

November Signpost

for the

GOOD RED ROAD



St. Tekakwitha

Opening prayer:

God of all nations and peoples. You have filled Your Creation with

Your mighty presence. Through Your handiwork You speak to our heard words that satisfy our every desire.

You called Your servant the Mohawk maiden Saint Kateri Tekakwitha to embrace the Gospel of your Son Jesus Christ to do Your will and to serve others with the gifts You gave her.

May she who held tight to the cross of Your Son through her short life marred by sickness suffering and persecution, be our intercessor during our own trials. May her embrace of the Catholic faith and her openness to sharing Jesus with others inspire us to be new evangelizers to all cultures and peoples. Amen



Fall

West

Blue

Sin/ Self Centeredness/ greed/
Covertness

Fruits of the Holy Spirit /Charity (or
Love)/ Kindness/ Chasity

Who do we need to bring in the circle?

Who do we need to pray for:

Family members who are sick.

family members who have died.

Struggles that we are facing.

Let us bring our joys and sufferings Into this circle.



ICCI

History of Indigenous and the Catholic Church

Australia: There are two distinct Indigenous communities that work with the Australian Catholic Conference. The Aborigines and the Torres Strait Communities. Although the establishment of the Roman Catholic Church was primarily to help Irish and other Catholic immigrants to Australia, there was some attempt to reach out to the Aboriginal communities, such as Archbishop Polding's mission on Stradbroke Island. He wrote in his Pastoral Letter in 1869 "White men have too often been apostles of Satan." (in their dealings with the Aboriginal Communities).

As early as 1847 with the Abbey of New Norcia north of Perth, the Catholic Church began to reach out to Tribal communities, including accepting Indigenous seminarians and religious sisters. Catholic religious orders founded several missions in the Kimberley region, beginning with Beagle Bay in 1890. Missionary work continued in Northern Australia with Rev. Angelo Confalonieri, a shipwreck survivor and evangelist missionary in 1846. Another Missionary in the 20th Century was Rev. Gsell known as the "Bishop with 150 wives" for his "purchase" of young, promised brides.

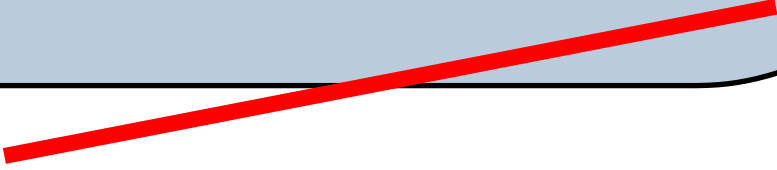
Pope John Paul II, in his famous message to the Aboriginal Peoples of Australia in Alice Springs 1986, stated that the Catholic Church will be lacking in its full expression if it does not embrace the spirituality of our Aboriginal people.

The Australian Bishops, in their 2019 Pastoral Letter, call for all Catholics to walk alongside Aboriginal and Torres Strait Islander people and to embrace "Aboriginal and Torres Strait Islander spirituality within the wider Catholic spirituality" as a means of deepening their own faith and furthering reconciliation.

Along with the report on the History of the Roman Catholic Church and the Indigenous of Australia, this also contains information from the Australian Catholic Historical Society.

Canada: There are three distinct populations of Indigenous in Canada, First Nations People, the Métis, and the Inuit. Each with their own history and culture.

Starting from the 1600's missionary activity was carried out by many religious communities, but especially by the Jesuits. Starting in 1820, Canadian Bishop Norbert Provencher joined to France and with Bishop Mazenod founded the Missionary Oblates of Mary Immaculate. Together with woman's religious orders they would become the most important means of evangelization to the Indigenous communities. Along with parishes and missions, the religious orders also set up Native boarding schools. Across Canada, sixty percent of these Native boarding schools were Catholic. Pope Francis in July of 2022 came to Canada to offer an apology by the Church for past abuses and a path forward for reconciliation.



United States: The most important aspect of the history of the Catholic Church and Native communities the rich diversity, both in terms of the Narrative itself, but also from the tapestry of cultures that have intertwined with the Catholic Church throughout the centuries. There are four major religious orders that have played an important historical role in the early evangelization of Native communities.

The role of the Jesuits, especially with Father Jacques Marquette and later Father Pierre-Jean De Smet developed missions throughout the Northeast and the Plains. The Franciscans from Mexico did the same in what is now Florida, Arizona, New Mexico and California. Through the centuries this evangelization effort has been aided and guided by many holy men and women, especially St. Kateri Tekakwitha.

St. Kateri Tekakwitha has been the inspiration and guiding light to Catholic Native communities in the United States. Her faith, perseverance and embrace of the Catholic faith is a model of how we embrace the faith together with Native cultures. Two hundred years later, Nicholas Black Elk, Servant of God, life and work shows us also how to embrace both proudly being Catholic and proudly being Native.

New Zealand: The history of the Catholic Church in New Zealand starts with Vicar Apostolic of Western Oceania Bishop Jean Baptiste Pompallier, 1838. Together with Poynton Family and the Society of Mary (Marist) they set up a mission at Kororareka, present day Russell. From there they set up missions and sent missionaries to the North to work with the Māori. In 1840 Treaty of Waitangi was signed. This treaty even today has been controversial especially in how it was translated.

Following 1850, evangelization with the Māori only survived by Māori catechists. That changed when in the 1870's James McDonald took charge of Māori mission. For the rest of that century into the 20 Century, priests developed a special relationship with the Māori communities, learning their language and culture.

Māori Catholic schools were developed in the 1900 century. Further in 1944 the first Māori Catholic priest was ordained, Rev. Wiremu Te Awhitu and the first Māori Catholic bishop, Bishop Max Mariu was ordained in 1988.



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History of Catholic Indigenous in
Australia
Canada
New Zealand
The United States

- 1) How does Indigenous history affect future aspects of Catholic ministry?
- 2) What are the similarities of history in regard to Native communities in these four countries?
- 3) What are the differences?
- 4) What sins or evil was born in history that had a profound impact in Indigenous communities?
- 5) What virtue can be found in the individuals involved in the history of the Catholic Church and Indigenous communities?
- 6) What are the issues and concerns that are still present today?
- 7) How does a historical perspective help me in my ministry?
- 8) How does history help being Native and Catholic? How does it make it more difficult?

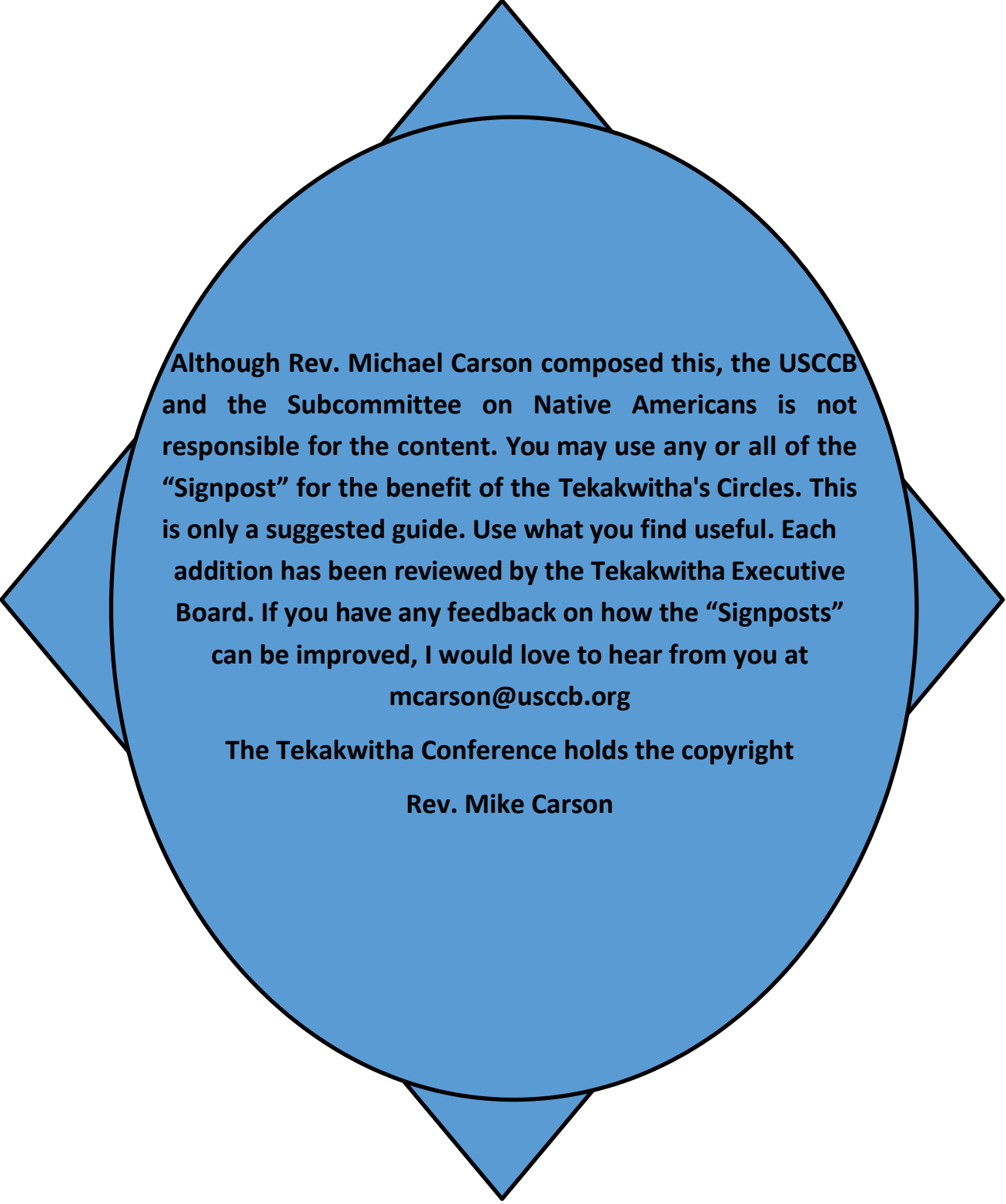


Closing prayer from the Black and Indian Mission Office:

God of all nations and peoples. You have filled your creation with Your mighty presence. Through Your handiwork You speak to our hearts words that satisfy our every desire.

You called Your servant, the Mohawk maiden Saint Kateri Tekakwitha to embrace the Gospel of your Son Jesus Christ, to do Your will and to serve others with the gifts You gave her.

May she who held tight to the cross of Your Son throughout her short life marked by sickness, suffering, and persecution, be our intercessor during our own trials. May her embrace of the Catholic faith and her openness to sharing Jesus with others inspire us to be new evangelizers to all cultures and peoples. May she who sought our Jesus in the Blessed Sacrament lead up to similar reverences for the Eucharist so that, like Saint Kateri, our last words may be, "Jesus, I love You." Amen.



Although Rev. Michael Carson composed this, the USCCB and the Subcommittee on Native Americans is not responsible for the content. You may use any or all of the “Signpost” for the benefit of the Tekakwitha's Circles. This is only a suggested guide. Use what you find useful. Each addition has been reviewed by the Tekakwitha Executive Board. If you have any feedback on how the “Signposts” can be improved, I would love to hear from you at mcarson@usccb.org

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Rev. Mike Carson