



MARTYRS' SHRINE MESSAGE

Fall, 1976, Volume 40, Number 3

**50th
ANNIVERSARY**



350th Anniversary
of the arrival of
St. Jean de Brebeuf in Huronia
1626-1976



MARTYRS' SHRINE MESSAGE

VOLUME 40 / NUMBER 3 / FALL 1976

Editorial communications write to:
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Martyrs' Shrine
Midland, Ontario
L4R 4K3

In your charity pray for your
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Authorized as second class mail by the Post Office Department
Ottawa, and for payment of postage in cash by the Martyrs'
Shrine Message, published quarterly at Martyrs' Shrine,
Midland, Ontario, L4R 4K3.
Postage paid at Toronto, Ontario.

Second class mail registration number 0560.

Price 50 cents a copy, \$2.00 a year by mail, in Canada and
the United States. Remit by postal or express money order or
cheque in Canada to the Martyrs' Shrine Message, Midland,
Ontario. To avoid mistakes in delivery subscribers should
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CUM PERMISSU SUPERIORUM



Dear Friends,

On Saturday, June 26th, 1976, we celebrated at 2:30 p.m. in the Shrine Church the 50th Anniversary of the opening of the present Shrine and the 350th Anniversary of the arrival of St. Jean de Brebeuf in Huronia.

The Mass was a concelebrated Mass with the Bishops of Canada as concelebrants. The Principal Celebrant was His Grace, the Most Reverend Philip F. Pocock, Archbishop of Toronto in whose Archdiocese the Shrine is situated. The Homily was preached by His Eminence, Maurice Cardinal Roy, Archbishop of Quebec and Primate of Canada. It was most fitting that His Eminence was with us on our Anniversary Day. It was from Quebec that the missionaries came to Huronia. In this issue of the *Martyrs' Shrine Message* we have the complete text of the homily given by His Eminence at the Mass.

Joining in the celebration were:

His Grace, Most Rev. Joseph L. Wilhelm, Archbishop of Kingston.

His Excellency, Most Rev. Aime Decosse, Bishop-Emeritus of Gravelbourg.

His Excellency, Most Rev. Francis V. Allen, Auxiliary Bishop of Toronto.

His Excellency, Most Rev. Thomas J. McCarthy, Bishop of St. Catharines.

His Excellency, Most Rev. Thomas B. Fulton, Auxiliary Bishop of Toronto.

His Excellency, Most Rev. Leonard Crowley, Auxiliary Bishop of Montreal.

His Excellency, Most Rev. John A. O'Mara, Bishop of Thunder Bay.

The first reading of the Mass was read by Rev. Horatio P. Phelan, S.J., who has been on the Shrine staff for 33 of its 50 years. The second reading was read by Brother Michael de St. Croix, S.J., who is presently sacristan and lector at the

Shrine. The Petitions for the Prayers of the Faithful were read by the Very Rev. Terence G. Walsh, S.J. Provincial Superior of the Upper Canada Province of the Society of Jesus. The Offertory gifts were brought to the altar by the laystaff of the Shrine: Mrs. Isabelle Marcille, Mrs. Helen Patenaude, Mrs. Leona Sauve, Mrs. Ann Murphy, Mrs. Della Burns, Mr. Joe Goetz, Mr. Leo Moreau, Mr. Clem Collins, Mr. Bill Brodeur, and Mr. Allen Marchildon.

The Junior Choir of the St. Michael's Choir School of Toronto, sang and led the congregational singing for the Mass under the direction of Rev. T. Barrett Armstrong.

We are very grateful to Mr. Gordon Burke of Thornton, Ontario, who donated two banners which will hang in the Shrine Church during the whole of the 1976 season. The banners commemorate the 50th Anniversary of the Shrine and written on them is the following:

“Martyrs’ Shrine. 50. 1926-1976”

The photograph on the cover of this issue of the *Martyrs’ Shrine Message* was given to the Shrine by Mr. Jesse T. Cornish of Midland as an anniversary gift and is entitled “Celestial Prelude”. Our thanks goes to Mr. Cornish for this beautiful photo.

One sad note we have to convey is the death of Mr. Eugene Mailloux, who worked as foreman under Dr. Wilfrid Jury on the reconstruction of Ste-Marie, and we ask our members to remember him in your prayers.

We hope that the next fifty years will be as spiritually fruitful and that the Shrine will continue to serve the people of Canada and the United States as a place of prayer and of God’s grace.

Sincerely in Christ Jesus,

J. Winston Rye, S.J.
Director

NOVENA to the CANADIAN MARTYRS

SEPTEMBER 16-24, 1976

Homily at 7:30 p.m. Mass at Shrine

All Welcome

Intentions may be sent to:

Martyrs' Shrine
Midland, Ontario
L4R 4K3

NOVENA PRAYER

O God, who by the preaching and the blood of your blessed Martyrs, John and Isaac and their companions, consecrated the first fruits of the faith in the vast regions of North America, graciously grant that by their intercession the flourishing harvest of Christians may be everywhere and always increased. Through Christ our Lord. Amen.

PRAYER OF PETITION

O God, who inflamed the hearts of your blessed Martyrs with an admirable zeal for the salvation of souls, grant me, I beseech you, my petitions and all the requests recommended here today, so that the favors obtained through their intercession may make manifest before men the power and the glory of your name. Amen.

St. John de Brébeuf, pray for us.

St. Isaac Jogues, pray for us.

St. Gabriel Lalemant, pray for us.

St. Anthony Daniel, pray for us.

St. Charles Garnier, pray for us.

St. Noël Chabanel, pray for us.

St. René Goupil, pray for us.

St. John de la Lande, pray for us.

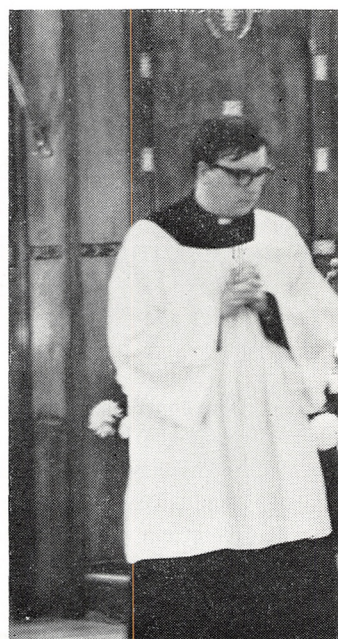
Holy Mary, Queen of Martyrs, pray for us.



**Homily given at the National Shrine of the
Canadian Martyrs, Midland, 26 June 1976 by His
Eminence, Maurice Cardinal Roy, Archbishop of
Quebec and Primate of Canada**

The contrasts in the life of the Church:

None can come to this place, blessed by the graces of the Cross and the Resurrection, without a profound feeling in his being, when faced with the contrasts that the history of salvation sometimes provides us. Where else has not the Church had to retreat, to return with a new wave of faith. She has time on her side, and time is in the hand of God, Who shapes the events in a mysterious pattern of grace and mercy, and grace as well as mercy are full of surprises. This, each pastor knows well—Christians do not need to learn it.





Yesterday, this area was a holocaust and ruin, today a complete renewal, a new lease on spiritual life. It was the end of a promising mission. But the mission bloomed elsewhere with abundance. This territory which was an out-post of the faith seemed, by its ruins, to put an end to a great promise. But today, an entire Church—the Canadian Church, from sea to sea, gives testimony to the Gospel. And this germ of faith and memory was lovingly taken up by the Church and this province realizes that this is the homeland of the ancestors of the faith, the cradle of religion and Christian civilization in Ontario.

A Canadian Pilgrimage:

And here we are, bishops, priests, lay people of many origins, different languages, but all of us Canadian Pilgrims, fraternally reunited to celebrate the 350th Anniversary of the arrival of St. Jean de Brébeuf in Huron country, and the 50th Anniversary of the National Shrine of the Canadian Martyrs. Saint Augustine, who was well acquainted with man's heart, said: "Whereas material possessions divide mankind, spiritual values, when shared, are multiplied and unite all hearts. Today in these hours of special celebration, we will try to share the treasure of faith which was entrusted to us by a pleiad of apostles and whose names we find united with those of the martyrs: Brébeuf—Lalemant—Daniel—Jogues—Chaumonot—Garnier—Pijart—Chabanel—Ragueneau—Le Mercier—Chastellain—Bressani.

Activity of the Saints:

While preparing for this trip, that Brébeuf made three times from Quebec to Huron Country, in 1626, 1634 and 1644, I was reflecting on the blessing that we were coming to receive in this Shrine. Because if there is a historical souvenir of the Saints, there is also a living actuality of the mission as long as the Church lives. And this actuality rests on what is known as God in Jesus Christ. Mary, Joseph, the apostles, all the saints, are not only memories to celebrate. They are the supreme agents today of evangelisation, because of their incorporation to the head of the Church who is Jesus Christ who works through the members and especially the eminent members of His Body. The Canadian Martyrs are for all of us the normal channels of the grace for our Canadian Land, and this area where we honour them in a very special way is blessing-filled.

An Excellent Master:

In the midst of the pleiad of Apostles from which came the Holy Canadian Martyrs, there was a Master—Jean de Brébeuf. He was the founder and the organiser of the first mission in this country. He was one of the most extraordinary martyrs in the history of the Church. The apostle whose heart was devoured. His life and his work reveal a mystic and an eminent master of the evangelisation.

A Grace for Evangelisation, today:

Don't we have any favor to ask him for the evangelisation of our world today? Everywhere in the Gospel we find two inseparable words: to tell and to do, not

only tell or teach, but accomplish also. Not accomplish but equally to announce—to preach—to teach since the meaning of the sensible signs must be revealed and that the word must become visible in concrete involvements. The evangelists say: “As soon as Jesus appeared in public, he began to teach and build the Kingdom of God.” He beckons to faith, but he proves, by signs, that the truth is beneficial in this life. He performs miracles, but he also reveals the meaning of it, be it a liberation which speaks for the whole being of man.

This is known to every true missionary, who cannot announce and accomplish the Gospel unless he follows God’s way.

So it was with Jean de Brébeuf, in whom both truth and doctrine, the interior life and exterior life, were closely allied. Two issues of the “Relations des Jésuites” in 1634 and 1635, fifteen letters to his superiors, a Huron catechism, fragments of a spiritual diary, in all approximately three hundred pages reveal the Apostolic secrets of this great missionary while his life and his example demonstrate that doctrine and the written word are but one with life.

It is a worthwhile experience to compare the apostolic exhortation “*Evangelii Nuntandi*” of His Holiness Paul VI on Evangelism in the modern world and the writings of St. Jean de Brébeuf.

Exact Knowledge of the Milieu:

It is impossible to evangelize, affirms our great Saint, without a very sound knowledge of the milieu. Brébeuf consecrated no less than five years to gather knowledge of the language, the customs of the native people. He studied with care the documents left by Champlain after a sojourn of ten months among the Hurons.

Explorer and cartographer, Champlain excels in technical and ethnographic notations. Brébeuf in his writings in “*Relation*” concentrates more on knowledge of the human being and the primitive institutions which express the soul of the people, in the hope of finding suitable approaches to the Gospel, and according to the splendid expression used by the fathers of the Church “seeds of the Eternal word” which, as history shows is not impossible when one thinks of Katéri Tékakwitha and peoples who were won over by the gentleness and subtlety of the Gospel, produce fruit of great beauty in Church History.

Brébeuf, ever so attentive to perceive the yearnings of the soul and the coming of the Spirit, never loses his sense of humour, respect for others and serenity which must be ever present in those who would serve the Gospel. One hears him say: “We must love these natives, considering them as saved by the blood of the Son of God and as our brothers with whom we must live the rest of our lives.”

And Brébeuf adds: “Jesus Christ is our Greatness; it is He only and His Cross that we must seek, going to these peoples, because if you pretend something else, you will only find bodily and spiritual affliction. But having found Jesus Christ and His Cross, you will have found the roses among the thorns, gentleness out of the bitterness and completeness out of nothingness.” (*Relations* 12).

“Completeness out of nothingness”. You heard those words. What a confession! These words reveal much about the soul of Jean de Brébeuf.

The Gospel must be proclaimed first by example. And why must it be so? It is because evangelization will only take root if the evangelizer lets the Holy Spirit take hold of his life, his apostolate and his soul through his own detachment, docility, contemplation, prayer, and union with God. Leading people to Christianity is really bringing them to a new life. A new life cannot come but from a new life. Hence the great importance of one's own life as a witness. Let us consider then why our actions often do not bear fruit. In truth, the word "example" does not express fully the soul of the apostolic missionary life: it is the rebirth of the evangelical spirit in oneself that results in a new life in the evangelizer. Hence the importance of God's teachings to His disciples about the Good Shepherd who gives his life for his flock. Hence, Brébeuf's repeated warnings to young missionaries concerning the conformity of one's life to Jesus Christ Crucified. Hence, finally, Brébeuf's aspiring to martyrdom which takes hold early in his missionary life and later on this desire is so strong in him that he is inspired, under pain of sin, never to refuse martyrdom.

A soul so possessed with God would set ablaze the rest of the world. But, alas, it must conform to the rhythm and styles of history. The apostolate in Huron country had seemed to Jean de Brébeuf very early as a work of gentleness, patience, and sacrifice. "For a long time, it will be necessary to uproot and to seed; afterwards, we will harvest," said he.

He, himself, had to wait seven years for the conversion of the first adult. The God of the exalted deeds and of the Magnificat revealed himself also to be the God of patience and long germination.

He also revealed Himself to be the God of unforeseen tragedies since this mission in Huron country ended in blood and ruin.

In 1649, the Huron nation was almost wiped out by fire and blood. The fire devoured the Huron villages and Sainte-Marie. The list of martyrs, begun in Iroquois country by Isaac Jogues and René Goupil and Jean de la Lande, continues with the names of Jean de Brébeuf, Gabriel Lalemant, Charles Garnier, Antoine Daniel and Noel Chabanel. The survivors sought refuge on Christian Island and in Quebec. As a result, Huron Christianity no longer existed in their native locale.

This disaster shocked all of New France. Many asked: why did our Lord allow this missionary work to be stopped just when it was beginning to bear fruit? Was this not the beginning of the end for Christianity in this part of the world?

The same thoughts must have occurred to the first Christians when St. Peter and St. Paul were jailed and put to death.

But the blood shed in a village is the seed of Christianity for a much larger region. Here is a source which bore fruit in all of North America.

The holocaust which ended the mission in Huron country gives off its light even today. God's plan and works do not require from us merely a temporary effort but rather the total gift of our lives. To those who ask how the Church can meet the expectations of people today, the Shrine of the Holy Martyrs provides the answer.



KATERI TEKAKWITHA

While we at the Martyrs' Shrine were celebrating our 50th Anniversary of the present Shrine Church and the 350th Anniversary of the arrival of St. Jean de Brébeuf in Huronia, we were reminded of another anniversary—that of the baptism of the Venerable Kateri Tekakwitha, a young Mohawk maiden. The reminder of this Anniversary came to us in the person of Father Michael Jacobs, S.J., the first and only Mohawk priest. Fr. Jacobs resides and works at St. Regis Mission, near Cornwall, Ontario, and was present at the Shrine for our Anniversary Mass.

Kateri Tekakwitha, born in April of 1656, was baptized a Christian on Easter Sunday, April 18, 1676 by Father James de Lamberville, S.J. Kateri was born and brought up in the village of Ossernenon, near present-day Auriesville, N.Y. about 40 miles west of Albany. This was the same village where St. Isaac Jogues and St. Jean de la Lande lost their lives for the faith in October of 1646. Kateri's father was a Mohawk Indian Chief, Kenhoronkwa of the Turtle tribe.

Kahenta was her mother's name, Kahenta was an Algonquin and Christian who had been captured by the Mohawks and married to a chieftain. In 1660, an epidemic of smallpox caused the death of Kateri's parents and younger brother, Otsikehta. Kateri, who was only four years old at the time, was entrusted to the care of an uncle, Onsigongo, and two aunts. The smallpox left Kateri with a pockmarked face and very weak eyesight.

In September of 1666, the French sent a force of soldiers under the leadership of General de Tracy to subdue the Mohawks at Ossernenon. After the battle, the Mohawks fled to a hill west of Fonda, N.Y., where they built their new village called Caughnawaga. The Jesuit Missionaries, who had been preaching among the Mohawks for about 10 years, came to the new site. Although only ten years of age, Kateri was delegated to wait on the Black Robes. In a few years about 80 of the 400+ inhabitants of the village had become Christian.

When Kateri first expressed her desire to become a Christian in 1676 the Jesuit Missionaries told her of the difficulties that her conversion would bring. Undaunted by this, Kateri's answer was a profession of faith and trust in God—she was prepared to suffer everything to become a Christian. Suffer she did.

Kateri's life was a model of virtue and union with God, but many in the village saw this as a reproach to their own way of living and she was even threatened with death because of her piety, modesty and purity. She left her native village and went to the village of St. Francis Xavier at Caughnawaga, near Montreal, Quebec. This was in the autumn of 1677 and she was 21 years of age. At this Christian village, Kateri devoted herself to a life of prayer and acts of God. On Christmas Day, 1677, she received her first Holy Communion. Two years later, on March 25, the Feast of the Annunciation, she made a private vow of perpetual virginity.

On April 17, 1680, during Holy Week, Kateri died at the age of 24. Her heroic virtue led Pope Pius XII to declare her Venerable in 1943 and her cause for beatification is still underway. Her relics are kept at St. Francis Xavier Mission, near Montreal. Of Kateri, Pope Pius XII said: "Her life itself is a miracle."

Prayer for the Beatification of Kateri Tekakwitha

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 of His Cross may soon be raised to the honors of the altar 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.