In the words of Monsignor de Laval

Every deed performed by the hand of God serves us commendably, although we do not see the effects immediately. Many years have elapsed since Providence guided the construction of this Church - and, consequently, our own deeds - through hard and crucifying paths, both spiritually and temporally. This matters not, as long as His divine will is done. It seems to be my entire peace, my happiness in this life to not (wish) for another Paradise. The Kingdom of God is found within our soul, which is our center and our all. His Blessed Mother, Her Holy Husband, pray to Them well.

Letter to his friend Henri-Marie Boudon, November 6, 1677

ICONOGRAPHY

The funeral chapel is located inside the Holy Family Chapel, near the entrance to the cathedral’s crypt, where the bishops of the diocese, along with a few Séminaire priests, governors, and first missionaries, have been interred. Set into the floor is a map of the early diocese, which extended from Acadian territory to Louisiana, reproduced in polished black granite. A pedestal rising above this map serves as a base for the bronze recumbent statue of Blessed François, in liturgical garb.

Toward the back of the chapel, four bas-reliefs in thermoformed glass depict four stages in the life of Msgr de Laval: his missionary calling, his founding of the Church in Canada, his expanded works, and, finally, his complete abandonment to prayer.

An illuminated glass vertical band connects our temporal existence here on Earth to the spiritual up above, while symbolizing Blessed François’ powers of intercession as he looks down upon us from Heaven.

Presiding at the inauguration of this chapel on May 29, 1993 was Msgr Maurice Couture, Archbishop of Québec City. Msgr de Laval’s remains had just been placed in the tomb, following his third translation.

Brother and Sister He Made Them

Jean-Claude Filteau writes in a preface: The cathedral was dedicated to Mary, to Notre-Dame (Our Lady). The south aisle was dedicated to the Holy Family of Jesus, Mary, and Joseph, the north aisle to St. Anne, the grandmother. If we were to enter the adjacent Séminaire, we would meet the Holy Family and the Baby Jesus once again. Thus Msgr François de Laval, founder of both institutions, left his mark.

And thus was built the Séminaire de Québec in 1663. Its founding has now been declared a historic event, since it has shaped Québec’s history. Indeed the institution built the foundations of higher education in our country, and has helped preserve and spread French culture in America, declared Maka Koto, Québec Minister of Culture and Communications, last October.

Then there’s the Notre-Dame de Québec parish, created by the same bishop a year later. The scale of the celebrations reflects its status as the ancestor of all Catholic parishes in Canada and the United States. To mark the occasion, Pope Benedict XVI has given it the privilege of a Holy Door. During the post-synod general audience on June 26, Pope Francis wished Msgr Gérald Cyprien Lacroix to Remember that Québec has known great missionaries over the course of its history. Let us now revive Québec!

They Shared the Same Space

The missionary bishop arrived in Québec City in 1659, to discover a small colony. Most of the city’s 500 inhabitants lived below the Cap Diamant (Diamond Cape). Because the Jesuits had been ministering to this congregation since 1625, from the parish church located... (Continued on page 2)
In Upper-Town, the church wardens had not considered the construction of a church rectory to be timely. With nowhere to live, Msgr de Laval stayed successively with the Jesuits, the Augustinians nuns in the Hôtel-Dieu hospital, and, for two years, the Ursulines.

What concerned him more, however, was the lack of manpower. How could he convince French and Canadian priests to focus their efforts on remote, isolated villages without churches or funds? In 1663, François de Laval made a decision that Gilles Routhier, dean of the Faculty of theology and religious studies at Université Laval, calls a “stroke of genius”: setting up a community of priests who would share their assets so future candidates would receive adequate training, and so all would be looked after and would have a place to rest in sickness or in old age. This made the solitude and weariness that awaited these missionary priests easier to face. And so was born the Séminaire de Québec, an institution where the bishop’s wish “to be present at all gatherings” could be fulfilled, and to which he entrusted the tremendous financial responsibility for the parishes, the clergy, and the training of future priests. The Séminaire became the leverage to implant this new Church.

And Now Are Neighbors

Thus was built the first church rectory in Québec City, home to the Séminaire and the major seminarians in 1663. This space quickly became too small for the number of people it housed. New, larger buildings were put up nearby, and were later expanded to become the first French-language university in North America.

And Responsible for the Same Parish

Msgr de Laval attached great importance to the splendor of the liturgy. The parish church already owned a small organ. On his return trip in 1663, he brought back a larger instrument that was played by organist Louis Jolliet.

Prayer intentions and favours received

All received prayer intentions are given to the Brotherhood of the Holy Family, which meets once each month. At a mass, the prayer intentions are entrusted to the intercession of the Blessed François de Laval.

Your prayer intention will be grouped with all those written by the dozens of pilgrims and visitors who come every day to the tomb of our Blessed François de Laval. You can send your prayer intention by email or mail, through our website or directly in the funeral chapel at the Notre-Dame de Québec Basilica-Cathedral.

We promise that your requests will remain confidential.

Please report all favours granted:
Séminaire de Québec
Cause du bienheureux François de Laval
L.rue des Remparts
C.P. 460 H.V.
Québec (Québec)
GIR 4R7

Golden 53rd anniversary of the Sovereign Council, which was created in Québec City on September 18, 1663, the Québec Parliament Building and the Bibliothèque de l’Assemblée nationale [National Assembly Library] set up a summer exhibition depicting the history of political institutions set up by the French Régime. One of the figures depicted was Msgr de Laval, who was a member of the Sovereign Council from its earliest days.

To mark the 350th anniversary of the Sovereign Council, which was created in Québec City on September 18, 1663, the Québec Parliament Building and the Bibliothèque de l’Assemblée nationale [National Assembly Library] set up a summer exhibition depicting the history of political institutions set up by the French Régime. One of the figures depicted was Msgr de Laval, who was a member of the Sovereign Council from its earliest days.
On July 2, 1666, the parish church was dedicated, amid much solemnity, to the immaculate Conception of the Holy Virgin. Some time later, this name was changed to Holy Family, as we will now call it. The Ursulines’ church was then dedicated to St. Joseph and the Jesuits’ to the Name of Jesus [...]. Two factors made this a famous year in the country’s history; Mr. de Tracy’s victory over the Iroquois, and the colony’s devotion. Coupled with the fervor of an emerging Church were the fear of the Iroquois and an appreciable concern for such a dangerous war. A number of processions were held in the city and in various parishes. Masses were held, saints called upon, and sermons preached, in all of the churches, and every family offered countless prayers for victory for our troops, which in fact – by the grace of God – did come about.

Another event was the translation of two martyrs’ relics – Saints Flavian and Felicity – which had been brought over from Rome in 1662; the solemn procession made its outcome that was averted by God’s singular protection.

The floor of the Ursulines’ church was only a simple one, ringed by a large number of torches. Each of the priests was bedecked in chasuble or cappa magna, and the deacons were in tunics. Fifty-seven clergymen had been brought together for this event – a significant number at the time. Jesuits in their surplices mingled indiscriminately with the clergy – a practice that has been continued ever since, at all extraordinary processions they chose to be a part of. Aside from the two shrines, participants also carried reliquaries containing relics borrowed from other churches, which were left there during the stations. These two shrines were placed on either side of the main altar. The feast of the translation of relics (with eight days of celebrations) was set for the second Sunday in September. One accident occurred, with a potentially terrible potential outcome that was averted by God’s singular protection.

The floor of the Ursulines’ church was only a simple one, with a cellar beneath. This floor, too weak to support the crowd that had gathered, sank. A number of people – including His Excellency – fell, but none were injured. When required for public purposes, these relics were often brought down and carried in procession – with great success – like the remains of St. Genevieve in Paris.

(Continued from page 5)

**Order Your Christmas Cards**

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François de Laval, missionary-bishop of New France

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The Cathedral’s funeral chapel

**A Jubilee for the Notre-Dame de Québec Parish’s 350th Anniversary**

Henri de Bernières, who oversaw construction of the church rectory, became the first priest to live there. It’s also the home of the very first records kept in New France, monies, Msgr de Laval - affectionately known as “Monseigneur l’Ancien [The Old Monsignor]”, had a chilblain in his heel that led to his demise. His wish to be buried under the Séminaire chapel could not be fulfilled, since the chapel was being rebuilt after the 1705 fire. He was therefore placed under the choir of the Cathedral he had built. When repairs were begun in 1877, his remains were moved to the Séminaire’s crypt, and from there to the Séminaire’s exterior chapel. The desecration of this building led to his current funeral chapel, built inside the Cathedrale and inaugurated in 1993.

**Traces Visible to this Day**

The built heritage in Québec City and on the Beauport Coast comprises just some of the structures that keep the memory of Blessed François alive. To this day, members of North America’s oldest diocese chapter gather at the Cathedral to recite the Liturgy of the Hours.

**A Consecration**

A Holy Door inside the Notre-Dame de Québec Cathedral is a way to commemorate the great accomplishments of this man of faith. Through his daring, ingenuity, and perseverance, he and others after him helped realize his vision of this country: a great Church. This insane dream became a reality, a place where today we can give thanks to the Lord on North American soil.

The reach of the Canadian church today could be seen as regrettable... but this would mean forgetting our origins - the courageous women and men who faced the same challenges as he did: limited means and resources, and so many communities to serve, scattered over vast territories. Let’s follow their example and forge ahead. We are their heirs.

**The Parishes of Quebec in its Early Days**

(Continued from page 2)

**Treat Yourself with this Gift**

Notre-Dame de Québec Parish

To register for the pilgrimage:

418 692-2533 or http://notredamedequebec.org/

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- Pilgrim catechism
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To Find out More about François de Laval

Centre d’animation François de Laval

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- Québec of Many Denominations
- And many more

**A Holy Door inside the Notre-Dame de Québec Cathedral**

 François de Laval et son époque

[François de Laval and His Era]

By Gilles Bureau, 2011, 264 p. (in French only)

“In every regard, this is a thoroughly pleasant and convincing work. An easy read.”

(C. Package of 12 cards: **$17**, delivery **$5**

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**Blank inside**

**(Photo: Daniel Abel)**

**In every regard, this is a thoroughly pleasant and convincing work. An easy read.”**

(Serge Boutin)

**(Continued from page 5)**
hearts are won over to God one at a time. Despite his noble origins, he knew how to get close to people. He often traveled the length and breadth of his diocese, staying with its residents, visited the Natives, and never forgot the sick and the poor. He took in priests and shared his meals with them. He gave his life to Canada, and left all of his assets to this country, bequeathing them to the Séminaire. This love of his adopted country explains his actions in France, seeking permission to end his days in this young colony after he was forced to resign in 1684 for health reasons.

We know that he lived a very ascetic life, which gives him an image of severity - one that might seem off-putting to us in the 21st century. He dressed like the poor and his diet was austere because he wanted to remain on a par with the most of his residents, for whom life in this country was difficult. Father Gagnon has referred to François de Laval as the John the Baptist of New France: wandering, uprooted, and free to roam, remaining with his people in order to discern God's plan. He knew how to deal with all sorts of situations and people, but remained zealous and inflexible about how to bring on God's glory. He was able to fight the battles needed, even when he knew that he might lose them - one example of this is the clash over alcohol-related issues.

How can he serve as a role model for Christians today? What heritage do you feel he has left us?

In our Church, where things seem to be upside-down today, we need to remember that François de Laval was a man of innovation and collegiality. He created new things for his Church. He kept priests and missionaries in communion with himself and with each other, while relying on the support of previously established religious communities. Today, new pastoral circumstances oblige us to break with our old customs and abilities. And we need to find ways to break up day-to-day isolation. But we draw encouragement from François de Laval as we make our way through today's various challenges. We are not the first to cross a desert.

Finally, we need to follow his example and make our lives an exodus - thinking about what’s ahead of us - rather than an exile, which looks at what we left behind. Today, life is change. If something is to last, it must take on new forms.

The Parish of Quebec in its Early Days

At the dawn of the Notre-Dame de Quebec Parish and Cathedral’s 350th anniversary, we thought it might be timely to revive some excerpts of the original text of Bertrand de Latour’s book, Mémoires sur la vie de M. de Laval, premier évêque de Québec (Memories of the Life of Mr. de Laval, First Bishop of Quebec), published in Cologne by Jean Frédéric Motiens, 1761.

The Quebec parish is worth examining more closely. It began with a small chapel, built by Mr. de Champlain around 1615, dedicated to the Immaculate Conception of the Holy Virgin and ministered by the Recollets until 1629, when Quebec was seized by the English, who destroyed it with England with the Jesuits. Although it was pillaged and desecrated, the chapel was re-established three years later when Quebec City was handed back to France. The Jesuits returned to Canada within the new colony, where they expanded and embellished the chapel, and performed all parish functions until Mr. de Laval arrived, at which time they turned it over to him. The prelate put an ecclesiastic in charge and five years later - on September 5, 1664[1] - set up a parish in the standard form and granted this new and inaugural Canadian asset to Mr. Henri de Bannières, who had been serving the congregation for the past four years.

3 September 5, 1664, Affere Nova Vitis, p. 843

Bertrand de Latour

Bertrand de Latour, who was born in France in 1701, entered the Seminary of St Sulpice at the age of 23, and was ordained a priest at the Séminaire, whose numbers had multiplied, devoted them- selves to work on the altar and altarpiece of the Holy Family Chapel - a highly successful task. They are skilled in Canada and their zeal is no doubt blessed by God. Remarkably, their studies did not suffer; in fact, they had never flourished better.

(Continued on page 6)
Still today, Msgr de Laval inspires us. In every edition, someone shares their bond with François de Laval. One of such events was a retreat based on François de Laval’s life organized by Father Denis Gagnon, pastor of Église Notre-Dame de Québec. This was when I discovered the man behind the legend.

The other event was a retreat based on François de Laval’s life organized by Father Denis Gagnon, pastor of Église Notre-Dame de Québec. This was when I discovered the man behind the legend. We traced his life right back to his childhood. At eight, young François left his family for Collège La Flèche. He was uprooted and distanced from his family heritage. Very early on, he began to practice self-renunciation so that God would be placed ahead of everything else. This stance is key to understanding his missionary life. And I tell myself that within this internal exodus, he would never have left French soil to spread the Word in an unknown country.

What does he mean to you?

He was a daring priest and a good prayer. Upon his arrival in Quebec City at the age of 36, he said to himself: “a new Church for a new country.” He went on to structure his Church in a manner unknown in Europe. All of the priests were part of a single institution – the Séminaire de Québec – which was then responsible for building the houses of worship and ensuring the priests had what they needed. This was a very bold approach that uprooted, and free to roam, remaining with his people in order to discern God’s plan. He knew how to deal with all sorts of situations and people, but remained zealous and inflexible about how to bring on God’s glory. He was able to reach a high level of self-discipline. Prayer requires utter silence and perseverance. When faced with set-backs and trials, with all the obstacles he encountered, he knew how to wait, in active expectation, and pray, until the issue was clarified for him. It’s a form of prayer combined with patient waiting. And this is what he taught the missionaries. I have made every effort to apply these teachings in my own life. This prevents gnawing anxiety or blinding frustration. Although the goal remains the same, the time or methods needed change. We remain instruments of God’s will.

What aspects of his personality stand out for you?

The first bishop of our people was a great man, a man who brought people together and sincerely believed that hearts are won over to God one at a time. Despite his noble origins, he knew how to get close to people. He often traveled the length and breadth of his diocese, staying with its residents, visited the Natives, and never forgot the sick and the poor. He took in priests and shared their meals with them. He gave his life to Canada, and left all of his assets to this country, bequeathing them to the Séminaire. This love of his adopted country explains his actions in France, seeking permission to end his days in this young colony after he was forced to resign in 1684 for health reasons. We know that he lived a very ascetic life, which gives him an image of severity – one that might seem off-putting to us in the 21st century. He dressed like the poor and his diet was austere because he wanted to remain on a par with most of the residents, for whom life in this country was difficult. Father Gagnon has referred to François de Laval as the John the Baptist of New France: wandering, uprooted, and free to roam, remaining with his people in order to discern God’s plan. He knew how to deal with all sorts of situations and people, but remained zealous and inflexible about how to bring on God’s glory. He was able to fight the battles needed, even when he knew that he might lose them – an example of this is the clash over alcohol-related issues.

How can he serve as a role model for Canadians today?

Msgr Denis Bélanger, Parish Priest at the Notre-Dame de Québec Parish and Cathedral

Under what circumstances did you first discover Msgr de Laval?

I was already familiar with Msgr de Laval through the religious education I received in my youth, and because I was assigned to the Séminaire de Québec, which owes its existence to him. Two events, however, have left me appreciate him more.

The first was after his beatification in 1980, when Abbé André Gagné founded the Companions of François de Laval (Companions of F. de Laval) – a movement intended to encourage youths in their last three years of high school to deepen their faith and gift of themselves, drawing inspiration from our first bishop. I worked with this movement and discovered that a large part of it was deeply fervent in their belief. In addition to the monthly meetings, each of these young people would make a short visit to his tomb, every day, to pray.
On July 2, 1666, the parish church was dedicated, amid much solemnity, to the Immaculate Conception of the Holy Virgin. Some time later, this name was changed to Holy Family, as we will now call it. The Ursulines' church was then dedicated to St. Joseph and the Jesuits' to the Name of Jesus [ ... ] Two factors made this a famous year in the country's history: Mr. de Tracy's victory over the Iroquois, and the colony's devotion. Coupled with the fervor of an emerging Church were the fear of the Iroquois and an appreciable concern for such a dangerous war. A number of processions were held in the city and in various parishes. Masses were held, saints called upon, and sermons preached, in all of the churches, and every family offered countless prayers for victory for our troops, which in fact – by the grace of God – did come about.

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Please report all favours granted: Séminaire de Québec Cause du bienheureux François de Laval L-1, rue des Remparts C.P. 460 H.V. Québec (Québec) GIR 4R7

1- Lumières - The Séminaire de Québec's Astonishing Destiny
The program set up to mark the Séminaire de Québec's 350th anniversary included activities that recalled the genius and daring of its founder, François de Laval, and all those who followed in his footsteps. More than 8,000 spectators were captivated by Lumières, a mixed media show that ran from July 17 to 30, 2013 and combined history, light, and music in a single setting - the Courtyard of the Vieux-Séminaire de Québec.

2- An annual visit
We salute Mr. Jacques St-Pierre of the Myriam-de-la-Laval Family, who accompanies a group of young people every year on a journey of faith, immersing them in the origins of Catholicism on North American soil and those who first crafted it, including François de Laval.

3- Parce qu'ils ont cru, on le voit
[Because They Believed, We See It Today]
This international scientific symposium was held by both the Faculty of Theology and Religious Studies at Université Laval and the Séminaire de Québec, from May 21 to 23, 2013. Presentations discussed the Séminaire de Québec's immense impact on the course of Canada's history, as well as the daring and resiliency that have inspired this institution for the past three centuries.

4- A Pilgrimage on François de Laval
On July 31, 72 faithful from three parishes – St. Raymond,
In the words of Monsignor de Laval

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Letter to his friend Henri-Marie Boudon, November 6, 1677

Francois de Laval’s Funeral Chapel inside Notre-Dame de Québec Cathedral

The funeral chapel is located inside the Holy Family Chapel, near the entrance to the cathedral’s crypt, where the bishops of the diocese, along with a few Séminaire priests, governors, and first missionaries, have been interred.

Set into the floor is a map of the early diocese, which extended from Acadian territory to Louisiana, reproduced in polished black granite. A pedestal rising above this map serves as a base for the bronze recumbent statue of Blessed François, in liturgical garb.

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Presiding at the inauguration of this chapel on May 29, 1993 was Msgr Maurice Couture, Archbishop of Québec City. Msgr de Laval’s remains had just been placed in the tomb, following his third translation.

Architects: Émile Gilbert et associés; Artists: Jules Lasalle and Ducharme Marion; 1993.

The wonderful festivities for the Séminaire de Québec’s 350th Anniversary are barely over – and now begin the celebrations in honor of the 350 years of the Notre-Dame de Québec parish.

These two seemingly distinct events have a lot in common: both institutions have contributed a lot to the rise of the Catholic faith on the North American continent. The two share so many common threads.

Brother and Sister He Made Them

Jean-Claude Filteau writes in a preface: The cathedral was dedicated to Mary, to Notre-Dame (Our Lady). The south aisle was dedicated to the Holy Family of Jesus, Mary, and Joseph, the north aisle to St. Anne, the grandmother. If we were to enter the adjacent Séminaire, we would meet the Holy Family and the Baby Jesus once again. Thus Msgr François de Laval, founder of both institutions, left his mark.

And thus was built the Séminaire de Québec in 1663. Its founding has now been declared a historic event, since it has shaped Québec’s history [...] Indeed the institution built the foundations of higher education in our country, and has helped preserve and spread French culture in America, declared Maka Koto, Québec Minister of Culture and Communications, last October.

Then there’s the Notre-Dame de Québec parish, created by the same bishop a year later. The scale of the celebrations reflects its status as the ancestor of all Catholic parishes in Canada and the United States. To mark the occasion, Pope Benedict XVI has given it the privilege of a Holy Door. During the post-synod general audience on

They Shared the Same Space

The missionary bishop arrived in Québec City in 1659, to discover a small colony. Most of the city’s 500 inhabitants lived below the Cap Diamant (Diamond Cape). Because the Jesuits had been ministering to this congregation since 1625, from the parish church located (Continued on page 2).