

NOVENA, FOR PRIVATE DEVOTION ONLY

The Prayer to recite each day is on page 1

I Day — Prayer

"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 began to unite her with God, until her life became an act of prayer.

II Day — Grace

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

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 emblem of purity. She was known as "The Good Catherine," because so many 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.

May this flower of our American wildwood be soon named Venerable, then Blessed and finally Saint!

V Day — Innocence

One who is innocent will harm nobody, nor see evil in others; will not shock, scandalize or grieve them, but on the contrary 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, thought no evil, harbored no suspicion, entertained no ill-will.

VI Day — The Blessed Sacrament

Out from her Caughnawaga cabin at dawn and straightway to the chapel to adore the Blessed Sacrament, hear every Mass, usually three; back again during the day to hear instruction, and at night for a last prayer or Benediction. Her neighbors sought to be next to her when she received Holy Communion as her manner excited devotion. The monsterness in which she beheld the Sacred Host is still in use.

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 long ago, represents her holding and 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 Indian girls wore for ornament she preferred her rosary. The Litany was a favorite prayer of hers. "Cause of our joy," "Gate of Heaven," "Morning Star." More than once she walked or canoed the ten miles from her village to Tionontoguen, where the statue of Our Lady was venerated under the title, Mother most Faithful.

IX Day — Intercession

Although we are not yet permitted to express publicly the belief that Tekakwitha is among the Blessed 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 this also. See the favors attributed to her in Leaflet I.

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II.

KATERI TEKAKWITHA

"Lily of the Mohawks"



WHAT more fascinating than the story of Tekakwitha? Orphaned at four, unbaptized until twenty, and yet unsullied in vicious surroundings! She loved to revere a rude Cross in the forest against background of Indian village, palisade, wigwam, cornfield, trail, lake and river, war-dance, sorcery, riotous feast and tortured captive, all part of the romance. What a new thing it will be in the annals of holiness when she is declared Saint!



*Born 1656, at the Mohawk Village Ossernenon
now Martyrs Hill, Auriesville, New York
Baptized 1676, Fonda
Died 1680, Caughnawaga, Canada*



Prayer for her Canonization and for Special Favors

O GOD, Who didst wonderfully protect the innocence of Thy Servant Catherine, and bestow on her the gift of faith and spirit of penance, grant that all who invoke her may obtain what they desire, and I also the blessing I humbly beg; so that her favor with Thee may be known to all, and she may be exalted to the honor of our altars, as among the Blessed in Heaven. Amen. *Our Father, Hail Mary, Glory be to the Father.*

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For ways and means of making Tekakwitha known to others, promoting veneration for her, and bringing about her honor as Blessed and Saint, see Leaflet I.