

PILGRIM

from the **MARTYRS SHRINE**

Auriesville, N.Y. 12016

MID YEAR 1978

Vol. LXXXIX, No. 2

SUN. JULY 16 ROSARY RALLY

SUN. AUG. 6 DAY OF PRAYER & HEALING

SAT. AUG. 12 ALL NIGHT VIGIL

On Sunday July 16, feast of Our Lady of Mt. Carmel, the National Rosary Rally will be led by the Most Rev. Thomas J. Costello, auxiliary Bishop of Syracuse and pastor of Our Lady of Lourdes Church in that city. At 1:30 p.m. Mary-Eunice Spagnola will tell how Saints Isaac Jogues and Rene Goupil said the first recorded rosary in New York State in 1642, and how Theresa, a young Huron maiden, made herself a rosary of stone on the present Hill of Martyrs. According to Mrs. Jane Pigott, rally coordinator, a vast rosary procession through the historic grounds will offer the joyful mysteries for family life, the sorrowful mysteries in reparation for abortions, and the glorious mysteries for unity among Catholics. Bishop Costello's Mass at 4 p.m. will climax the day's exercises.

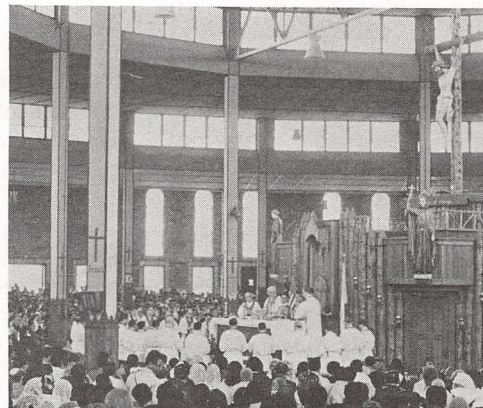
The feast of the Transfiguration on August 6 will be the occasion of a celebration of Preaching, Teaching, Evangelizing and Healing, conceived and organized by Father John P. Bertolucci, pastor of St. Joseph's Church in Little Falls and former vice-chancellor of the Diocese of Albany. The celebration will begin at 10 a.m. and will include an open air instruction of prayer, a concert of sacred music led by the Valley Voices for Christ, and finally a liturgy which will include prayers over and the anointing of the sick. Father Ralph A. DiOrio of St. John's Church, Worcester, MA, and Father Joseph E. Orsini of Immaculate Conception Cathedral, Camden, NJ will also participate in the celebration. Auriesville is an appropriate setting for this celebration because both Father Jogues and Brother Goupil carried out a healing ministry, the former in regard to men's souls, the latter on their bodies.

For the fifteenth year pilgrims will come from far off Washington, Philadelphia, New York, Paterson, and Boston to participate in the annual All Night Vigil beginning on the Saturday evening before the Feast of the Assumption. This year the Saturday falls on August 12. Each year the vigil commemorates the first prayer vigil at Auriesville, a vigil of suffering offered up joyfully to the Blessed Mother by Saints Isaac and Rene and their fellow prisoners upon their arrival in the village of the Mohawks on the day before the Assumption, 1642.

Father Frances J. Litz, C. SS. R. whose efforts as vice postulator of the cause of St. John Neumann, were crowned by last year's canonization, will be guest speaker at this year's vigil.



Mary Eunice Spagnola impersonating Theresa, a little Huron girl captured with Father Jogues, will tell how the rosary was first said at Auriesville. Come on July 16.



A vast congregation, such as the one pictured here, will participate in a concelebrated liturgy on August 6, Auriesville's day of prayer and healing.



Alfred Williams (left) pictured with Louis Petersen, Joseph Spagnola and Father Egan, will bring the National Pilgrim Virgin back to Auriesville on August 12 to remain there until after Our Lady's feast on August 15.

TEMPLE OF 72 DOORS. MOHAWK VALLEY LANDMARK

Editor's Note:

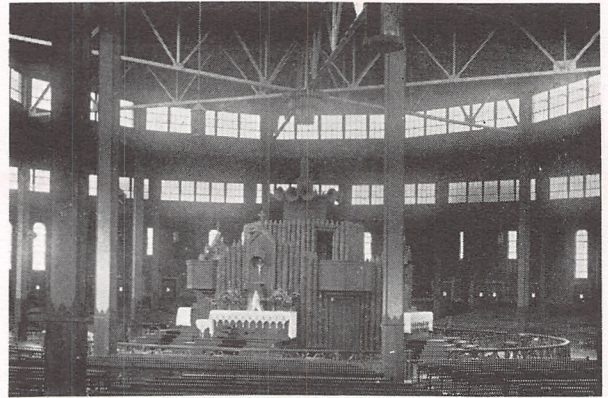
Visitors to the Hill of Martyrs frequently ask members of the Shrine staff the significance of the architectural details of the vast Coliseum. They have often been referred to former issues of the PILGRIM containing descriptions of the Coliseum, but unfortunately the supply of these back issues has dwindled. The time has come for a new article in these pages about the unusual 47-year-old Shrine church. The story which follows has borrowed heavily on the first description of the Coliseum written by Father John J. McGrath, S.J. in 1931 (Vol. 44, No. 3); and in subsequent descriptions written by Father Thomas J. Coffey, S.J. in 1947 (Vol. 59, No. 4); by Father Louis A. Devaney, S.J. in 1959 (Vol. 70, No. 1), and by Father Anthony G. Schirmann, S.J. in 1964 (Vol. 75, No. 2).

Three crosses set within three concentric circles — this was the design for the Coliseum at Auriesville which came to Father Peter F. Cusick, S.J., as he was making thanksgiving after mass in the rustic chapel of the martyrs in the Spring of 1930, just after he had been named director of the Martyrs' Shrine.

The three crosses and three circles are traced in swings of the censor by the priest when he incenses the gifts of bread and wine in a mass of special solemnity, even though the diagram giving directions for the ceremony is no longer included in the sacramentaries now used in masses in the vernacular.

The decision to build a circular church on the Hill of Martyrs was actually a compromise on the part of the newly appointed director. Just after the North American martyrs had been pronounced Blessed by Pope Pius XI in 1925, Jesuits associated with Auriesville began speaking of building a towering Gothic structure to crown the hill overlooking the Mohawk Valley, a structure that would rival the basilicas at the shrines of Lourdes and Ste. Anne de Beaupre. In early 1926 Father Francis X. Byrne, S.J., fresh from his years as the first American superior at the Jesuit College in Manila, but already afflicted with the ailments that would claim his life in little more than three years, was assigned to direct the Shrine. Soon he was appealing to the readers of the PILGRIM for assistance in erecting a fitting memorial church to the martyrs. The stock market crash and ensuing depression brought an end to the dream, for now it was unlikely that friends of the Shrine could furnish funds needed to construct such an imposing edifice.

Hardly had Father Cusick undertaken his new duties at the Shrine when word came of the decision of the Holy Father to canonize the martyrs in June 1930. How could he devise a church large enough to accommodate the



This early photo of the Coliseum interior shows the original triple palisade in the sanctuary area.

throng of pilgrims now anticipated, yet functional and financially feasible? The little octagonal chapel built in 1885 was little more than a landmark. The rustic open chapel of the Martyrs which had served pilgrims in 1894 was already inadequate by the 1920's.

The inspiration which came to Father Cusick at prayer seemed the way out of a dilemma. The vast basilica could wait until some future date when pilgrims and funds would warrant its construction. A circular church of simple design, reminiscent of the Coliseum in ancient Rome, would be a lasting reminder that the saints of Auriesville had suffered no less intensely for Christ than the martyrs of the early church.

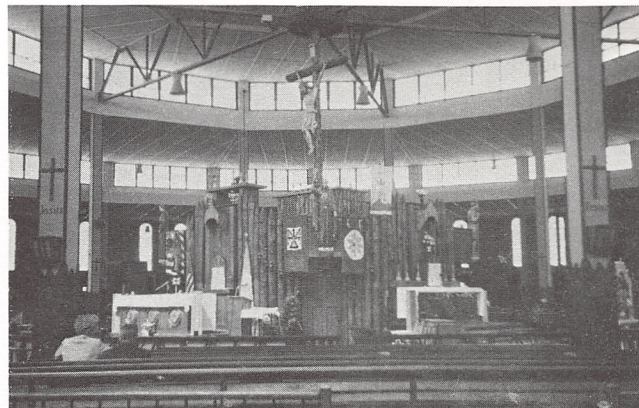
Father Cusick took his idea to Chester Oakley, a Buffalo architect, and to the Boehm Brothers, a firm of contractors also from Buffalo, and soon the three crosses and the three circles became the basic architectural design for the present Coliseum. The crosses materialized in the form of the stockaded area in the middle of the circular sanctuary with an altar set against each of the four outside walls of the stockade, one in honor of each of the three martyrs and the main altar facing to the west in honor of Our Lady of Martyrs. Within the stockade was the sacristy with its vestment cases and cabinets for articles used in connection with the services and in the center of the room a reinforced concrete vault for the sacred vessels and relics of the martyrs.

As originally designed, the stockade had two higher tiers, thus providing the three square crosses of the design. The walls of the structure were formed by fourteen-foot logs of white pine and hemlock, grown on the Shrine grounds, with pointed tops to each log in order to have these walls resemble the palisaded fortifications which the Iroquois nations built to surround their villages.

The three circles were embodied in the three graded sections of the roof, thus giving the entire structure the appearance of a large bowl of incense, symbolic of an atmosphere of holiness, reverence and sanctified prayer.

The exterior walls of the Coliseum, approximately one sixth of a mile in circumference, rose to a height of 28 feet, the last five of which formed a parapet above the outermost of the three roof sections. Four shades of Kitanning brick in colors from white to a deep brown were used in these walls to form decorative designs of garlands, stars, and crosses.

The most memorable feature of the Coliseum, the one which prompted Ripley to devote one of his "Believe It or Not" pictorials to the structure, was the seventy-two exits and entrances. The church thus came to be known to many pilgrims as the Temple of Seventy-Two Doors. The number was chosen as a reminder of the 72 disciples of Christ who were sent to the many towns of Galilee. In the years that followed, the doors were often taken to represent as well the many parishes from which pilgrims set out for the Shrine. After deepening their faith where their martyred brethren shed their blood for Christ they would go back to their communities to live the faith more conscientiously. Eight of the 72 were double doors with niches set above them in the brick walls. Each of the eight martyrs, the three who died at Auriesville and the five who died in Canada, were commemorated with a Carrara marble statue set in one of the niches.



In this recent photo of the Coliseum interior the altar of sacrifice, actually the original main altar brought forward from the palisade, can be seen on the left.

Entering the Coliseum, the pilgrim becomes aware that the aisle beneath his feet slopes downward as he approaches the sanctuary. This feature which gives the congregation a clearer view of the altar, coupled with the higher elevation of the middle and upper roof sections, results in a distance of 48 feet between the floor of the sanctuary and the ceiling above it.

Just as the disciples of the Lord were represented by the 72 doors, the twelve apostles were commemorated by the twelve main aisles. The four original altars were symbolic of the four writers of the Gospel. The three

USE THIS ENTIRE FORM FOR REQUESTS YOU HAVE OF THE SHRINE STAFF YOUR NAME AND ADDRESS ARE ALREADY TAPED ON THE REVERSE SIDE

CONCERNING MASS CARDS

Enclose your offering for each Mass. (The usual offering is \$2.00, but larger stipends for the upkeep of the Shrine are gratefully received.) Check or Money Order is preferred.

CONCERNING ENROLLMENTS

In the Martyrs' Memorial Association

The usual offering is one dollar for an individual annual enrollment, five for a family, living or deceased.

Date _____

Dear Father Director:

Enclosed find my offering for _____ Mass(es) for
M _____ (living) (deceased).

Send Card to: _____

Name _____

Address _____

City _____

State _____ Zip Code _____

Before Mailing sign card _____

Mail to: FR. DIRECTOR, MARTYRS' SHRINE,
AURIESVILLE, N.Y. 12016

Dear Father Director:

Kindly enroll _____
in the Martyr's Memorial Association for _____ year
(or years) or perpetually.

Send enrollment to: _____

Name _____

Street _____

City _____

State _____ Zip Code _____

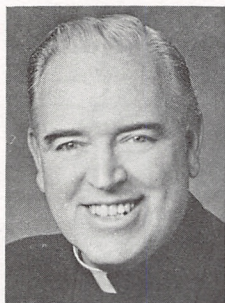
Before mailing sign card _____

Mail to: FR. DIRECTOR, MARTYRS' SHRINE,
AURIESVILLE, N.Y. 12016

DIRECTOR'S LETTER

Dear Friends & Pilgrims,

Enthusiasm runs high on our holy hill these days. Not only are there the three prayer events described on page one to look forward to, but the Shrine staff eagerly awaits our Maronite pilgrims on July 9, our Hungarian friends on July 23, Bishop Brzana and a large Polish congregation on July 30, the Lithuanians on Aug. 13, and Bishop Pernicone and the Italian pilgrims on Aug. 20. Boston & Worcester have great plans for Aug. 27 and the Mohawk relatives of Kateri will be here in force over the Labor Day weekend. Along with Fathers Doolan, Fleig, Fullam, O'Dwyer and myself, Fr. John Gormley will be here to greet you when you come to be part of the vast throng praising the Lord as seen by Fr. Jogues in his vision.



Devotedly in Our Lord

Father Egan

Rev. Thomas F. Egan, S.J.
Director, Martyrs' Shrine

COMING EVENTS OF THE 1978 SEASON

July 9	Sun	LEBANESE DAY – Maronite Liturgy
July 16	Sun	NATIONAL ROSARY RALLY
July 23	SUN	HUNGARIAN DAY
July 30	SUN	POLISH DAY
Aug. 5	SAT	Utica Handicapped
Aug. 6	SUN	MADONNA DELLA LIBERA DAY DAY OF PRAYER & HEALING
Aug. 12	SAT	HISPANIC DAY
Aug. 12 - 13		NIGHT OF PRAYER – Annual all night vigil 8:30 p.m. Sat. to 6:30 a.m. Sun.
Aug. 15	TUES	Feast of the Assumption – Blessing of the Sick (National Pilgrim Virgin will be at Martyrs' Shrine from Sat. afternoon on Aug. 12 till 9 p.m. on August 15.)
Aug. 20	SUN	ITALIAN DAY MADONNA DELLA CATENA
Aug. 27	SUN	BOSTON & WORCESTER DAY
Sept. 2-3		INDIAN WEEKEND ANNUAL KATERI CELEBRATION Mohawk Caughnawaga Choir
Sept. 9	SAT	FILIPINO DAY
Sept. 10	SUN	KNIGHTS & LADIES OF ST. JOHN
Sept. 17	SUN	KNIGHTS OF COLUMBUS DAY
Sept. 22 - 24		Scout Retreat – Encampment
Sept. 24	SUN	JESUIT PARISHES OF BUFFALO

THE MARTYRS' SHRINE
Auriesville, New York 12016

JULY 16 – National Rosary Rally
AUGUST 6 – Day of Prayer & Healing

NOVENA
TO OUR LADY
AND THE MARTYRS
AUG. 7 - 15

ALL NIGHT VIGIL
AUG. 12 - 13

Remember the Martyrs Shrine in your will.

PILGRIM, MID YEAR, 1978 – Vol. LXXXIX, No. 2 – Quarterly publication of the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Thomas F. Egan, S.J., President and Shrine Director; Robert L. Fleig, S.J., Secretary and Treasurer; Francis C. Pfeiffer, S.J., Timothy C. O'Dwyer, S.J., Paul J. Gampp, S.J., John M. Doolan, S.J., Vincent P. McCorry, S.J. and Raymond B. Fullam, S.J. Board Members.

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crosses and three circles represented the three Persons of the Trinity, just as they do at the incensations at mass. It was to the three divine Persons that Father Jogues dedicated the Mohawk village in 1646 when he gave it the Christian name Mission of the Most Blessed Trinity.

Sixty steel columns covered with a construction material known as mafftex were planned as the supports for the vast circular roof. Symbolically they were intended to create an illusion of the dense forest around ancient Ossernenon. A cross and the letters of the holy name of Jesus were placed on each of the columns, reminders of the practice of Father Jogues of carving the cross and the holy name on the trees surrounding the village. When the Mohawks would not listen to the story of salvation from his lips, Jogues let the trees in the forest, so dear to all the Indians, speak to them of Jesus and his cross.

For a quarter century the Coliseum went unaltered. Then in 1955 Father Louis A. Devaney, S.J., beloved Shrine director of the fifties, intent on promoting greater participation in the mass and aware that many in the congregation could not see the main altar during the more heavily attended pilgrimage masses, removed the two additional palisades above the sacristy in order to place a large table altar high above the original four altars. Over this high altar was the massive cross carved from a tree on the Shrine grounds in 1951. Suspended on the cross was the eight-foot corpus of Christ, the work of sculptor Frank Feigeler of Cairo, N.Y. Many pilgrims have claimed that it is the most inspiring crucifix they have ever seen. Looking up into the eyes of the suffering Christ, they get greater insight into all that He endured and willed to endure for them as well as greater understanding of all that the martyrs offered up in union with Him.

In 1961 Father William J. Schlaerth, S.J., who succeeded Father Devaney, had three polychrome statues of the Auriesville martyrs placed over the sacristy doors. A few years later a statue of Venerable Kateri Tekakwitha was placed over the fourth door. All four of these figures were executed for the Shrine by the same Frank Feigeler just before his death in 1963.

With the advent of liturgy in the vernacular in the post-conciliar age the next Shrine director, Father William R. Messner S.J., drew up plans for an altar facing the people, plans which were not fully realized until after the tragic fall which forced him to relinquish his duties at the Shrine. At the start of the 1968 season, however, pilgrims discovered that the original main altar on the west side of the Coliseum had been lowered by one step and brought forward so that a number of concelebrants

See TEMPLE — page 5



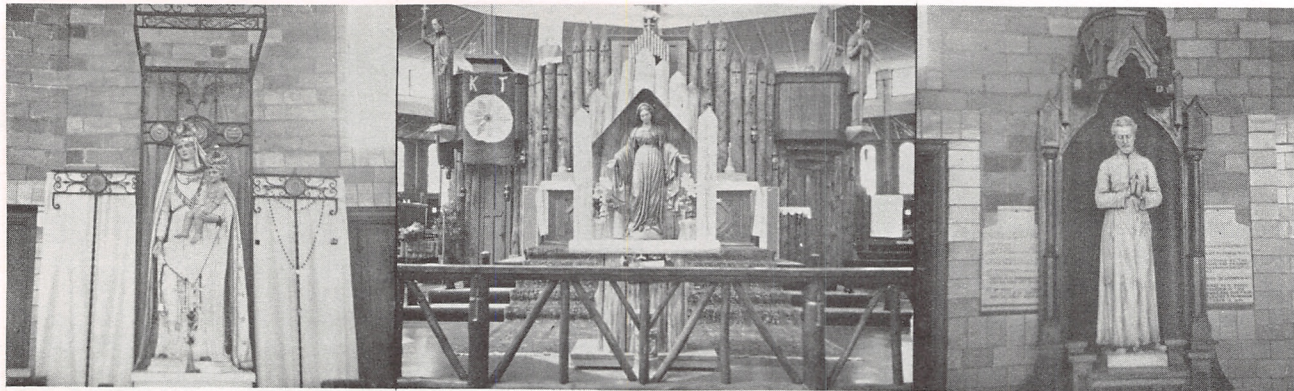
Winter took its toll at the Shrine this year, causing the collapse of the rustic bridge in the ravine.

—Photo by Father Paul J. Gampp, S.J.

One rueful day in March our Auriesville Jesuit superior, Father P. Gampp, S.J. brought back the news after a walk he had taken through the snowdrifts in the Ravine that the rustic bridge over Goupil Creek, which had stood the pressure of rushing spring waters for nearly 25 years, had collapsed into the stream. At first it was doubtful that a new bridge could be erected by our Shrine maintenance team in time for this year's pilgrims to cross the stream to visit the replica of the Holy Sepulchre. The area around the Sepulchre is the section long considered the most likely place for St. Isaac Jogues to have buried his slain companion St. Rene Goupil. The resourcefulness of the Shrine workmen, was, however, greatly underestimated. Employing two 40-foot pressurized creosoted telephone poles as beams, Owen Smith and his men had another sturdy span erected across the stream by mid-June without the need of a center support. This structure should be of service to pilgrims for at least another generation.



A new bridge is now ready to serve pilgrims thanks to Owen Smith assistant superintendent at the Shrine pictured here (left) with his son, Owen Jr.



Three new shrines which now grace the interior of the Coliseum — two to the Blessed Mother and one to St. Isaac Jogues — have already caught the eye of pilgrims this season. (*Center*) The three-and-a-half-century-old oaken statue of the Immaculate Conception, presented to the Martyrs' Shrine by Mr. & Mrs. Louis A. Petersen of New York City in 1975, is now housed within a rustic roofed structure just inside the sanctuary rail in front of the south altar. The new setting reminds the pilgrim of the statue's early history as a wayside shrine in the city of Rouen where Jogues and many of his brother missionaries quite probably saw it during their seminary days. The rustic decor also suggests the little shrines to Our Lady built for the early Mohawk Christians by the Jesuit missionaries who carried on the work of Father Jogues. (*Left*) The statue of Madonna Santissima della Catena, given to Auriesville in 1973 by the Ladies' Society of the former church of St. Anthony in Albany, now stands high on a pedestal against the north wall of the Coliseum in front of a wrought iron frame with baldichino. (*Right*) The sepia-tone statue of St. Isaac Jogues, which once stood in the chapel of St. Andrew-on-Hudson in Poughkeepsie, is now set against a walnut back drop and overhang along the south wall of the Coliseum. Pilgrims have already expressed their pleasure with the three new shrines which aid their devotion without distracting from the main themes of the Coliseum church.

TEMPLE — continued from page 4

might stand behind it as they faced the main body of the congregation.

In 1969 the present Shrine director, Father Thomas F. Egan S.J. succeeded in retrieving the set of Carrara marble statues of the saints of the Society of Jesus from the abandoned Jesuit novitiate of St. Andrew-on-Hudson near Poughkeepsie. Today they occupy honored places in a Colonnade along the inside wall of the Coliseum with plaques prepared by Father Robert L. Fleig S.J., administrative assistant, to furnish biographical data on each saint.

Over the Jogues Door of the Coliseum there is an inscription which reads "Laudate Nomen Domini," the Latin for "Praise the Name of the Lord." The words recall the dream Father Jogues had one night not long after the death of Rene Goupil. He understood that what came to him during his sleep was comfort from God at a time when he "was overwhelmed with anguish of soul." He dreamed he had walked beyond the village to pray, but on his return the double row of palisades around the village seemed transformed into "towers and bulwarks of amazing beauty." He could not believe it was Ossernenon, but then some friendly Indians assured him that it was.

He then saw the letters L.N. inscribed on the gate, and below them a picture of a lamb that was slaughtered. Next he saw a chart rolled out with the complete words written "Laudent Nomen," (Let them praise the Name). He awoke from sleep remembering everything, full of hope that one day the Mohawk village would be transformed into such a holy city. The Mohawks as a people are indeed in large part a Christian community today, and the site of their ancient settlement is now adorned with a vast church where many pilgrims come to praise the name of the Lord.



From the roof of the Jesuit Retreat House this spectacular view of the Coliseum and the Mohawk Valley can be seen.