

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.

Direction

Autumn

Fall

West

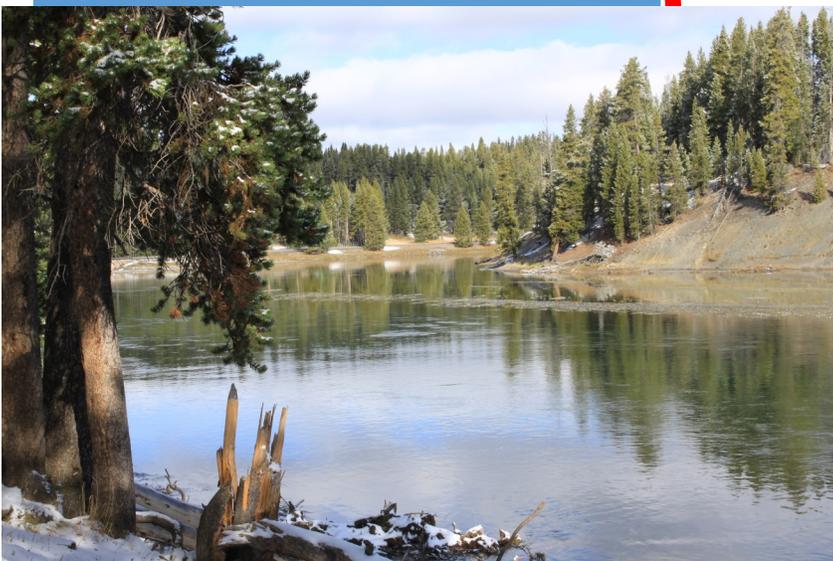
Blue

Sin

Self centeredness/ greed/ covertness

Fruits of the Holy Spirit

**Charity (or Love)/ Kindness/
Chastity**



Who do we need to bring in the circle?

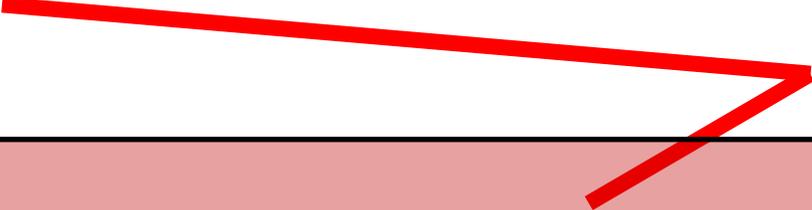
Who do we need to pray for?

Family members who are sick.

Family members who have died.

Struggles that we are facing?

Let us bring our joys and sufferings
onto this circle.



Laudato Si'

When I was working in the Navajo Nation, the parishioners impressed on me the importance of the spirituality of the land. I learned The Navajo Nation is also called the Land between the Four Mountains. The concept of holy ground is broader than just the church building. The ground that stretches from the four mountains was all considered holy. That means that the land has to be treated as such—holy. One of the great gifts that Native communities share with the world is the idea that the Earth is sacred and therefore needs to be treated with respect.

In 2013, Pope Francis wrote his 2nd Encyclical, *Laudato Si'* or "*Praise be to you.*" The title comes from the words of Saint Francis of Assisi and reminds us that of our common home. The Encyclical is subtitled "Care for God's creation."

These are the essential points of the Encyclical and follow-up documents:

1. Cry of the Earth

This concern deals with the specific aspect of what we are doing to our Earth, our Home. The Encyclical calls for a change in the use of fossil fuels to carbon neutrality and renewable energy sources. The Encyclical also calls for a greater use of biodiversity and increasing efforts to secure clean water.

2. Response to the Cry of the Poor

This concern is the link between environmental degradation and its impact on the poor, especially Indigenous communities. Pope Francis in this and other Encyclicals has focused on concerns and difficulties that the World's Indigenous populations face. There is an awareness by the Church that Indigenous Communities are affected by climate change.

3. Ecological Economics

This concern is the transformation of economic systems to sustain not only a viable planet, but also to stress economic justice and concern for the poor. These ideas include sustainable production, fair-trade, changing consumption habits, transformation of investments that help the environment, and working on renewable energy sources.





4. Adoption of Simple Lifestyles

This concern is the transformation of how we do things. The Encyclical calls for work and sacrifice for not only the environment, but for the health and wellbeing of everyone. It is the idea of doing things differently. The Encyclical discusses the need to think about what we do in terms of how our actions affect our surroundings and each other.

5. Ecological Education

This concern is how the Church invites teachers, and education leaders to develop environmental and ecological curriculum in all stages of Catholic education. The Encyclical invites ways to develop ecological vocation for Catholic leaders and for the young.

6. Ecological Spirituality

This concern is how the Church works to develop a spirituality that includes creation. The Encyclical advocates a foundation of gratitude to creation. The Encyclical also discusses ways to develop this spirituality in liturgical celebrations, ecological catechesis, prayer, retreats, and religious formation.

7. Community Involvement

This concern is how the Encyclical is put into action. It advocates actions at all levels of government and encourages advocacy and education especially to those who make decisions concerning the environment and ecology.





Questions:

How does my own spirituality encompass ecology and the care for God's creation?

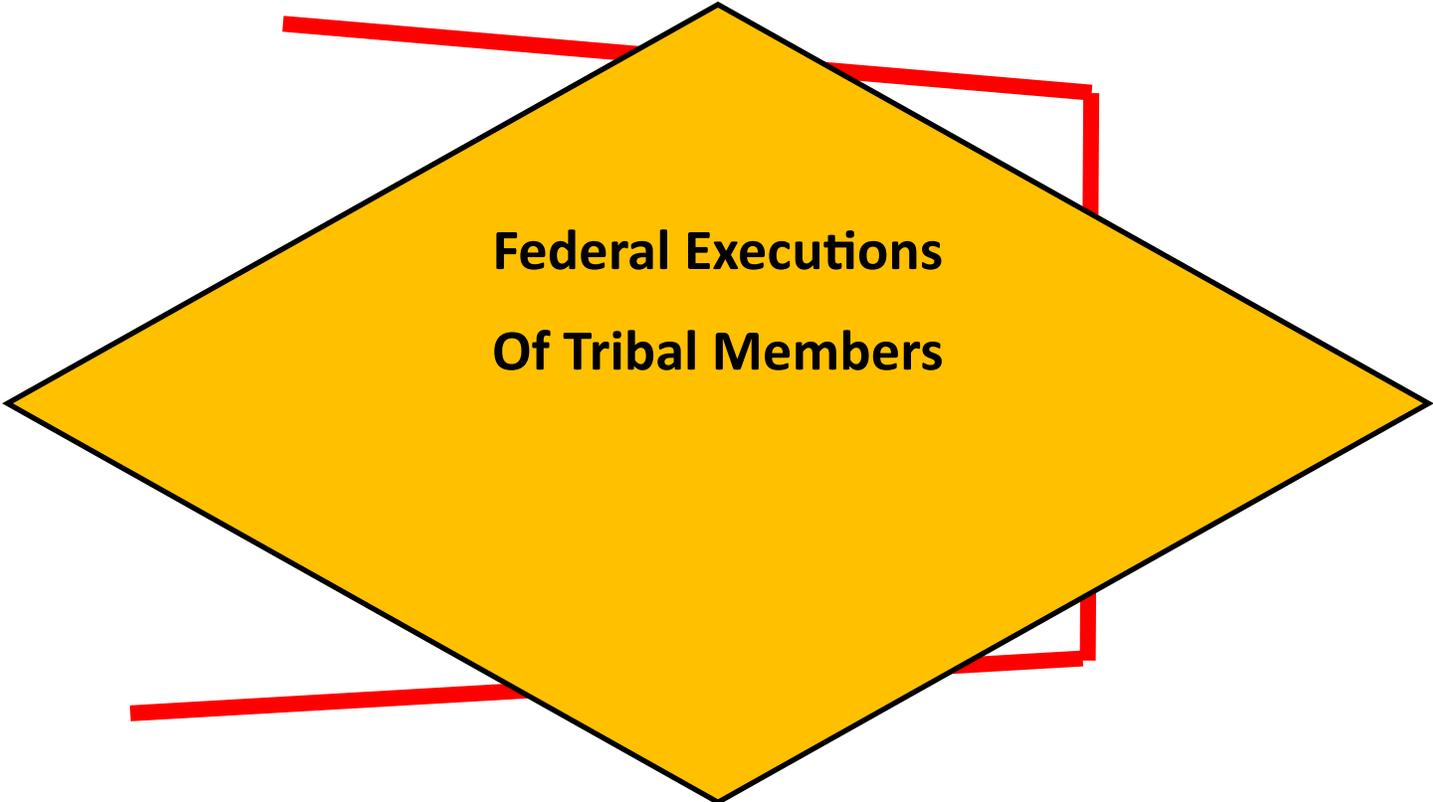
What areas in my own life can match with the goals of *Laudato Si'*?

How can I take steps to educate others on the importance of caring for the environment?

How is my tribe or community advancing the goals of *Laudato Si'*?

How can I incorporate *Laudato Si'* in my prayer life or the life of my Church?





Federal Executions Of Tribal Members

On August 26, 2020, Lezmond Mitchell was executed at the Federal Penitentiary in Terre Haute, Indiana.

Lezmond Mitchell comes from the Navajo Nation where the crime occurred. The Navajo Nation has voiced opposition to the execution.

Under the terms of the Trusty relationship, the Federal Government has the responsibility of investigating, prosecuting and punishing the major crimes on reservations and rehabilitation.

The Catholic Church has advocated the end of all executions as an offence to life. The Church also has a concern with subsidiarity, the idea that decisions facing tribal members should be done by the tribe.

The Catholic Church has called for an end of all executions, especially when tribal governments oppose it.

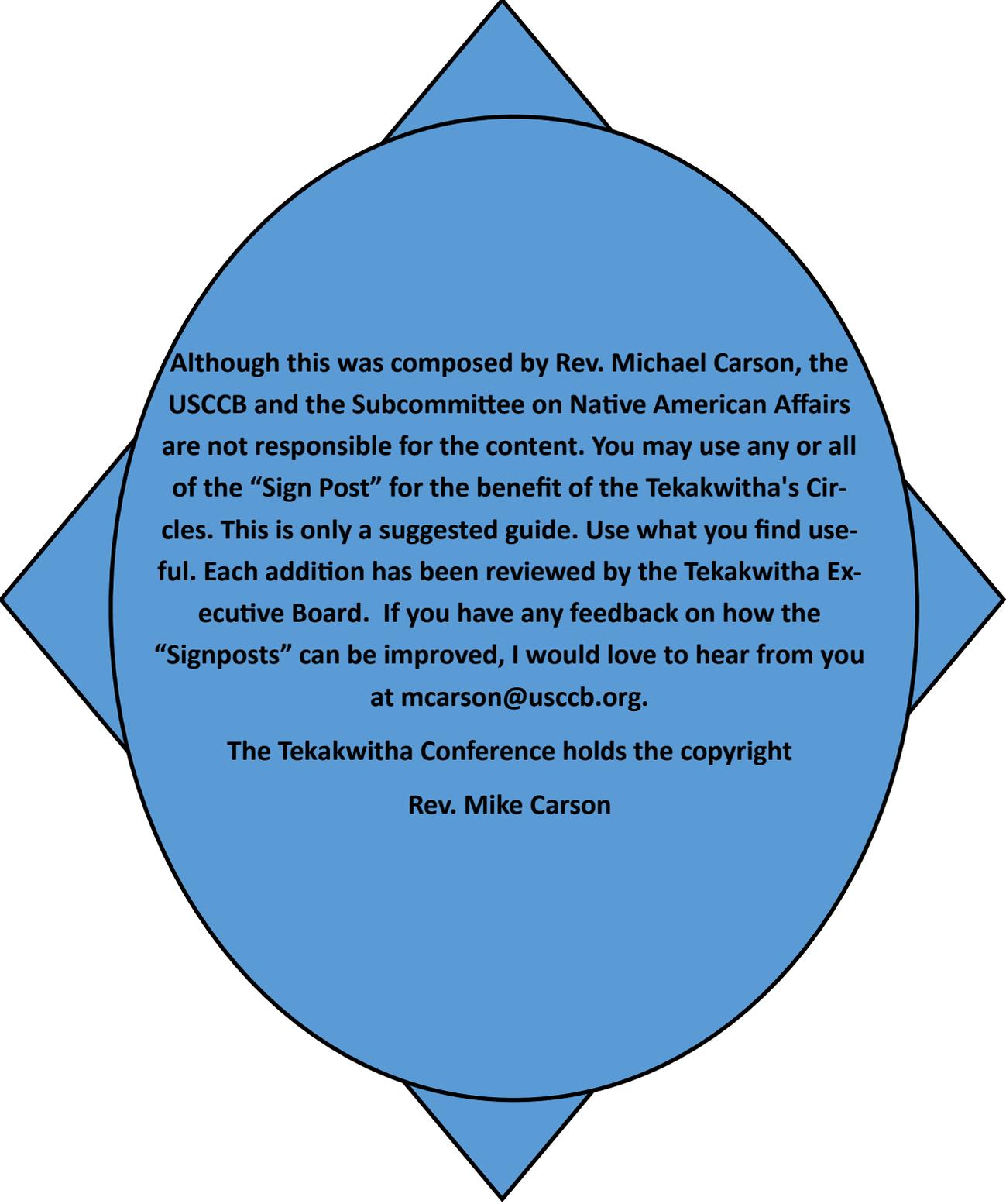


Closing prayer from the Black and Indian Mission Office:

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 this was composed by Rev. Michael Carson, the USCCB and the Subcommittee on Native American Affairs are not responsible for the content. You may use any or all of the “Sign Post” 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