

June 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

Summer

South

White

Sin/ rage/ anger/ lust

**Fruits of the Holy Spirit/ Patience/
Peace/self control/**

**Gifts of the Holy Spirit/ Wisdom
Knowledge**



Who do we need to bring in the circle?

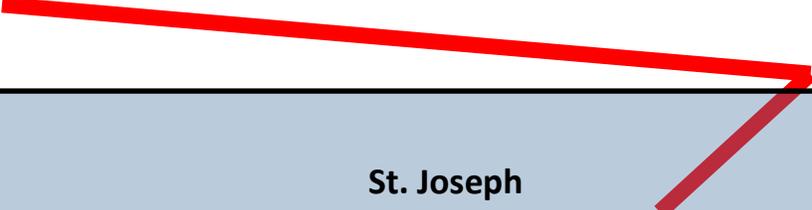
Who do we need to pray for:

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.



St. Joseph

The Church has named 2021 as the year of St. Joseph. The life of St. Joseph has many aspects that relate to Native Communities. The Gospels relate that St. Joseph “was a virtuous man.” It is this virtue that is a guide for ourselves and our Church. Although the Gospels do not relate a lot to St. Joseph, what they do have is full of profound meaning. Four major aspects correspond to Native communities.

Listening to God

The most important quality of being a virtuous person is to listen to God. St. Joseph had his life already planned. He was going to marry St. Mary. He had planned to have a beautiful family and carry out his carpenter trade. But God’s plan of salvation transformed St. Joseph’s life. Like his ancestors in the Hebrew Scriptures, God’s revelation to him transformed both his life and all of the human kind. The work of listening to God is the key to understand how Christ is working through and with Native communities.

Adaptability

To survive, Native communities have developed the ability to adapt and to change. Adaptation is not just changing to new circumstances, but it is focusing on what can be transformational. St. Joseph's dream was about the will of God and how that will can be translated into life events. Along with listening to God, Native communities have developed ways to turn the Word of God into actions.

Protector of the Holy Family

The act of loving his wife has been held as an example throughout the centuries. This love is beyond customs, rules, or social obligations. The love between a husband and wife is only second before the love we have for Christ. The very core of Native families is the love that a husband and wife share. The Holy Family is not only an example to us, it is also the way the Holy Family unlocks the power of grace in our own families. St. Joseph's protection is not a protection that keeps all bad events away, for the Holy Family was faced with persecution and exile. It does mean that the family is protected by St. Joseph’s love and compassion. This love means that no matter what happens, a husband and wife will get through anything together.



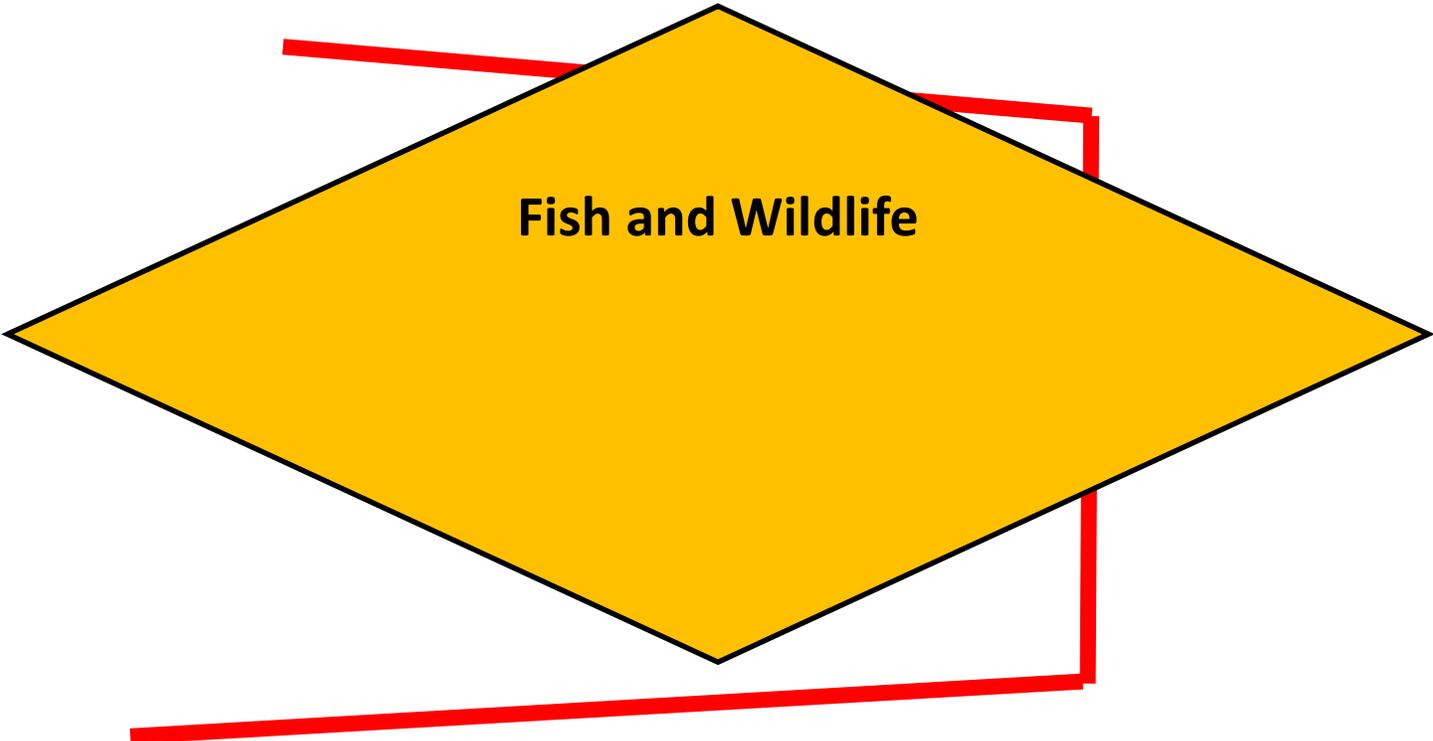


Patron of the Universal Church

St. Joseph is the Patron of the Universal Church. His patronage is one of both prayer and heritage. We pray to him especially in leadership and structural concerns in governing the Church and all levels. Also, he is the bridge between the ancestry of David's lineage to the Kingship of Christ. This lineage grounds Christ's earthly ministry in a particular culture and history that is important in God's plan of salvation.

For Native communities, tribal ancestry is an anchor both in culture and history. Native cultures and spirituality have an origin before Columbus. Native heritage is important in grounding both our faith and spiritual life.





Fish and Wildlife

Because many Native Nations are in rural areas, there is a special need for the protection and management of not only the land but also fish and wildlife. Further, many treaties describe rights to hunting and fishing for Native communities.

Sometimes these hunting and fishing rights come into controversy especially with non-Native communities that border Native nations. Unfortunately, the reason why these rights came into existence tends to be forgotten. Throughout U.S history, tribal ownership of land was handed over for certain rights, not only on reservation land but sometimes land that exists outside reservation boundaries.

This lack of concern with the origins of tribal control over fish and wildlife does not negate the importance of Native rights or control of these resources. If these rights are negated, then the full agreement needs also to be negated including the ownership of the land that was surrendered.

What is needed is the full awareness by the wider community of the reasons why these rights have developed and the reasons behind them. There also needs to be greater communication with wider communities when Native rights are exercised.

In tribal schools and colleges, there also needs to be a special study on the management of fish and wildlife resources. Native communities have a special responsibility to manage their resources for the benefit of their communities. Governments also have a responsibility to not only defend tribal rites but also to help Native communities to manage their resources.

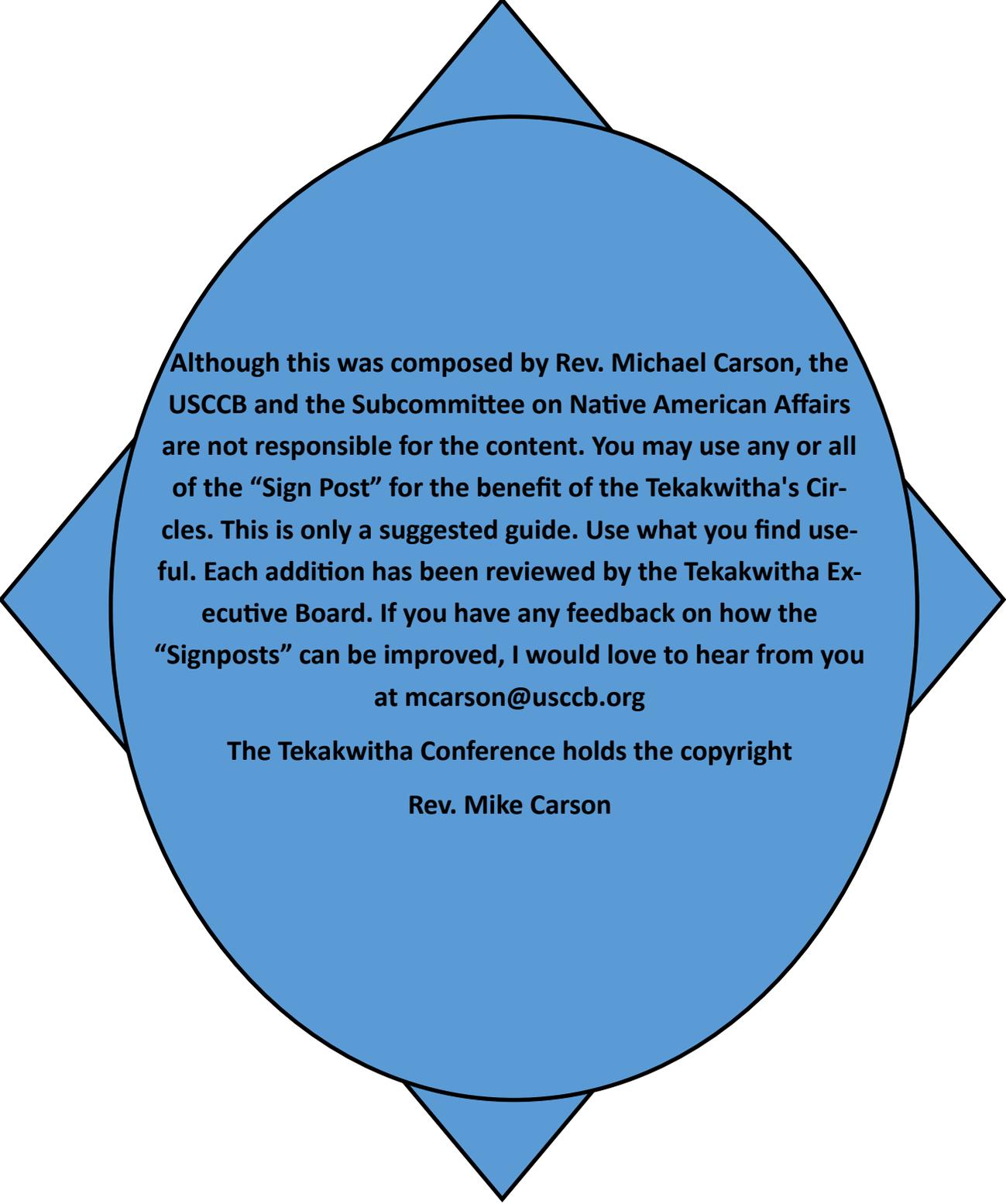


Closing prayer from the Black and Indian Mission Office:

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