





THE STORY OF TWO SOULS --THEIR INTERIOR LIFE.

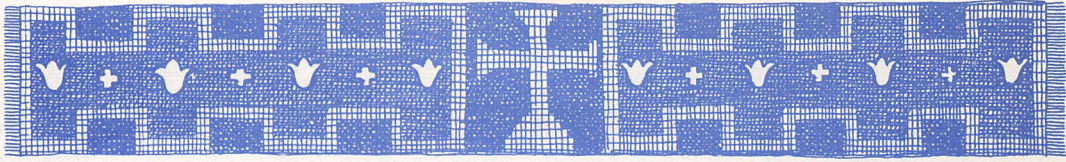
It is a strange and wonderful experience for one who has an eye for the mystery of God's creation, to watch a bird in his first essay at flight. Its first attempt is awkward and gauche, but slowly it gets the feel of the air beating on ~~his~~ <sup>its</sup> wings; ~~and~~ then ~~begins~~ comes proficiency and with it ~~the~~ <sup>(in flight)</sup> flight of the bird is a model of simplicity and beauty. It is not different in the spiritual life, ~~We~~ must crawl before we can walk, and before the solo flight into the majesty and mystery of the outstretched hands of God, atmospheric conditions must be checked and the fiber of the soul tested by prayer, <sup>and</sup> self-denial; ~~and~~ the high octane of love must pulse through our veins pumped from a heart which is <sup>in harmony with, united with, God's</sup> ~~tune with the Divine symphony.~~ <sup>attuned to God's inner promptings.</sup>

Therese at the Carmel of Lisieux and Kateri at the mission of the Sault were like two children in fairyland. Reality had never been so wonderful. Now their rare qualities of heart could be focussed on the object of their <sup>air</sup> longing desire. For Therese Carmel was the end of the road and yet only the beginning. There she became the saint of millions. It is not strange that she should begin to build on her rare spiritual sensitivity. He Who had stolen her heart could now be entertained at leisure and she would be bound by the closest possible tie to her dearly Beloved. Is it strange then that she should concentrate her whole attention on impregnating every thought and the ~~my~~ most minute action with deep spiritual significance by putting her mind and her soul in accord with the Divine mind and putting into every breath and word all her woman's capacity for love? Not for ~~her~~ <sup>her</sup> was the task of Martha, but Mary, sitting at our Saviour's feet and drinking in every word, copying the attitude, the dignity and detachment of Christ and charging her soul with the electrifying atmosphere of ~~her Divine Lord~~ <sup>His presence.</sup> ~~became~~ <sup>This role</sup> ~~her~~ <sup>guiding</sup> ~~study~~ <sup>passion</sup> and the role in which she was <sup>the</sup> understudy.

"It was the Feast of the Annunciation, March 25, 1679, at eight o'clock in the morning when a moment after Jesus Christ gave Himself to her in Holy Communion, Katherine <sup>Tebahmilla</sup> Tegakouita wholly gave herself to Him, and renouncing marriage forever, promised Him perpetual virginity. With heart aglow with love she implored Him to be her only Spouse and to accept her as His bride. ~~Kateri had not been idle.~~ The pagan maiden of old <sup>had</sup> adapted herself quickly to the life of the mission. For her the adornments and vanities of her people held no allure; ~~and~~ the one place she loved to be was in the mission church. Here, too, was the task of Mary, the loving contemplation of God: ~~but there remained too the duties of Martha and these she did not unthinkingly.~~ Before the tabernacle was her favorite ~~trusting place; there she could be found.~~ Her reception of ~~her~~ Christ in the Eucharist came ~~later~~ at Christmas, ~~of~~ 1677, and from then on she wished to taste no other food. Christ was her whole substance but not Christ hidden or Christ in His glory <sup>only</sup> but Christ on the sorrowful road to Galvary. She advanced <sup>so quickly</sup> that <sup>in 1679</sup> she could bind herself by the formula you read above. Therese in the Carmel of Lisieux could make her solemn profession of the three vows but Kateri in the mission of Canada bound herself to one and observed the two others to an eminent degree. Christ was the portion of the two; <sup>to</sup> love Christ who loves us so much, study Christ, take on His manners, His gestures towards all, speak to Christ, reason with Christ, protest ~~their~~ love for Him was their <sup>only</sup> ~~own~~ concern. Never did any two saints make sanctity more attractive. The more Kateri prayed, the more she was impressed with the greatness of God and her own unworthiness. Though she spent hours before the tabernacle, her spirit seemed to have the unquenchable thirst that is satisfied only in union with Christ in heaven.

Though we speak of their love for Christ, Therese and Kateri did not neglect His Virgin Mother. Never could Therese <sup>forget</sup>

the heavenly smile of the Lady who had greeted her during the sickness of 1883 when Therese was only ten. Daily Therese prayed to her that Mary's intercession might help to capture the Heart of Christ for a "prisoner of love". Kateri dedicated herself to Mary begging ~~her~~ <sup>be</sup> to accept ~~her~~ <sup>ed</sup> as a daughter and kin of Christ.



# TEKAKWITHA

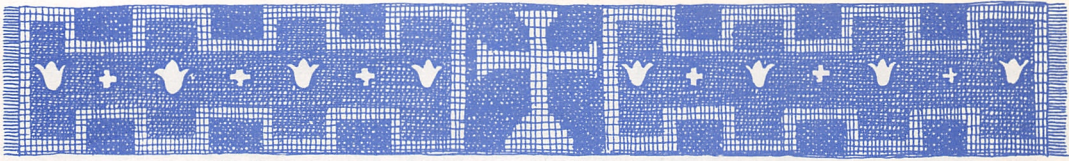
CAUGHNAWAGA, P. Q.

## THE STORY OF TWO SOULS -3- THEIR INTERIOR LIFE.

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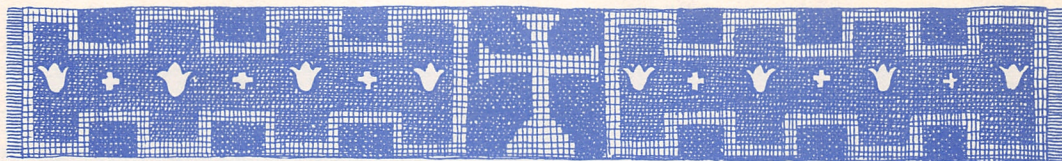
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Part 3 Page 2

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Though we speak of their love for Christ, Therese and Kateri did not neglect His Virgin Mother. *They were too closely united with Christ not to love His Mother as their Mother.* Never could Therese forget the heavenly smile of the Lady who had greeted her during the sickness of 1883, <sup>she</sup> when Therese was only ten. Daily Therese prayed <sup>for</sup> ~~to her~~ <sup>(that with her help she</sup> that Mary's intercession might <sup>likewise,</sup> help to capture the Heart of Christ for a "prisoner of love". Kateri dedicated herself to Mary begging to be accepted as a daughter and kin of Christ.



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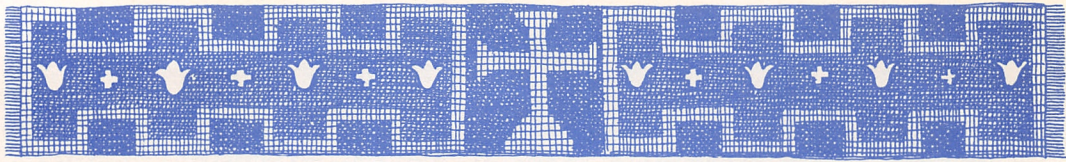
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La santidad en la floración de la vida cristiana. Esta floración no es privilegio de raza alguna. Es universal como la Iglesia misma. Pero es interesante constatar cómo se encuentran santos que se asemejan en sus virtudes y todavía es más interesante encontrar que son de semejantes razas.

El buen sentido cristiano llama santos a los que ve practicar en alto grado las virtudes cristianas - y eso lo hace, aun cuando la Iglesia no se haya pronunciado oficialmente sobre sus virtudes - En este sentido, popular y que se somete de antemano a las decisiones de la Iglesia, podemos llamar santos a Juan Diego y a Kateri Tekawhita, los dos indios del continente americano, cuyo PROCESO DE canonización se sigue activamente.

Juan Diego fue un humilde indio mexicano que por sus virtudes mereció ser el Embajador de María, cuando esta Señora apareció en el Tepeyac. Nuestra Señora para hacer oír su petición de un templo en México, no quiso valerse de un sabio doctor de Universidad, de un docto prelado, o de un valeroso capitán. Para esto escogió a un indio que no pertenecía precisamente a la nobleza de los indios aztecas. Juan Diego era uno de los primeros indios cristianos, que fervorosamente comenzaban a vivir el catolicismo. Su sencillez y candor eran tales, que cuando Nuestra Señora se le apareció en el Tepeyac, no perdió ni por un instante su presencia de ánimo. Con esa sublime simplicidad de los humildes, se dirigió a la Celestial Señora que le hablaba, en los términos más tiernos que pudo encontrar en su lengua y que para él tenían el máximo de ternura: "Señora y niña mía" - ¿Cómo has amanecido? - La más pequeña de mis hijas, voy a cumplir lo que me mandas, por ahora me despido, yo, tu humilde siervo" Juan Diego se encontraba ante lo sobrenatural y portentoso e inmediatamente se situó en él. Su fe era tan viva, que no encontraba extraña que Dios o María hablaran a los hombres. No titubeó al hablar a Nuestra Señora. Usó del mayor respeto que pudo, pero no hubo hesitación en sus palabras. Esa experiencia que podía haber envanecido a cualquiera, fue para él un encargo de la Señora del Cielo, un mandato que debía cumplir con entera prontitud.

Su ternura especial con la Madre de Dios le valió ser elegido como mensajero de las apariciones Guadalupeanas. Una vez que cumplió con su misión y después mientras la devoción a María de Guadalupe tomaba gigantesco auge, no solo en

2) Juan Diego y Kateri.

Mexico, sino en las regiones cercanas, Juan Diego se retiró a una ermita en donde vivió todavía 17 años los cuales consagró a ayunos, penitencias, contemplación y a la recepción frecuente de la Eucaristía.

Los indios que lo conocieron decían a sus hijos para animarlos al ejercicio de las virtudes: "Dios te haga como Juan Diego". Muchos acudían a él como intercesor en sus peticiones a Nuestra Señora y él, humildemente, se prestaba a rogar por todos. Y pidiendo sencillamente, como solía hacerlo, siempre lograba lo que pedía.

Y es natural que encontremos entre Juan Diego y Kateri notables semejanzas:

Kateri Tekawitha fue también una sierva fervorosa de María. Recordemos la ternura con que recitaba el "Wari Tekomoronkwariomis"; Dios te salve María! y cómo nunca se dispensaba del ejercicio del Rosario. Como ella consagró su virginidad a la Reina de los cielos y cómo supo guardarla fidelísimamente a pesar de las vergonzosas costumbres de su pueblo. Como ella, también amó la soledad, el recogimiento y la comunión frecuente.

Kateri no fue favorecida con apariciones visibles, pero ella también tuvo una misión sobre la tierra: ser mensajera y testigo de una verdad: Que Dios y María encontraron en ella - humilde alma croquesa - un Jardín de delicias. La mano de Dios descendió sobre la barbarie de los indios y los transformó de inquietos salvajes en fervorosos cristianos, fieles siempre a las inspiraciones de la gracia. La semejanza entre la santidad de Juan Diego y Kateri es notable.

Por eso decimos que ellos son dos símbolos para América. Ellos representan a las razas aborígenes del continente, postradas a los pies de María, verdadera conquistadora de América.

Dos indios a quienes llamamos santos y dos insignes protectores de las razas nativas del Nuevo Mundo.