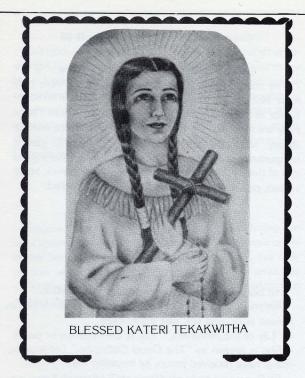


BLESSED KATERI TEKAKWITHA, LILY OF THE MOHAWKS, IN THE 1980's

- Kateri Novena and Prayer
- Homily of Pope John Paul II at Beatification Mass
- Speech to North American Indians by Pope at Special Audience
- Homily of Bishop Hubbard of Albany at Thanksgiving Mass at Vatican City





NOVENA THOUGHTS

I Day-Prayer-Union with God

"The Prayer" was the Indian name for religion; "praying Indian" the name for a Christian Indian. All was open in an Indian Village, and the priests had to pray publicly. Their converts assembled in the chapel for prayer. The Indians were not wrong: prayer is union with God, and what else is religion?

When Tekakwitha saw the missionaries at prayer in her uncle's cabin, the sight irresistibly attracted her. It helped to unite her with God, until her life became an act of prayer, of union with God.

II Day-Grace-A Child of God

Grace is the thought that comes with mention of Tekakwitha. Unbaptized until her twentieth year, through no fault of her parents or her own, she still was a child of grace, which means that she grew up in God's favor, because she avoided all that might lead to the abominable habits of her people. She did all the good she could to retain God's favor. Kateri was a child of grace. May we, like Our Lord, grow in wisdom, age and grace!

III Day-Holiness-Heroic Virtues

The missionaries who formed Tekakwitha were holy men. Not content to train their convert Indians in ordinary habits of devotion, they aimed at making them holy. Holy are those whose faith, hope and charity are extraordinary, who cultivate the virtues: prudence, justice, temperance, fortitude, and the good habits which grow out of these: prayer, humility, obedience, patience, resignation, penance. In all these Tekakwitha excelled.

IV Day-Names of Kateri

All her names inspire admiration and affection. Kateri, Iroquois form of Catherine, her baptismal name, means pure, and she was purity itself.

"Lily of the Mohawks." Lily is the emblem of purity. She is known as "The Good Catherine," because so many have received favors by invoking her.

St. Genevieve had saved Paris of Old France: Kateri was named Genevieve of New France after she had saved the mission and the missionaries.

Tekakwitha means "putting things in order," or "moving all before her." She put order among her people, and moves all by answers to prayer.

This flower of our American wildwood is already Blessed; may she soon be named Saint!

V Day-Innocence

One who is innocent will harm nobody, nor see evil in others; will not shock, scandalize or grieve them, but give them edification, pleasure, and win their admiration and affection.

Tekakwitha's surroundings were dreadful. Vice flourished in the most shocking way: pride, anger, gluttony, lust, sloth, hatred, cruelty, idolatry, superstition, sorcery, yet she remained innocent of all this: thought no evil, harbored no suspicion, entertained no ill-will, as if she were not of this world.

VI Day-The Blessed Sacrament

Out from her Caughnawaga cabin at dawn and straightway to Chapel to adore the Blessed Sacrament, hear every Mass; back again during the day to hear instruction, and at night for a last prayer or Benediction. Her neighbors sought to be near her when she received Holy Communion, as her manner excited devotion. The monstrance in which she beheld the Sacred Heart is still at Caughnawaga, Canada, where her relics are.

VII Day-The Cross

Tekakwitha loved the image of the Cross. During the hunt she made an oratory in the woods by cutting a cross in the bark of a tree. The first picture of her, the only portrait of an Indian of that along ago, represents her venerating a small cross. It moved her to do penance in order to imitate Our Lord in His Passion.

VIII Day-The Blessed Virgin

The faithful Indian convert women would tell her how affectionate her mother was. That would help her to know how affectionate the Mother of Christ was and still is in heaven. To the beads Indians girls wore for ornament, she preferred her rosary. The Litany was a favorite prayer of hers. More than once she walked or canoed the ten miles from her Mohawk village, Caughnawaga, to Tionontoguen, where the statue of Our Lady was venerated under the title, Virgin Most Faithful.

IX Day-Invocation

Although we are not yet permitted to express publicly the belief that Tekakwitha is among the Saints in Heaven, it is our private belief and we pray that the Church may soon declare it. While awaiting this, we invoke her aid. Wonderful are the favors attributed to her. While praying for our own needs, we should pray for her canonization.

Lily Of The Mohawks

Born at Auriesville, N.Y., 1656 Baptized at Fonda, N.Y., 1676 Died at Caughnawaga, Canada April 17,1680 Declared Venerable by Pope Pius XII January 3, 1943 Beatified Pope John Paul II June 22, 1980

Prayer For Canonization

O God, who among the many marvels of Your Grace in the New World, did cause to blossom on the banks of the Mohawk and of the St. Lawrence, the pure and tender Lily, Kateri Tekakwitha, grant we beseech You, the favor we beg through her intercession – that this Young Lover of Jesus and of His Cross may soon be counted among her Saints by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her innocence and faith. Through the same Christ Our Lord. Amen.

Imprimatur:

Most Reverend Howard J. Hubbard, D.D.

Canonization Prayer in the Mohawk Indian Language AIONTERENNAIEN iosnore Akonwaiatatokentiste Kateri Tekakwitha

O SEWENNIIO, tsinikon ioriwanehrakwatenions ioriwison Saianerensthakwa ne kentho ionwentsase, Ise, tsoriwa takwentenron sariwison n'Onkweonweke Katsitsaraken naonhaa Tkatsitsiio teiotsitsanekaron, Kateri Tekakwitha, satontat tsinahoten nonwa kwanekennis naonha aosennakon · (kentho enienaton tsinahoten ieneka) · n'etho naontawe kaiatasetseratokenti Kateri, Iesos ronoronkwakowa nok oni ne Raohiasa, senha iosnore akonwaiatatokentiste, ne Kentiokwatokenti Onkwanistenha akariwisa; nok oni nii senha aontaionkwanikonrasahaton aiakwanakeren tsini katsaniskwe nahonikonraksate ne Rawenniio nok oni tsini ioriwiiostonne. Ne askwentenrate raosennakon lesos Kristos Sonkwawenniio. Ethonaiawen.

Aierihokten Takwahienha tanon Wari tekononronkwanions enska, tanon Ahonwasennaien asen nienwateratse.

Homily of Pope John Paul II At Beatification Mass: St. Peter's, Vatican City June 22, 1980 "Lily Of The Mohawks"

This wonderful crown of new blesseds, God's bountiful gift to his Church, is completed by the sweet, frail yet strong figure of a young woman who died when she was only twenty-four years old: Kateri Tekakwitha, the "Lily of the Mohawks", the Iroquois maiden, who in seventeenth-century North America was the first to renew the marvels of sancity of Saint Scholastica, Saint Gertrude, Saint Catherine of Siena, Saint Angela Merici and Saint Rose of Lima, preceding, along the path of Love, her great spiritual sister, Thérèse of Child Jesus.

She spent her short life partly in what is now the State of New York and partly in Canada. She is a kind, gentle and hardworking person, spending her time working, praying and meditating. At the age of twenty she receives Baptism. Even when following her tribe in the hunting seasons, she continues her devotions, before a rough cross carved by herself in the forest. When her family urges her to marry, she replies very serenely and calmly that she has Jesus as her only spouse. This decision, in view of the social conditions of women in the Indian Tribes at the time, exexposes Kateri to the risk of living as outcast and in poverty. It is a bold, unusual and prophetic gesture: on 25 March 1679, at the age of twenty-three, with the consent of her spiritual director, Kateri takes a vow of perpetual virginity - as far as we know the first time that this was done among the North American Indians.

The last months of her life are an ever clearer manifestation of her solid faith, straight-forward humility, calm resignation and radiant joy, even in the midst of terrible sufferings. Her last words, simple and sublime, whispered at the moment of death, sum up, like a noble hymn, a life of purest charity: "Jesus, I love you...".

SPEECH TO NORTH AMERICAN INDIANS By the Pope at Special Audience

The Holy Father received in audience in the afternoon of 24 June 1980, a pilgrimage of Indians from North America, who had come to Rome for the Beatification of Kateri Tekakwitha.

The group of 600 persons from 20 tribes dressed in their traditional attire was led by Cardinals Krol, Flahiff and Carter. Among them was the Mohawk Chief Andrews Delisle, who is also Chief of the Federation of all the Indian tribes of North America, who delivered a speech of greeting to the Holy Father.

The Pope addressed the group as follows:

Dear brothers and sisters in Christ,

It is a joy for me to meet today with all of you, representatives of the North American Indians of Canada and the United States. I greet you in the peace of Christ, and through you I wish to extend my greetings to all whom you represent, to all the Indian people of your continent. When you return home, please tell your families and friends that the Pope loves them, and that he invokes upon them joy and strength in the Holy Spirit.

You have made this long journey to Rome to participate in a special moment in the history of your people. You have come to rejoice in the beatification of Kateri Tekakwitha. It is a time to pause and to give thanks to God for the unique culture and rich human tradition which you have inherited, and for the greatest gift anyone can receive, the gift of faith. Indeed, Blessed Kateri stands before us as a symbol of the best of the heritage that is yours as North American Indians.

But today is also a day of great happiness for the Church throughout the world. All of us are inspired by the example of this young woman of faith who died three centuries ago this year. We are all edified by her complete trust in the providence of God, and we are encouraged by her joyful fidelity to the Gospel of our Lord Jesus Christ. In a true sense the whole Church, together with you, declares in the words of Saint Paul: "Glory be to him whose power, working in us, can do infinitely more than we can ask or imagine; glory be to him from generation to generation in the Church and in Christ Jesus forever and ever" (Eph 3:20-21).

The Church has declared to the world that Kateri Tekakwitha is blessed, that she lived a life on earth of exemplary holiness and that she is now a member in heaven of the Communion of Saints who continually intercede with the merciful Father on our behalf.

Her beatification should remind us that we are all called to a life of holiness, for in Baptism, God has chosen each one of us "to be holy and spotless and to live through love in his presence" (EPH 1:4). Holiness of life—union with Christ through prayer and works of charity — is not something reserved to a select few among the members of the Church. It is the vocation of everyone.

My brothers and sisters, may you be inspired and encouraged by the life of Blessed Kateri. Look to her for an example of fidelity; see in her a model of purity and love; turn to her in prayer for assistance. May God bless you as he blessed her. May God bless all the North American Indians of Canada and the United States

Homily of Bishop Hubbard

Bishop Howard J. Hubbard, Bishop of Albany, New York, delivered the Homily at the Mass of Thanksgiving at the North American College, Vatican City on June 23, 1980

It is with great joy that we gather here at the North American College in Vatican City for the Mass of Thanksgiving for the Beatification of Kateri Tekakwitha, the first native American to be declared Blessed by the Church on June 22 of this year, 1980.

It was the bishops of the United States, assembled at the Third Council in Baltimore in 1884, who first petitioned the Holy See to consider Kateri's cause. More recently, in 1976, as part of the Church's observance of our bicentennial as a nation, it was our Conference of Catholic Bishops which again urged the Holy See to advance Kateri's cause. Two years later, that same petition was included in the **ad limina** reports of most of our nation's bishops.

The bishops of the United Sates worked with the Jesuit community, the Indian people, the Canadian hierarchy and the thousands of devoted followers of Kateri over the years, to obtain this well-deserved recognition.

At first, one might wonder what, if anything, the life of this idealistic Indian maiden, who lived in an historical and cultural context so radically different from our own, might have to say to our contemporary Church and society.

Yet despite the simplicity of the civilization she experienced and the rather drab ordinariness of her life, there are, I believe, some lessons to be drawn from her pilgrim journey of faith.

Kateri's Life Story

Her life story can be captured quite succinctly.

Tekakwitha was born in 1656 of an Algonquin-Christian mother and a Mohawk warrior at Ossernenon (now known as Auriesville, in upstate New York). Tekakwitha was left orphaned at the age of four, when her mother, father and baby brother were fatally stricken by a smallpox epidemic which ravaged the tribe in 1659 and 1660. Tekakwitha was also stricken with the dread

disease and was left with facial pock-marks and weakened eyesight, physical infirmities which were to plague her for life.

She was adopted by her uncle, chief of the neighboring village where she was taken and raised in accordance with ancestral beliefs.

Although Tekakwitha was not baptized as an infant, she had fond memories of her good and prayerful mother and of the stories of Christian faith that her mother shared with her in childhood. These remained indelibly impressed upon her mind and heart and were to give shape and direction to her life's destiny.

At the age of eight, in keeping with tribal custom, Tekakwitha was paired by her foster parents with a boy of the same age with a view to eventual marriage. Tekakwitha, however, made it clear that she did not want to marry, but desired to give her life to the great Manitou (that is, the true God), to whom she prayed frequently in the quiet of the wooded area near her village. Such unusual, indeed almost incomprehensible behavior under the circumstances, can only be explained by the powerful influence of her mother's memory and by the impulse of God's call in her life.

Tekakwitha had only a superficial contact with Christianity during her childhood and adolescence when the Jesuit missionaries would stop by her village en route to other destinations.

In 1674, however, when Tekakwitha was 18, Father James de Lamberville, S.J. established a permanent mission in the village and inaugurated a catechumenate program. Despite intense pressures from her foster parents and other villagers, Tekakwitha zealously pursued initiation to the Christian life, and on Easter Sunday, 1676, she was baptized and given the name Kateri, the Iroquois word for the Christian name, Catherine.

This event of joining the religion of the white man only intensified the ridicule, calumny, and hostility to which she was subjected by family and community alike, to the extent that her life was threatened so that in 1677, upon the advice of Father de Lamberville, and with the assistance of three Christian catechumens, she escaped from her homeland and migrated north to Caughnawaga, Canada, a Christian settlement where she was able to practice her religion in more tranquil surroundings.

Her virtue flourished in her new surroundings under the direction of the Jesuit fathers. On Christmas Day 1677, only twenty months after her baptism, Kateri was privileged to receive the Eucharist for the first time. According to sacramental practice of the seventeenth century this was an unusual privilege to receive the two sacraments within such a short interval of time.

Kateri lived just three years after this, spending most of her time caring for the sick and the elderly in the village. In 1679, with the permission of her spiritual director, she made a vow of perpetual virginity; according to her biographers she was the first woman of the Iroquois Nation to bind herself to such a commitment. However, the poor health which plagued her throughout life consumed her with violent pain and effected her death in 1680 at the tender age of 24.

Three Qualities of Kateri:

In many ways she led a very ordinary life. For example, she did

not found a religious community nor new apostolate; she did not launch any great spiritual movement; she did not even exert much influence on those closest to her, her foster parents and fellow villagers, but her life was extraordinary, I believe, because of three beautiful qualities she embodied in a very heroic way.

I. The Reality of the Cross in Daily Life

First, Kateri was a woman who understood well and accepted with patient resignation the mystery of the Cross, that mystery which proclaims that our faith is founded on a paradox: the paradox of death leading to life; the paradox of suffering leading to glory; the paradox of defeat and failure leading to victory.

God knows Kateri experienced the Cross: an orphaned childhood; a lifetime of ill health; the ridicule, scorn and rejection of her foster parents and fellow villagers; the pain and risk of leaving her homeland and launching forth into the unknown and the unpredictable; the anguish of her final excruciating illness which took her life when the first fruits of her new-found faith were just beginning to blossom. However, she accepted these trials and sufferings patiently and bore them with love. Kateri did not allow these crosses to discourage or defeat her but she saw in them an opportunity for growth and an inspiration to work quietly and selflessly to alleviate pain and suffering in the lives of others.

In this day and age, when the pleasure-principle so dominates our society, and when people expend all kinds of time, effort and energy to remove the Cross from Christianity and to escape the sometimes harsh realities and responsibilities of mature Christian living, Kateri Tekakwitha stands as an heroic example of how to integrate the mystery of the Cross with the mystery of the Resurrection in a way that gives honor and glory to God and that ensures loving service to His People.

We need to accept the reality of the Cross in our daily lives. Not that we have to become morbid or masochistic; not that we have to indulge in suffering for suffering's sake; not even that we have to embrace voluntary sacrifice and penance, although these can be very beneficial and yet perhaps too readily dismissed in our post-conciliar Church as spiritually passé! But we must recognize that the Cross is inevitable in our Christian lives: be it the physical pain of illness and infirmity; be it the psychic pain of misunderstanding, hurt, loneliness, fear, or rejection; be it the minor irritants of daily living, like unsympathetic friends and co-workers, feuding children and annoying neighbors, or the administrative red tape with which we all get bogged down; be it more major problems: job loss, the death of a loved one, a terminal illness, doubts about one's faith or vocation, or ministerial burnout. These are the crosses we must bear with the same spirit of patience and trust as Jesus bore His Cross and Kateri wore her Cross: we must believe, even though we cannot understand how or why, that these crosses will help us grow as persons, redound to the benefit of others and contribute to God's loving plan of salvation for humankind.

II. Fortitude, Determination, and Conviction

Second, Kateri was a woman of magnificent fortitude, dogged determination and unswerving conviction. A lesser person might well have yielded to the pressure to conform to the pervading

culture: to go along with the marriage plans arranged by her foster parents; to squelch that thirst for the God of the Christians that the Holy Spirit had so copiously stirred up in her heart; to abandon her pursuit to a more intimate union with God in the interest of domestic peace and tranquility. But Kateri was not to be dissuaded; she was not to become the victim of human respect; she was not to sacrifice principle or conviction for expediency. Remember, she did all of this with virtually no human support or encouragement.

What a marvelous example and inspiration for all of us. We live in a culture that runs so counter to many of our deeply held traditions and convictions. For example, any contemporary sociological survey reveals that the attitudes of American Roman Catholics about such critical moral issues as abortion, divorce, sexual ethics, nuclear armament, the death penalty, welfare, consumerism and poverty, are not significantly different from those who have no formal religious belief whatsoever, or from those who belong to religious traditions who may have positions on those matters somewhat divergent from our own.

In the face of such harsh realities we are frequently put on the defensive, that is, made to feel old-fashioned or irrelevant, out of step with the times, adhering to a teaching or moral view that no longer speaks to contemporary man and woman.

Not Going Along With the Crowd

If this be true for all of us in general, how much more so is it verified in the lives of our young people today. Our teenagers and young adults are bombarded constantly with pressures to conform with the latest fad, fashion or movement: drugs, alcohol, the newest philosophy, art form, cult experience. They are told in so many ways, both subtly and not so subtly, "you've got to go along to get along; you've got to compromise and give in a bit if you are to gain acceptance, popularity and credibility". They are encouraged incessantly to substitute money for concern, style for substance, things for self, and sex for love. The rising rates of abortion, out-of-wedlock pregnancies, venereal disease, alcoholism, drug abuse, crime, juvenile delinquency and abandonment of religious practice among teenagers and young adults reveal how devastating these pressures can be.

The young, as well as we ourselves who are called to be their teachers and role models, need to be strong and courageous. We need to be a counter witness to the prevailing culture and mindless wisdom of the age. Above all, we need to believe deep in our hearts that Christian values and ideals are truly possible and attainable in the midst of the nitty-gritty push and pull of contemporary twentieth century living. What better example, model and inspiration could we have than Kateri Tekakwitha who almost singlehandedly defied the social conventions of her day and made a radical conscience decision to follow that God who revealed Himself to her in the most difficult and unlikely circumstances.

III. Prayer, The Key To Life

Third and finally, Kateri was a woman of great prayer, a woman who had a deep and abiding awareness of the Lord's love for her

and an ongoing personal relationship with Him. How else but through her life of prayer can we explain her extraordinary faith response?

Just as prayer was a key to Kateri's life, it must also be the foundation of our lives today however busy, hectic and frenzied they may be.

I mention this and underscore it because we contend to be very activist these days; we contend to become so involved with the here and now, or so caught up with doing for ourselves or others, that we frequently excuse ourselves from prayer or make prayer a second or third priority in our lives.

Yet what a tragic mistake this is, for if there is no prayer in our life, there is no God in our life. If we do not take the opportunity to pray regularly, no matter what the pretense or excuse, no matter how deeply preoccupied we may be, then for all practical purposes we are atheists. In other words, if we do not pray, we do not know who the Lord is nor in which direction He is calling us in our everyday lives. Furthermore, without prayer in our life, we are unable to transcend the many frustrating, unpleasant and at times totally incomprehensible aspects of our human existence; we are unable to bring to those with whom we live and work and to those whom we are called to serve the love of the Lord whom we have met and known in our own moments of prayer and reflection.

The nature and style of our prayer, I believe, is relatively unimportant: be it reflecting on the Scriptures or quiet conversation, be it traditional or charismatic, be it formulated or freefloating. What is absolutely essential, however, is that we pray and pray frequently, for without prayer our lives will be spiritually empty and our ministry to others will be bankrupt. Karl Rhaner, the renowned Jesuit theologian, stated recently that in a world that offers little institutional support for organized religion, the only Christians in the future will be those who have had an experience of God. As Kateri's life so well demonstrates, prayer, however one defines it, is the only way to gain that experience and lead others to Him.

Renewing Our Lives Through Kateri

May we, then, who honor Kateri, be truly enriched, uplifted and renewed by the example of this humble Indian maiden, the Lily of the Mohawks. May her beatification also make us vividly conscious of the needs of our Indian brothers and sisters, Kateri's physical and spiritual descendants who have been so exploited by personal and national greed, paternalism, racism and broken promises. There is no better way in which we can honor Kateri's memory than by supporting the priests, religious and laity working in Indian communities, and by recommitting ourselves to alleviate the injustices suffered by our Native Americans so that they can taste the fruits of life, liberty and the pursuit of happiness which are our national heritage.

May we pray that in the near future, Kateri's life of faith, love and service be recognized and acclaimed by the entire Church in and through her canonization.

The Holy See has approved this Mass prayer which may be used on April 17, the Feast of Blessed Kateri Tekakwitha:

Lord God, you called the virgin, Blessed Kateri Tekakwitha, to shine among the Indian people as an example of innocence of life. Through her intercession, may all peoples of every tribe, tongue, and nation, having been gathered into your Church, proclaim your greatness in one song of praise. We ask this through our Lord Jesus Christ, Your Son, who lives and reigns with you and the Holy Spirit one God, for ever and ever.

"For lo, the winter is past, the rain is over and gone.

The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land".

The Song of Solomon, Ch vs. 11-12

You Need A Favor?

Have You Ever Asked the Blessed Kateri Tekakwitha?

Father Daniel Lord, S. J., wrote of Kateri... "Too few people are asking her for cures, and miraculous cures. She was one whose life proved the miracle of her age, some three hundred years ago. She is, no doubt of it, dear to God. The difficulty seems to be that her fellow Americans are not asking her to obtain for them the signs and wonders that mean miracles of healing for her clients and new proofs that she is entitled to her place on the altar...in the Church...Kateri needs people to ask her for miracles..."

"KATERI"

AIM

Our quarterly bulletin, Kateri, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of Blessed Kateri Tekakwitha. It is hoped her Canonization will thereby be hastened.

It aims to increase the number of Kateri's friends and to procure from them at least one daily Hail Mary for her Canonization.

It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

- A weekly Mass is offered
- 2. The Vice-Postulator prays at his daily Mass
- 3. As benefactors of the Society of Jesus, 190,000 masses are offered annually
- 4. The spiritual treasure of the good works of the Society of Jesus is opened
- Extra graces are merited by working for Kateri's Canonization

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