

April 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

Spring

East

Yellow

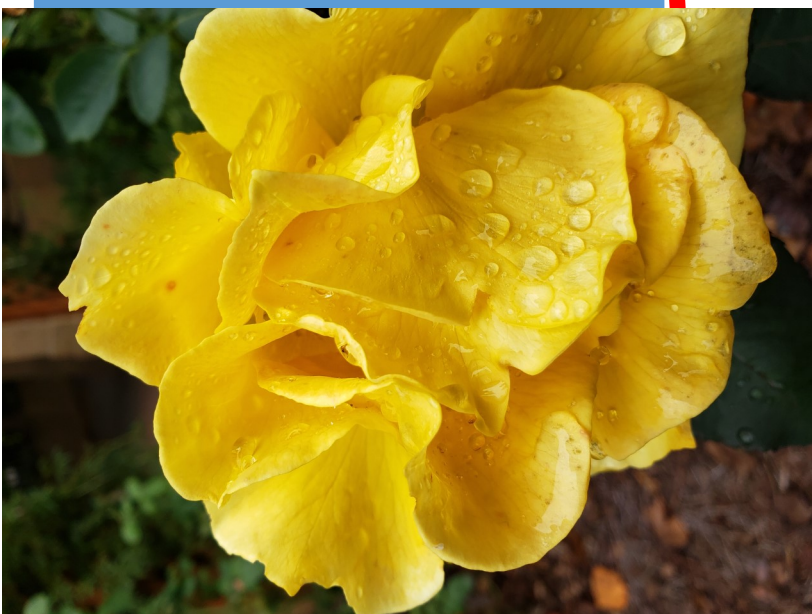
Sin/ Apathy, Sloth

Fruits of the Holy Spirit/ Faith/

Goodness /Modesty

Gifts of the Holy Spirit/

Understanding/



Who do we need to bring in the circle?

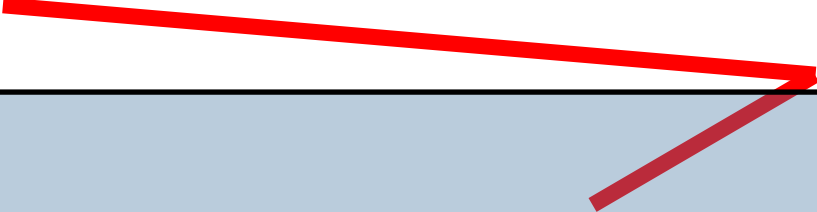
Who do we need to pray for:

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.



Fratelli Tutti
On Fraternity and Social Friendship
Part Two

Fratelli Tutti is the latest Encyclical from Pope Francis that addresses the urgency of seeing all humanity as one family and especially acting accordingly.

The first part examines the problems of globalization and how globalization can easily lead to nationalism and challenges to social justice.

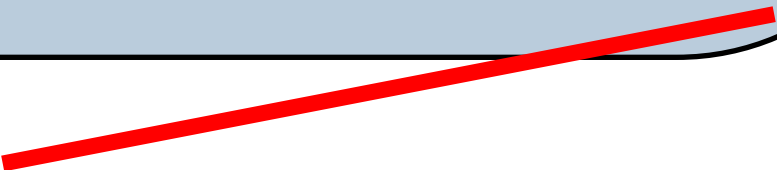
Chapter 5

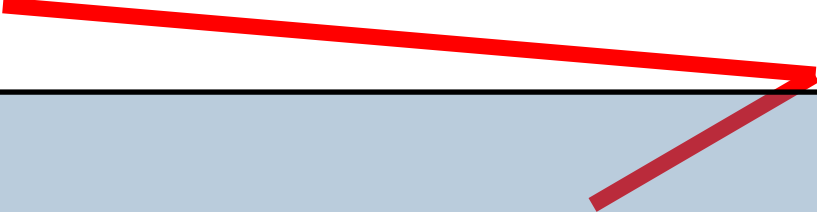
A Better Kind of Politics

The Encyclical in Chapter 5 turns toward the focus of what politics should be about, and that is the common good. Pope Francis matches the lack of a concern for the common good as underlying the new populism and growing liber. This populism exploits the poor and protects the economic interest of the wealthy. He also is concerned with the manipulation culture for the use of power and exploitation.

Chapter 5 also speaks about the charity connected to a new economy especially how more and more “weaker people are at risk of falling by the wayside.” Specifically his concern is how the poor are manipulated to serve the interest of the wealthy. The Encyclical highlights this manipulation in very specific ways. He calls for genuine protection of weaker states, so called liberalism and popularism. He chiefly condemns those who use forms of populist ideologist to continue and increase exploitation of others.

To counter this dangerous drift to exploitive popularism, the Encyclical suggest that their needs to be a “healthy politics” where problems are tackled globally and with the poor as the greatest consideration and not economics as the center.





The remedy is the idea of healthy politics where fundamental change and renewal are possible. It is where the economy functions in light of the common good rather than a few.

In this way, Pope Francis emphasizes that close relationships happen not only with individuals, but also within larger societies, economies and politics. He links these relationships to “social charity” and “social love.” He especially ties charity to truth. He states, charity needs the light of the truth, both the truth of reason and the truth of faith, that we constantly seek.

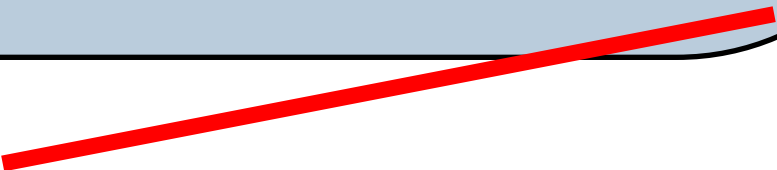
Pope Francis also links the idea of being charitable to the poor along with respecting and valuing the dignity of both identity and culture. Further, Pope Francis urges politicians to move beyond “speeches and good intentions” to specific actions and to listen to a variety of voices especially those who have been left out.

Chapter Six, Dialogue and Friendship in Society.

Chapter six addresses the importance of patient and inclusive dialogue. Between the extremes of indifference and violence. He also makes a difference between monologues and dialogues. Sometimes media outlets deal only with monologues. He also encourages dialogue between scientific leaders and faith leaders and especially to uncover the truth behind scientific and social discoveries.

Chapter Six also contains the most important part of Native communities. It states:

“220. Indigenous peoples, for example, are not opposed to progress, yet theirs is a different notion of progress, often more humanistic than the modern culture of developed peoples. Theirs is not a culture meant to benefit the powerful, those driven to create for themselves a kind of earthly paradise. Intolerance and lack of respect for indigenous popular cultures is a form of violence grounded in a cold and judgmental way of viewing them. No authentic, profound and enduring change is possible unless it starts from the different cultures, particularly those of the poor. A cultural covenant eschews a monolithic understanding of the identity of a particular place; it entails respect for diversity by offering opportunities for advancement and social integration to all.”



Chapter Seven.

Paths of Renewed Encounter.

Chapter Seven starts by examining of working for peace and justice through the discovery of truth. He also talks about the other steps needed for peace and justice, such as negotiations, commitment and developing a “culture of encounter.”

The Encyclical reaffirms the need for all forms of justice need to be in place before a lasting peace can be maintained. He also talks about the need for forgiveness as a way to maintain peace. The forgiveness he talks about is both individual but more importantly as a society. He especially focusses on what we would term historical trauma. He does not mention the Native communities per say, but he does talk about all of the elements that are needed to work for historical healing. He talks about coming to grips with the pain and suffering caused by others. From here the Encyclical gives two examples of what he is talking about in Chapter 7, war and the death penalty.

Chapter Eight.

Religions at the Service of Fraternity in Our World.

In this last chapter, the Encyclical focusses on working together with other religions for the common goal of both peace and justice. He talks about how religions have the ability and duty to shape international dialogue for the furthering of the common good. He also suggest by the very nature of the Catholic Church, we are called to work for justice and peace. He states emphatically that violence is an evil that corrupts religion and religious institutions.

Prayer to the Creator

Lord, Father of our human family,
you created all human beings equal in dignity:
pour forth into our hearts a fraternal spirit
and inspire in us a dream of renewed encounter,
dialogue, justice and peace.

Move us to create healthier societies
and a more dignified world,
a world without hunger, poverty, violence and war.

May our hearts be open
to all the peoples and nations of the earth.
May we recognize the goodness and beauty
that you have sown in each of us,
and thus forge bonds of unity, common projects,
and shared dreams. Amen.



Climate Change affects on Reservations

The reasons why climate change affects Native communities more than other communities:

- 1) Marginal nature and/or location of many Tribal lands.
- 2) The high dependence of Tribes upon their lands and natural resources to sustain their economic, cultural, and spiritual practices.
- 3) The relatively poor state of their infrastructure
- 4) The great need for financial and technical resources to recover from such events.
- 5) Treaty obligations

What to do about it:

Many Federal programs for environmental relief go to the states first. The states then decide how much, if any go to the tribes. Tribes need to be funded directly from the Federal Government.

Treaties need to be adaptable to changes caused by the climate.

Tribes need long range planning that encompasses scientific findings on climate future.

Funds have to be allocated based on the potential for climate disasters.

Government, tribes and non-government organizations and groups need to work together for strategic planning.

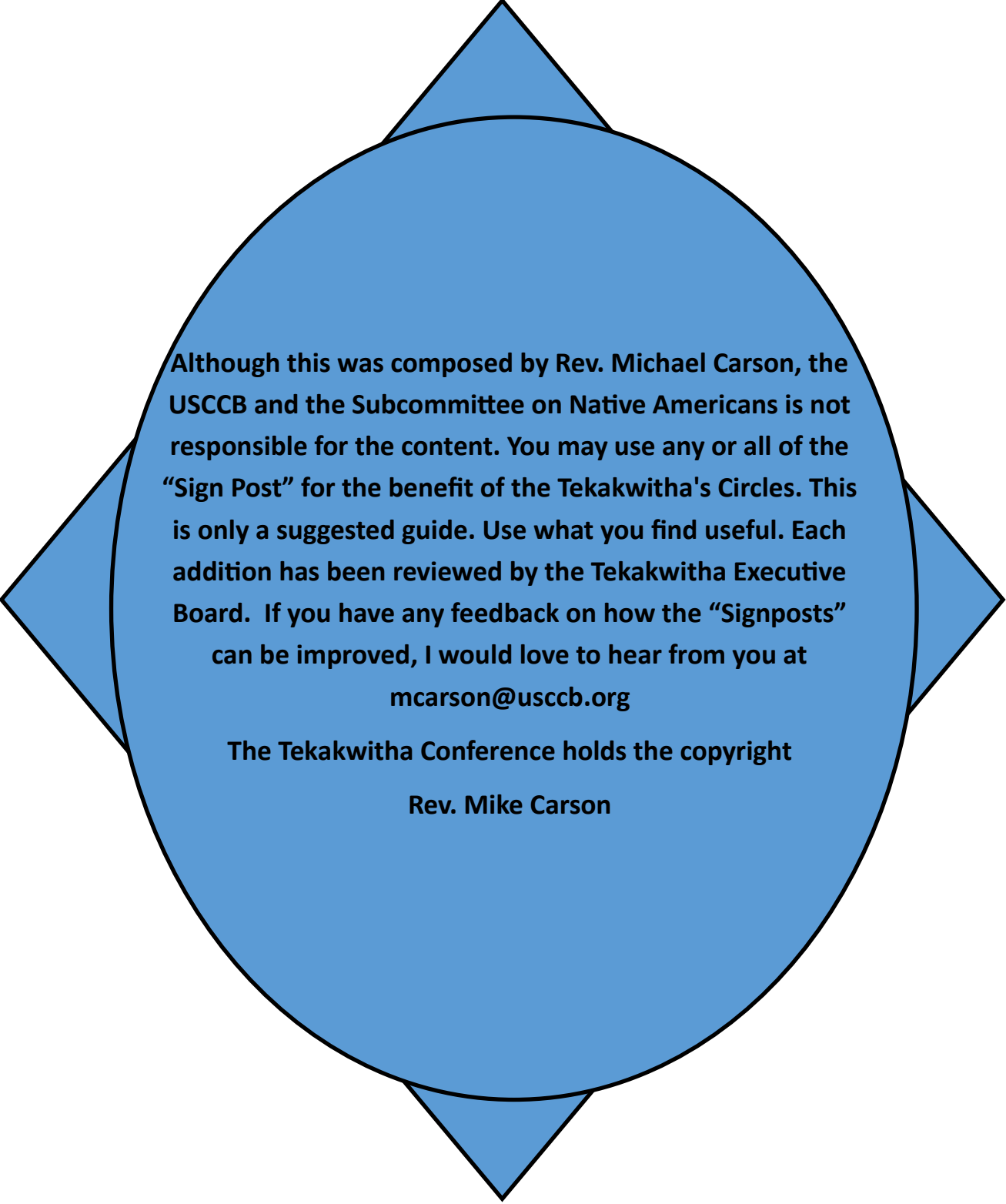


Closing prayer from the Black and Indian Mission Office:

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.



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Rev. Mike Carson