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THE REPARATION SOCIETY OF THE IMMACULATE HEART OF MARY, INC.

VOL. XX No. 8

## Venerable Kateri Tekakwitha Model of Reparation

Kateri Tekakwitha is an ideal model for Reparation Society members for many reasons: 1) because of her love for Our Lady and for the Holy Rosary, 2) because of her devotion to Jesus in the Blessed Sacrament, 3) because of her heroic practice of penance in reparation for sin, 4) because of her unconscious influence on others through simplicity and austerity of life. She was a prodigy of Christian virtue raised up by the power of God's grace to implant and exemplify Christian holiness in the midst of barbarous paganism here in America three centuries ago.

All this is consistent with the message of Fatima and with the aims and aspirations of the Reparation Society. In the Tabernacle Kateri found light for her soul, and in the crucifix strength to mortify her body.

Last summer we placed our Canadian pilgrimage under the special patronage of the Lily of the Mohawk. Our journey was tangibly blessed and the source of many graces for all who participated. We would like to extend such graces to our readers. Hence with the kind permission of Father Henri Béchar, S.J., the Editor of "Kateri" and Vice-Postulator for her Cause, we reprint here a summary of her life (The Answer Is Prayer, by Sister M. Joseph Clare, O.P.) which appeared in the Summer, 1965 edition of "Kateri".

Our Lady told the children of Fatima that those devoted to her Immaculate Heart would be like flowers placed by her before the throne of God. The Immaculate Rosary Queen



who raised up through God's grace the Lily of the Mohawk, can by the infinite power of the Precious Blood, cause myriads of flowers to carpet our land with blossoms of every virtue from the pure whiteness of the lily, the hidden purple of the violet to the blood-red petals of martyr-love. "Arise, my love, my dove, my beautiful one, for the winter is passed, flowers have appeared in our land."

### THE ANSWER IS PRAYER

by Sister M. Joseph Clare, O.P.

A group of New York World's Fair visitors were admiring the bronze images emblazoned on the main doors of St. Patrick's Cathedral on New York's Fifth Avenue. With a western drawl one of the women identified each image: Christ the Redeemer, Our Lady, St. John the Baptist, the Apostles, St. Joseph, St. Patrick, St. Isaac Jogues. Then she hesitated: "That

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## PARISH REPARATION PROPOSAL

Last month's suggestions for Parish Reparation were favorably received by a few. Thus far there were five replies, and four of these signed on the dotted line with the intention of undertaking a program of prayer and reparation for the Church, and especially for their own parish.

The numbers will gradually increase but, even if they did not, the fact that there is one hidden soul in Connecticut, Minnesota, Nebraska and Wisconsin who is leading a life of prayer and penance in union with the Hidden Jesus in the parish tabernacle, is of incalculable value. Obviously there are many more—thousands or tens of thousands, we hope—but the signing of even one formal promise to undertake such a life is an effective leaven winning graces for the many and bringing solace to the Sacred Hearts of Jesus and Mary. These promises do not bind under sin.

### Two Letters

The following replies were received:  
Dear Father:

I've just received FATIMA FINDINGS—and I'm so happy to see that you are asking for each one to pray for his own parish.

For quite a few years now, I've devoted my Sunday Mass to praying for all in my parish who missed Mass that Sunday and who are living in mortal sin. My Holy Communion is one of reparation wherein I console the Sacred Heart for all in my parish who could not give Him a few minutes worship as well as for those who did not approach the altar rail to receive His greatest gift to us.

On Friday I do the same with my Mass and Communion. The Mass I offer for the lukewarm, the indifferent and the fallen away Catholics of my parish. I console His Sacred Heart for His very own who do not love Him and I pray for their return and conversion.

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\*"Kateri" is a quarterly obtainable from Box 70, Caughnawaga, P.Q., Canada at a dollar a year.

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Vol. XX, No. 8

December, 1965

Rev. John Ryan, S.J.

Editor

## Parish Reparation

(Continued from page 1)

This may give someone else an idea. In fact, why not make every Communion one of reparation? I do. For instance, Saturdays for fallen priests; Thursdays for the sins, insults, blasphemies and neglect of our Eucharistic Lord, (I say the prayer that the Angel taught the children of Fatima: "Most Holy Trinity, etc."); Tuesday in honor of the Holy Face, etc.

You may enroll me as a silent adorer and a soul of reparation to Jesus in the Blessed Sacrament. The parish should be each one's concern. Our churches were so empty on the Feast of Christ the King!

Dear Father:

*Pax Christi!* Your November issue of FATIMA FINDINGS just received and I am delighted to find your Parish Reparation Plan. Since our Blessed Mother at Fatima re-emphasized and made clear that our sign of consecration to God is the holy Scapular of Carmel, and in the light of the current re-evaluation of all things religious, a new study of the meaning of this sacramental may well be in order.

In this connection, perhaps you might be interested in the enclosed Spiritual Compendium which indicates the twelve points of the Rule of Carmel, symbolic of our Blessed Mother's twelve attributes for our imitation as her children. There are various degrees in approaching this imitation and the wearers of the Brown Scapular are known as the Fourth Order, or Confraternity, of Carmel. This is open to, and should embrace all souls of whatever station in life as Our Blessed Lord has called all to perfection when He said: "Be you perfect as your Heavenly Father is perfect" and His invitations to the Evangelical Counsels—at least in spirit—and to the Beatitudes are for all. The Spiritual Compendium provides a brief orientational structure for spiritual fulfillment. It is necessary to go back to fundamentals which involve removing of obstacles or any form of obstruction which invariably tend to clutter up the best of lives. It is also necessary to grow with new horizons while never abandoning tested values.

The *aggiornamento* of John and Paul through the power of the Holy Spirit in this hour of the New Pentacost brings symbolic significance to the present moment of renewal and advance. It challenges each soul to personal responsibility in maturely reorganizing his life in the pursuit of

God, arriving at communion with Him, enlivened with the fire of His love: as, knowing Him we will love Him, and loving Him we will serve Him and thus become apostles on fire with love.

In order to develop our spiritual potential and enable it to mature into a life of fruitful witness to Christ in the world, it is essential to arrange for daily meditation and sacred reading at a suitable time, insuring that our work load does not usurp these prime necessities. (See: Daily Agenda, etc.). Teresa, who brought the Order of Carmel back to its pristine holiness, has said: "He who does not meditate is lost," and she is the acknowledged Mother of Spirituality *par excellence*. We learn how the secret of sanctity is "living in the presence of God"—that holiness is a life of close and conscious union with God wherever that life is lived. "In My Father's house there are many mansions." There are many different approaches to the presence and glory of God, since each soul brings his individual commitment as a new jewel in the diadem of eternal love; or, to change the metaphor, all these precious stones will eventually form the City of God in the New Jerusalem.

As we are all called to the apostolic mission, we construct our foundation with a positive program, awaking dormant potentials. Once the picture is in full perspective we direct the new thoughts and feelings into a challenging offensive, desirous to defend God's glory and to bring the light, life and love of God to those who have been deprived of it.

By surrendering ourselves to the workings of the Holy Spirit we begin to realize something of the eternal and mysterious Heart of God who is love. Aware of our responsibility through confirmation, we become maturely involved in the problems of life as they present themselves to us in God's design through which He enlists our hands and hearts for action. This interaction, as we build up the Mystical Body of Christ and fill up that

## A Christmas Suggestion

Give them  
A Gift Subscription to  
FATIMA FINDINGS

## Thanksgiving to Pope John XXIII

My two sons-in-law were in deep trouble. I prayed to Pope John, asking that they be delivered, since there were five beloved grandchildren involved as well as my two daughters. My prayers were answered as they were found not guilty.

J.M.S.W.

## Letter of Thanksgiving to Saint Joseph

Some weeks ago I made the four-point Novena to St. Joseph, asking his powerful intercession for me in a severe trial. Thanks be to God, my intention was granted and I am keeping my promise of publication in FATIMA FINDINGS and of making a novena of thanksgiving.

A grateful client.

which is yet wanting to the sufferings of Christ, will flower fully and finally in Heaven. "All that you can, do it quickly—it is the passage of the Lord."

*Bon Courage!*

(Signed) Lee Clair Bretton, T.C.D.

Space does not permit us to publish—at least in this issue—"The Spiritual Compendium for those who wish to advance to the Summit of the Holy Mountain" sent us by Miss Bretton. In conclusion we summarize the Plan which was published last month.

## Hidden Parish Adorers

1. Daily Mass and Holy Communion
2. Fifteen-Minute Meditation\*
3. Vocal Prayer (choice of one):
  - a) The Little Office, B.V.M.
  - b) The complete Rosary (15 decades)
  - c) A part of the Divine Office\*
4. Penance (practiced under the guidance of one's confessor or director).

\*Second Degree members meditate a half hour and say the entire office. These duties do not bind under sin.

Tear off and return

Please enroll me as a..... Degree member of your proposed Hidden Parish Reparation group with the understanding that these simple commitments in no way bind under sin.

NAME .....

ADDRESS .....

PARISH .....



## Ven. Kateri Tekakwitha

(Continued from page 1)

must be Mother Cabrini. This of course is Mother Seton. I'd know her anywhere. But who is the Indian girl next to her?"

Unfortunately not all Americans recognize the American Indian girl called "The Lily of the Mohawks". An unusual title, but Kateri Tekakwitha earned it, and in January, 1943, Pope Pius XII, in pronouncing her Venerable, placed his stamp of approval upon her virtues.

Born at Ossernenon (now Auriesville, N. Y.), in 1656, Tekakwitha was to lead a life of suffering. In the smallpox epidemic of 1659, she lost her Mohawk father, her Algonquin Christian mother, and her baby brother. For any little girl of four, that is tragedy. Besides, the disease had left her with a scarred face; and her lustrous black eyes had become so weak that in the bright sun she had to cover them with a blanket.

One of Kateri's uncles, a Mohawk chief, adopted her; and she went to live in his longhouse with his wife and sister. Eagerly the little orphan learned to serve others. She cooked, sewed, gathered wood for the fireplace. Gradually she became proficient in making moccasins of skins and belts from precious wampum.

As she matured, she was very normal in her desires for vanities, spending much time in making rings, necklaces, and bracelets. She colored ribbon with sturgeon-glue for her black hair. All this met with the approval of her relatives; for pockmarked Tekakwitha, they thought, would need much finery to attract a brave. To them that was very important.

When Tekakwitha was about eleven, the Marquis de Tracy burned the village of her belligerent people. In the treaty that followed, the Blackrobes were permitted to return. The Christians rejoiced. For political reasons, Kateri's uncle hated Christianity; and Tekakwitha dared show no interest.

In their new village, called Gandauagué (now Fonda, N. Y.), Tekakwitha's life was for a time happy, but not for long. Her aunts wanted a young brave in the lodge, one who could supply them with food and pelts. Their protégée enjoyed playing with groups of children, but as for boys, she was not interested. This did not please her foster parents. They had "adopted" her; she should provide for their old age.

Without warning, one day her wily aunts brought an Indian lad into their lodge, telling him to sit beside their niece. The boy knew what that meant. All that was necessary for the wedding to take place was that the girl offer him some sagamité. Tekakwitha also well aware of the custom, fled the longhouse and hid in the forest.

Finally, she had to return to the indignation of her uncle and aunts whom she had embarrassed. Never before had they heard of a girl's rebelling at marriage. They were now completely annoyed. At every turn she met with sneers, jibes, threats. Tekakwitha remained cheerful, even gay. She felt sorry for her relatives, but she simply refused to be forced into marrying. In her heart she had the great desire to be a Christian like her mother. If only she could speak to a Blackrobe.

Then one afternoon, having injured her foot, she was unable to go to the fields. A few old women were with her. Through the opened door she saw the missionary pass. Wearily she watched him. Then suddenly as if on an impulse, Father de Lamberville turned toward the forbidden longhouse. Hesitantly he entered. With a quick movement, Tekakwitha jumped to her feet with a cry of "Father!" It was a cry of joy.

To the amazed missionary, Tekakwitha spoke quickly, telling him of her desire to embrace the faith of her Algonquin mother. The priest's spiritual vision told him he had found a treasure.

When Tekakwitha recovered from the accident, she began quietly to attend prayers at the little chapel. Finally, she told her uncle and aunts of her desire to receive baptism. Strangely, they did not oppose her.

Now nineteen years old, Tekakwitha spent the winter in preparation for baptism. And on Easter Sunday, 1676, Father de Lamberville christened her Kateri (Catherine in honor of the virgin saint of Sienna).

At first the girl was unmolested. In fact, she was admired as "The Christian". But when she began to practice her religion and to observe the Sabbath, she was made to suffer. "If you won't work, you don't eat!" screamed her aunts. The girl had worked doubly hard the day before, but they refused to acknowledge that. She was a rebuke to them, and they began to treat her as a slave. Many women in the village now sarcastically taunted her with "The Christian".

Children, whom she loved, threw stones at her. She showed no resentment.

Further trials awaited her. One day without warning, a young brave rushed in upon her as she sat in the dark longhouse. He lifted his tomahawk to strike her. Not at all frightened, Kateri fingered her beads as she prayed to God's Mother. Suddenly the warrior lost courage. The girl's supernatural strength had unnerved him, and he fled.

Then her aunt accused her of familiarity with her uncle. She even went to the missionary with the story. But the priest knew the girl was innocent. He decided it was time for Kateri to join the Christians at La Prairie, Canada. Kateri, however, feared telling her uncle, who had become sullen over so many of the converted Indians leaving the village. Especially had he resented the conversion of the Oneida Chief Hot Ashes. The latter was the chief who had the village drunks thrown into the pigsty until they became sober.

Finally, the propitious day arrived. Kateri's uncle was at Fort Orange bargaining with the Dutch. Hot Ashes with two companions had arrived at the Valley of the Mohawks to plead with the Christians living there. Kateri drank in the words of the great warrior. Then she ran to the Blackrobe, telling him of her great desire to leave the village for Canada. Her uncle was away; she could now go.

The priest spoke to Hot Ashes who, though he himself intended going to another village, arranged with his two companions to set out with the girl under cover of darkness. For Kateri it was a fascinating though perilous trip, for her enraged uncle followed them. But with Indian skill they evaded the old chief, who in disgust returned to his village.

After two weeks of travel, when Kateri arrived at the Praying Castle of St. Francis Xavier Mission, she felt herself at perfect peace. And when Anastasia, an old friend of her mother, embraced her, she knew she was at home.

On Christmas Day, 1677, a few months after her arrival, Kateri received her First Holy Communion. The priests at the Mission agreed with Father de Lamberville who had written them: "I send you a treasure; guard it well."

To all outward appearance the days of the newly converted Indian girl were spent as any devout Christian.

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# The Rose Garden of Our Lady



From

THE ROSE GARDEN OF OUR LADY

A Book of Rosary Meditations

From the German of Rev. William Schaeffler

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## PART THREE

### THE FIRST GLORIOUS MYSTERY

The Resurrection of Our Lord

(Easter Sunday)

#### 1. Gospel Text

(St. Matthew 27, 62-66; 28, 1-10)

#### 2. Considerations

1. The glorified soul of Christ is in Limbo among the elect of the Old Dispensation. The presence of Jesus puts an end to their long dark Advent. Jesus reveals Himself to them and converses with them. He transforms their prison into a paradise.
2. Like the most holy Eucharist enclosed in the tabernacle, the body of Jesus lies silent and motionless in the sepulchre. Sixteen soldiers keep watch. The eyes of all the world are turned towards this grave.
3. As suddenly as flint, when struck emits fire, so, at the first touch of dawn in the East, Jesus rises glorious from the grave. Thus the Divine Prince begins a new life, which will know no end; He begins a new day, which will never wane.
4. Jesus is animate with the fulness of Divine Joy. His difficult task has been accomplished. He has gained the victory over death. He has freed us from sin and hell.

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### Ven. Kateri Tekakwitha

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However, secretly hers was an austere, penitential life. She wished to make reparation for "her sins" (her possible love of adornments before baptism) and for the sins of her people.

She and a new found friend, Marie-Therese, a converted alcoholic, even thought of becoming nuns like the Hospital Sisters at Ville Marie (Montreal). When they told Father Fremin, in charge of the Mission, of their plans to establish a hermitage on a lonely island, he dissuaded them.

The Indian women said Kateri should marry. Even Anastasia, for the girl's own security, tried to induce her to wed. Gently she refused, saying that her wants were few and she was able to care for herself.

Again, she had to be severely tried. A Christian woman, "somewhat given to backbiting," accused the girl of trying to win her husband's affections. Questioned by Father Cholenec, Kateri revealed her desire never to marry but to consecrate her virginity to Christ. The missionary said, "This is a serious matter. Take three days to think it over." In ten minutes Kateri returned. "I do not need any more time. This has been the desire of my life." The priest, recognizing the presence of the Holy Spirit, gave his consent.

On the feast of the Annunciation, after receiving Holy Communion, the unsullied lily of the Mohawks gave herself completely to God, renouncing marriage and promising perpetual virginity.

From then on, Kateri seemed to

belong to another world. Changing her scarlet blanket to blue, she continued to walk her simple way. She helped with the sick, cared for the children. And when not working, she knelt before the Blessed Sacrament. The common saying was that "Kateri is either at work or in church." Yet the more she tried to live for God alone, the more she attracted others to her. Everyone, Indians and French, loved her.

Kateri had arrived at the age of twenty-four. Because of the severity of her penitential life, she had become weaker and weaker. On Tuesday of Holy Week, 1680, she lay dying. No longer could she visit church; so our Lord visited her. Followed by all the Indians then in the village, the priest carried the Holy Viaticum to their "little saint". The dying girl begged her people not to neglect their work. She would send for them.

On Wednesday, at about ten o'clock, she sent for Marie-Therese, who with a few companions rushed back from the fields. Kateri encouraged her friends never to give up mortification, and promised to pray for them in heaven. Then she "lay as one in contemplation." The Blackrobes prayed beside her, and the men and women as they returned from their work, encircled her. At three o'clock, Kateri looked at each one present, then with a whispered "Jesus, Mary," she died.

A quarter of an hour later, Father Cholenec, still on his knees, cried out in astonishment. The Indian girl's swarthy countenance, ravaged with smallpox and austerities, had grown white and beautiful. Not a mark was left upon it. Disfigurement had served

its purpose. Now the inner beauty of soul was there for all to see. The Indians, hearing the priest's cry, ran back to the lodge. They too understood the meaning of the radiant change, and with simple faith kissed Kateri's hands.

For almost three hundred years pilgrims have visited Kateri Tekakwitha's grave. The Blackrobes are still in charge of their Iroquois flock at the Mission of St. Francis Xavier at Caughnawaga, Canada.

Kateri promised to pray when in heaven, and she kept her word. Sick persons have been cured; sinners have been converted. She has passed the first hurdle toward canonization. After years of investigation, Holy Mother Church calls her *Venerable*.

### PRAYER

For the Beatification of Ven. Kateri

O God, who among the manifold marvels of Thy Grace in the New World, didst cause to blossom on the banks of the Mohawk and of the St. Lawrence the pure and tender Lily, Kateri Tekakwitha, grant we beseech Thee the favor we beg through her intercession, that this Little Lover of Jesus and His Cross may soon be raised to the altar by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her innocence and faith. Through Christ Our Lord. Amen.

Our Father and Hail Mary once, and Glory be to the Father three times.

Imprimatur June 12, 1964

✠ Gérard-Marie Coderre

Bishop of Saint Jean

Copies of this prayer may be had from Vice-Postulator: P.O. Box 70; Caughnawaga, P.Q., Canada.