

Signpost

Kateri Circles Vol. 7 Issue 8

August



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:

Summer

South

White

Sin-rage/ anger/ lust

Fruits of the Holy Spirit-Patience/Peace/ Self Control

Gifts of the Holy Spirit- Wisdom /Knowledge

Topic:

Pastoral Framework

PART FIVE:

A Call of Transformation

SOCIAL ISSUES

During one of the bishops' listening sessions with Catholic Native leaders, Ben Black Bear III, of the Sicangu Lakota, talked about his experience working for the Rosebud Reservation in South Dakota:

*"There are many families who do not have a steady income to provide their basic needs such as food, clothing, and a safe and comfortable home. The poverty on the reservation is devastating and there is a true need for various types of help and support."**

Social issues perpetuate the cycle of generational trauma that many Indigenous Peoples experience. The Church in the United States must discern how best to allocate resources to support Indigenous communities in need.

While some Native communities are economically self-sufficient, many others experience economic deprivation. Recently, the Church has renewed efforts to study the causes of poverty, create strategies to combat social and economic injustice, and provide resources to ensure that Native communities can provide for those in need.

One example of how the Church can address social issues and injustices facing Native American communities, centers on recommendations from the 2019 Reservation Anti-Poverty Summit.† At the University of Notre Dame, the USCCB Subcommittee on Native American Affairs hosted a gathering of experts on poverty, education, and community development in Native reservations. At the end of the meeting, participants made recommendations in several areas.

Commentary:

Part five is the last chapter but is one of the most important. Along with conversations concerning Native boarding schools, the Subcommittee on Native

American Affairs has also done a lot of work on issues such as human trafficking, poverty and racism. For most of the Pastoral Framework, it has been focused on the Native Catholic communities. Now, the Framework branches out to encompass all of the Natives in the United States. A certain solution needs to be applied, however. The Framework does not want to imply that all Natives are living in poverty, or that they are in desperate situation needing outside help. Out of all of the cultural families, it seems that the Native communities are more affected by social concerns than others.

Part of this Framework is to underscore the fact that the social concerns of the Native communities do have solutions. In fact these solutions do not require a lot of money or a lot of effort. The Framework touches on the gathering of anti-poverty experts from around the country at a symposium at Notre Dame, South Bend, Indiana. Most of what this section contains comes from that Summit. The Summit was focused not on describing the problems but what can be done. The Summit listed seven practical suggestions that if accomplished would end Native poverty and other social issues facing Natives.

Historically, decisions by Non-Natives have had a cumulative effect on the lives of Native individuals. Throughout the history of the relationship between Natives and Europeans, often times the power to control their lives has been removed. The effect of this has been devastating. Even the inability to use their land for collateral for loans has deeply impacted everything from running water in homes on reservations to the scarcity of electricity.

Therefore the Pastoral Framework is as much as a call to action to address all of the social ills that many Natives face every day. This section in particular calls the Church to dedicate its time, effort and energy to address these concerns and find resolutions using the words in the Framework as a guide.

Discussion Questions for the Pastoral Framework:

- 1) What are the origins of poverty for Natives?
- 2) What are the steps the Church can take to address these social concerns?
- 3) What can I do to address these social concerns?
- 4) What and where are the resources to help address these social concerns?

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

