

Signpost

Kateri Circles Vol. 7 Issue 6

June



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

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.

Direction:

Spring

East

Yellow

Sin - Apathy, Sloth

Fruits of the Holy Spirit - Faith/Goodness/Modesty

Gifts of the Holy Spirit - Understanding/Piety

Topic:

Pastoral Framework

The Eucharist

The liturgy is “the summit toward which the activity of the Church is directed, and at the same time the font from which all her power flows,” (*Sacrosanctum Concilium*, 10). Above all, the liturgy of the Eucharist provides the primary source for healing, evangelization, reconciliation, holiness and transformation as proposed in this document. The goal to ‘keep Christ’s sacred promise’ will come to fruition through our participation in the Eucharist.

Strong emphasis should be placed on the Real Presence of Christ in the celebration of the Eucharist, in which we receive the body and blood of Jesus Christ. No truth is more powerful or beautiful than the fact that the Eucharist unites us to the body, blood, soul, and divinity of Christ in a real and tangible way. Jesus tells us: “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink” (John 6:53-55).

Catholic Native Peoples have a deep reverence for and devotion to the mystery of Christ’s Real Presence in the Eucharist. In general, Indigenous communities demonstrate an innate capacity to accept and integrate into their cultural beliefs this mystical union of the human and the divine, of matter and spirit.

Let us not forget that the sacraments, especially the Eucharist, also serve as a prime opportunity for the Church to help heal past wounds. Through the grace of the sacraments, the Holy Spirit provides ways to open the heart as a necessary part of the healing process. We urge a renewed focus on catechesis and faith formation to help all generations of Indigenous Catholics know and love their faith.

Commentary:

The Eucharist is the source and summit of our lives. It is the fundamental way that we are invited into a relationship with Christ. It is our access to the divine world as Christian Catholics. The Mass was manifested by Christ to apply to everyone, no matter where they are in the world, no matter what culture they come from and throughout time. However in the Mass, the Church does not demand uniformity, but adaptability. There are elements that address the eternal truth of salvation and there are other elements that need to be adapted to the culture of the parishioners. Knowing what can be changed and what cannot be changed is the fundamental aspect of good liturgy.

The Church documents talk about three major areas that must be culturally adapted: music, language and posture. The Church documents also establishes the authority for cultural adaptations to the Roman liturgy, such as the bishop, the USCCB and the Vatican. When one wants to adapt the Roman liturgy the first step is to have an in depth discussion with the church leaders, especially the Elders to see what works for them. The second step is an in depth reading of the Church documents especially Vatican II and the USCCB.

All liturgy is culturally based. There is not any liturgy that is not shaped by culture. Our job as evangelizers is to make sure there is not a miss-match of the liturgy that we are celebrating with the people that partake in the liturgy.

Discussion Questions for the Pastoral Framework:

- 1) What is the appropriate music for your culture to be included in the Roman liturgy?
- 2) What is the appropriate language that should be included in the parts of the Mass that are appropriate?
- 3) What is the appropriate posture that should be included in the Roman liturgy?
- 4) What are the resources that can help in inculturation of the Roman liturgy?

Discussion Questions for the Church and Indian Country Podcast:**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.

Notice:

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Rev. Mike Carson