more precious th object,  
the more serious the efforts  
to obtain it. As the true  
love of God is decidedly  
the most precious treasure of  
a Christian, so also our  
efforts to obtain and possess  
it ought to be extreme.*

† *Fridericus Baraga*

## Bishop Baraga Celebration Homily of Most Rev. Anthony Pilla

September 4, 2005 at St. Mary Church in Collinwood

It is a blessing for the Church of Cleveland to host the Annual Bishop Baraga Day Celebration. How good it is for us to be here this afternoon - people from different countries and areas of our nation, people of diverse heritage and culture - but most importantly, people of great faith who have come together to pray that if it be God's will, the saintly Bishop of Marquette, the Shepherd of the wilderness, the Snowshoe Priest, be elevated as one of the Church's holy ones. Not for his glory, but God's; not for his benefit, but for ours. We are in the midst of this terrible Hurricane Katrina. We are about to celebrate the anniversary of 9/11. There are many heavy and depressing realities in life. But you good people, the Slovenia people of our Church, gather today to connect with and be a sign of hope. It is your faith, your love, your culture, music, food and celebration - all of it gives us hope. My thanks to those who have traveled far for this celebration. My special welcome to Archbishop Curtis, Bishops Glaven, Garland, Foy, Pevc and Gries. A special word of thanks to Frs. Bozner and Kumse for these beautiful celebrations of faith.

The times of Frederick Baraga in the first half of the 19th century were not too unlike our own. It was a time of political upheaval and unrest. A time of social injustice and bigotry. A time of dissension in the Church. A time of greed and self-advancement. A time of addiction and declining morality.

How easy it would have been for Baraga to follow the crowd, to look and see what others were doing and behave like them. But, he chose a different path for his life. For him, only one thing was necessary, and that was to follow the wisdom of God, the Gospel of Jesus Christ. Intelligent, a man of wealth and prestige with a promising future Frederic Baraga could have had a very comfortable, privileged life. But, while studying at the University of Vienna, he came under the spiritual influence of Blessed Klemen Dvorak, a Redemptorist priest known as the Apostle of Vienna. This holy priest urged his students to be strong in their faith, not lukewarm and superficial Christians. He urged them to pattern their lives after the Gospel, to take up their daily crosses and be ambassadors for Christ Jesus. Along with others, Baraga's heart was filled with a desire to serve Christ, especially in the missions. So moved was he by the sincere spirituality of this man, that he returned to Slovenia, renounced his estate and began studies for the priesthood.

Baraga was not a strong man, but small in stature and susceptible to poor health. But, it never prevented him from opening his heart to all who sought his help and guidance. He only had one concern and that was to see the dignity and goodness of Christ in every person he served. Life was not easy for Bishop Baraga. He lived in a time when the Church in Slovenia was in decline. It was a time when the heresy of Jansenism was widespread. Bishop Baraga worked tirelessly against this heresy through his preaching and devotional books.

(continued on page 6)

(Homily continued from page 5)

He encouraged the people to receive the sacraments often, to see their value as persons created in the image of God and redeemed by Jesus. He encouraged them to trust in the infinite mercy and love of God. His priestly zeal, fired by his Gospel-based spirituality and willingness to serve his people, did not go unnoticed. Accusations were leveled against him as a trouble-maker, a fool. But, as his cross of ministry grew heavier, he was convinced that only one thing is necessary - and that is to serve God and to shepherd His people.

Filled with such apostolic zeal for the Gospel and love of the Lord, Frederick Baraga asked permission of his bishop to serve as a missionary in North America. This journey brought Bishop Baraga to Cincinnati in January of 1831. Within a few months he was already working among the Indian nations and other people in the Upper Great Lakes region, a true ambassador for Christ.

He was an ordinary man with an extraordinary mission - a mission that only a person of deep faith and unwavering trust in God could accept day after day. One of the hallmarks of his ministry was his ability to love and appreciate those whom he served - for who they were and not for what he wanted them to be. Fearlessly he cared for them, with fairness he gave his entire life for them, and with humility he saw himself only as an instrument of God in the service of the Gospel. In his service to the Indian Nations, Bishop Baraga became one with his people. He lived among them and learned their language. He was the first person to compose a dictionary in the Ojibway language. A gifted linguist, it was not uncommon for Baraga to preach on a given Sunday in Ojibway, French, German and English. If people were to know Jesus, they had to hear about Him in whatever language they could understand.

But, the best sermon Bishop Baraga gave of the love of Christ was the example of his own life. Bishop Baraga respected the rights of all people. But when he saw the rights of the Native Americans being put aside by the unscrupulous activities of government agents for Indian Affairs Bishop Baraga fearlessly defended their rights to justice. He fiercely fought against the bigotry of people who tried to take advantage of the Native Americans --especially traders who shamelessly plied them with alcohol. He worked diligently, sometimes against great odds, to educate those entrusted to his care, but always doing so with the utmost respect for them and their culture. The harsh climate, the deprivation, the hardship of life never got the best of Bishop Baraga. For him, only one thing was necessary - to serve his God and his people. And this he did until his death in 1863 - as a priest, as a bishop, as a friend.

If there is one thing that we can learn from the life of Frederick Baraga, it is this - discipleship is a call for all of us. No matter who we are, no matter how old we are, no matter how gifted we are, we are all called to be disciples of Jesus Christ.

How desperately we need this inspiration of Bishop Baraga today. The division among peoples by race, ethnicity, religion, nationality, politics and so much more is crippling us, leading us to war, and destroying our unity as the Children of God. All of the advances in technology and communication, instead of gathering us together, seem so often to have clarified our differences and irritated our disdain for one another. Rather than a "melting pot" even here in America - nothing seems to melt, too few bridges are built, too little love of neighbor - the one thing necessary.

By celebrating the virtues of this holy priest and bishop we can fan the flames of our love of God and neighbor. Through the intercession of Bishop Baraga we can gain grace and courage to suffer for that love. By clinging to 'one thing necessary' we can do for others and do for the Kingdom what our Lord has called us to do. By our love they shall know us. By our love we shall proclaim Good News to the nations. By our love we will honor the memory and life of Bishop Baraga.

Through the intercession of Frederic Baraga may we all grow in the grace of the one thing necessary, 'the love of God and neighbor.' God bless you all on this happy occasion.

## Fr. Baraga's Mail Routed Through Wisconsin!

Fr. Frederic Baraga, L'Anse to Bishop Peter P. Lefevere, Detroit  
Original in Notre Dame University Archives

My Lord!

It is a long time since I received news from you, although the mail passes through this locality every month. Perhaps the letters you write to me arrive at the Sault and remain there, because the mail which passes through here comes by Fort Howard, Green Bay, Brown County, Wisconsin Territory. It passes through there until the first of April. If you find occasion, my Lord, to write me before this time, I beg you to address your letter via Fort Howard, etc. At the same time I beg you to do this hereafter also, beginning with December 1st and up to April 1st, because as long as Fort Wilkins on Keweenaw Point, Lake Superior exists, the mail will always pass through here at least once a month every winter.

I have just returned from a Mission visit which I made to Fort Wilkins. I walked four days to get there; very strong walkers could get there in three days. I was very pleased with my visit. There is a large number of Catholics there, Irish, German and Canadian. I remained there over two Sundays; I said Mass every morning and preached in English every evening except one. There were four Baptisms, many confessions and 15 communions. They asked me to come back again, and I promised to go there in the month of June, on my way to Lapointe. It is my intention to visit Fort Wilkins at least twice every year.

The main object for the present letter is to inform you that I propose to leave from here in early spring, at least towards the end of May, to go on a Mission to Fort Wilkins and Lapointe, and that I shall not return to this Mission until late in autumn. Since I am, unfortunately, still the only Missioner along Lake Superior. I am obliged to divide my time between several Missions. I write this to you to ask you not to make your precious Episcopal Visitation to L'Anse this year, because the Missioner will not be there for the whole summer. I am extremely desirous of the honor and the joy of your Visit, as are also my Indians; but since I have affirmed my plans for this year in writing, (and I could not change them without great inconvenience,) I beg you to honor us with your visit next year.

I beg you, my Lord, to send this letter to Europe. And I also beg you to send this note to the postmaster at Detroit. I ask him to always send the letters that arrive for me in Detroit during the winter by way of Fort Howard.

I have the honor to be, with the deepest respect,

My Lord,

Your very ob. serv.

Frederic Baraga.

Missioner.

*Now I have concluded my missionary journeys for this year. These are indeed very fatiguing, especially in this late time of year when the nights are already very cold and I must often pass the night under the open skies. ~ November 3, 1834*

*The winter here is terribly severe. The entire Lake Michigan is frozen over. Since everything is covered over with deep snow, one is compelled to walk all the way on snowshoes wherever one goes. ~ February, 1833*

## Fr. Baraga Traveling for His Two Indian Works

Fr. Frederic Baraga, Paris written to the Leopoldine Society, Vienna

Right Rev. C. Direction of the Leopoldine Society!

A rather long time has now elapsed since my last report. For this my present circumstances in which I find myself are to blame. In one of my previous letters I have reported that I am thinking of traveling to Europe to have two Indian works, which I had prepared for printing, printed somewhere in Europe at the expense of benefactors of the mission, because my R. R. Bishop is too poor to pay the cost of printing. - And then to find support in Europe for my new mission, which has been only begun, but by far not yet completed.

I now actually undertook this long and difficult journey; I left my mission on Lake Superior on Sept. 29th of this year, and on Oct. 15 arrived in Detroit, (where my R. R. Bishop detained me for a week to give me letters and commissions for Lyon, Rome, Vienna, Munich, etc., to take with me); and on October 30th I arrived in New York. On Nov. 3 I sailed from N. Y., and after a pleasant voyage of 23 days I arrived in the famous seaport of Liverpool, England. From there I went through London and Calais to Paris, where I arrived on Dec. 7.

My R. R. Bishop recommended to me to have the Indian books printed in Paris, if possible, because the transportation of the copies from Paris, (which will amount to 6000, - 3000 copies of the prayer book and 3000 of the Life of Jesus) to Havre de Grace will cost very little; on the other hand, the cost would be much more from out of Vienna. Without any difficulty, I have found means here for the printing of the two Indian books, and, to save time, I will have both books printed at one time. However, this printing will hardly be completed by Feb. 15 of next year, because the printing of Indian books does not progress as fast as the printing of books in European languages. - And so the first goal of my European journey will soon be attained.

May God grant that I will also successfully attain the second goal of my journey, that is, that I will be able to get sufficient support for my new mission. Since Paris has already granted me this great benefit, by paying for the mentioned printing, I cannot make any large claim here for additional support. But I hope to get some support in my native land, and particularly in Vienna.

As soon as I come to Vienna I will explain and prove, sufficiently and truthfully, how poor and needy our Right R. Bishop is, and that, indeed, he is not in a position to provide me with the means for the proper establishment of my mission, (about 900 dollars).

Before-hand, I recommend myself to the beneficence of the salutary Leopoldine Society.

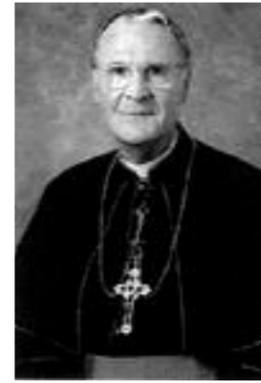
Paris, Dec. 29. 1836.

Frederic Baraga,  
Missioner.

Address;

Paris,

To the central direction of the Leopoldine Society at Vienna in Austria.



## Promoting the Cause of Frederic Baraga, Slovenian Missionary, Bishop & Saint

The following address was given by Archbishop Elden Curtiss at the Bishop Baraga Celebration in Cleveland, Ohio on Sunday, September 4, 2005

Frederic Baraga was 71 years old when he died in January 1868 - 137 years ago. He was the first Bishop of Marquette. He was the first of many Slovenian missionaries who came to North America in the early 1800's. But these historical facts are not the reason we have gathered to honor the memory of Frederic Baraga. He has a special significance today for all of us with Slovenian blood, and for the whole Church, because of his holiness that developed from his intimacy with Jesus in the Eucharist. This deep relationship with the Lord led him to make a total commitment to the people he served, especially his beloved Indian people around Lake Superior and northern Lake Michigan.

By all accounts, Frederic Baraga was a very intelligent man. He had honed his native Slovenian gifts well through diligent study and academic achievement, including a law degree from the University of Vienna. By the time he was nine years old, he was fluent in Slovenian, French and German - one of the benefits of living in Slovenia has always been the incentive for the young to learn the language of surrounding counties. Frederic Baraga would be amazed to learn that English has become the second language of young people in Slovenia today.

Young Baraga had to learn English after arriving in the United States, and he learned it well with an impressive vocabulary. And then he set about learning the Indian dialects of the Ojibwe (also known as Chippewa) and Ottawa tribes. He authored twenty Native American books, including a monumental grammar and dictionary of the Ojibwe language which continues in use to this very day. His prolific publishing efforts helped guarantee the survival of several Indian dialects over the years.

It is evident that Baraga used the isolation of long winter days and nights to learn and then put into writing the languages of the Indian people he encountered. This proved to be a very effective catechetical tool for him and other missionaries, and endeared him to the Indians.

### ***His major impact: his holiness***

But the long-term impact that Bishop Baraga had on the development of Catholic life in northern Michigan and beyond was not simply the result of his intelligence and his linguistic skills. He was, first of all, a man of faith, a man of the Church. His love for Jesus was obvious to all who met him. He was able to share that love with everyone who came into his life, no matter what their condition or station of life. It was not so much his natural gifts that he perfected that made Frederic Baraga a great man - it was the supernatural gifts of the Spirit that animated his life and his ministry, gifts given to him freely and generously by the Lord.

More than anything else, Frederic Baraga was a man of prayer who spent hours each day and night in the presence of the eucharistic Lord. He knew by faith that Jesus was truly present in the Eucharist - "this is my body broken for you - this is my blood poured out for you". He became increasingly aware of the Lord's presence in the Eucharist and the total, overpowering love that Jesus had for him. He experienced the Lord's presence. He sensed the power of the Lord's love for him. He spent hours with the Lord, savoring his presence, treasuring the time spent in his presence, quietly, sometimes for hours without a sense of time passing by - he would spend three hours at the beginning of each day in prayer (rising at 3 a.m. in the summer and 4 am in

(continued on page 8)

(continued from page 7)

the winter) totally absorbed in the eucharistic Lord.

It was this deep relationship with Jesus that made Frederic Baraga such a special catechist and bishop despite the hardship he endured, and his failures and defeats. Nothing ever daunted him because of the love of the Lord that sustained him. He was a man of constant prayer, a man of the Eucharist, a man for others. He preached more eloquently and more effectively by the priest he was, than by his deeds and his many writings.

These, then, were the special natural and supernatural gifts that made this pioneering Slovenian missionary bishop such a special man: a keen intelligence, exceptional linguistic skills, an entrepreneurial spirit as a catechist, and his obvious holiness that came from years of intimacy with the eucharistic Lord. He was very much like another Slavic bishop who, 125 years later, became Pope John Paul II.

### ***Two Slavic Bishops: two men of the Eucharist***

One of the last legacies of our beloved Polish Pope was a fervent appeal to the Catholics of the world to observe, in significant ways, this Year of the Eucharist. He exhorted all of us to reaffirm our faith in the unique presence of Jesus in the Eucharist. Because of his personal experience of intimacy with the Lord that developed from the hours he spent every day before the tabernacle - just as Bishop Baraga before him had spent so many hours before the tabernacle - Pope John Paul II knew that the real presence of Jesus in the Eucharist is at the very heart of our Catholic faith.

We today, with the whole Church, accept the real presence of Jesus in the Eucharist as a doctrine of our Catholic faith because it is contained in the Word of God as attested by Sacred Scripture and tradition. Jesus clearly stated at the Last Supper that "this is my body - this is my blood". In an earlier controversy with his followers in chapter six of John's Gospel, Jesus insisted that he was not using metaphor in teaching them about the Eucharist - "my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him." Many of his listeners found this a hard saying and parted his company. Jesus did not moderate his statements to win them back, and he does not do so today.

This is the reason that the Bishops and Doctors of the Church throughout the ages have confidently proclaimed the real presence of Jesus in the Eucharist, notwithstanding the objections and misconceptions which have been raised through the centuries. Frederic Baraga knew well the teaching of the Church regarding the unique presence of Jesus in the Eucharist. But more importantly, like John Paul II a century later, Baraga had a profound sense of the Lord's presence in the Eucharist. His faith was not based on just a cognitive adherence to a doctrine of the Church that bound him to the Eucharist. He had a deep personal experience of Jesus present in the Eucharist, present for him and loving him with an overwhelming, overpowering love that never waned. Frederic Baraga became a man of the Eucharist because Jesus revealed his presence and love for him in the Eucharist - he experienced himself embraced by the living Christ - his mind and heart and spirit were transformed by this experience.

It was this same experience of the eucharistic Lord that moved the mind and heart and spirit of Pope John Paul II to proclaim this Year of the Eucharist before he died. He will be known always as the Pope of the Eucharist because he experienced himself embraced by the living Christ, just as Bishop Baraga had experienced the Lord a century before. John Paul II was able to proclaim this amazing reality to the people of the

*Many hardships are connected with the missions in this desolate country where the winter is very long and severe and where almost uninterrupted north wind makes the winter even more sever. - January 4, 1832*

world because he was an authentic witness to this truth. Frederic Baraga had been the same authentic witness to the people who knew him in this land in the 19th century.

### ***Wojtyla and Baraga: special role models for the whole Church***

So this day we honor two holy men of the Eucharist - Karol Wojtyla and Frederic Baraga. When they are canonized as saints of the Church, all people of faith will rejoice that the Lord has raised up two holy bishops who were intimately bound to the eucharistic Lord. And we the living shall rejoice that we have been given two kindred spirits as our role models who have helped us appreciate the special gift that the Eucharist is for us on our journeys of faith.

It was John Paul II who reminded us that each one of us can also become holy because it is Jesus in the Eucharist who fills us with his holiness.

So, then, let us give a toast now to our two great heroes in the faith: to Frederic Baraga, our Slovenian Bishop and saint; to Karol Wojtyla, our beloved Pope and saint; and let us always give honor and praise to Jesus Christ our Savior and eucharistic Lord who was the source of their holiness and is the source of our holiness now. Salute!

## ***The Crest of Archbishop Elden Francis Curtiss Includes His Slovenian Roots***



The arms of Archbishop Curtiss appear on the right half of the shield, joined with those of the Archdiocese of Omaha, and surrounded in the Archbishop's motto and the symbols of his office.

The main sections that are blue, silver (white) and red. These are the colors of the Slovenian national flag and by the use of these colors the Archbishop honors his mother's ethnic heritage. The arms of the Irish family "Curtiss" are composed of black and white symbolism. In the center of the design the Archbishop has placed a black shamrock on a white field to honor his Irish heritage.

The Archdiocesan arms consist of a green field (background) which is used to signify the green of the farmlands of Nebraska. Across the center of the field is a silver (white) wavy bar that is used to represent the Missouri River that forms the eastern boundary of the See City of Omaha. Overall there is a cross to signify the Faith that was brought to the Heartland of America by missionaries who normally wore black cassocks or religious habits and thus the cross in these arms is black.

The personal arms of His Excellency, Archbishop Curtiss, features a design which represents his life and the heritage of his parents, Mary and the late Elden Curtiss. These arms are composed of three

In the upper portion of the design is a cross that is taken from the arms of the Diocese of Baker in Oregon. It was in this diocese that Archbishop Curtiss was born, raised and was serving as priest when he was appointed Bishop of Helena, Montana. The Archbishop's tenure as Bishop of Helena is represented by the crown of St. Helen seen in the lower portion of the design.

For his motto, Archbishop Curtiss employs the phrase, "THAT WE MAY ALL BE ONE," which is a paraphrase from St. John's Gospel (17:21). The motto expresses his deep belief and prayer that all of us as Christians are called be one with Him, and brothers and sisters in the Lord Jesus Christ.

Above the shield is a processional cross with two cross members and a green clerical hat with ten tassels in four rows on either side of the shield. These are the heraldic insignia for the office of Archbishop.

*by Paul J. Sullivan, author and designer*