

# NOVENA TO THE MARTYRS FOR THOSE HURT BY RESIDENTIAL SCHOOLS DAY 2

*We remember the Jesuit Martyrs' ardent love for the Indigenous people.*

*But in contrast, the survivors of Indian Residential Schools tell us how they were badly hurt by government, by missionaries, and by lay helpers some 300 years later.*

*Why and how did this happen?*

*We gather to ask the Jesuit Martyrs to help us to acknowledge truth, to take steps toward reconciliation, and to move forward in hope.*

## **Theme: And the People Escaped**

### **We meet Saint Isaac Jogues**

On hearing about Jean de Brébeuf's zealous missionary efforts in New France, Isaac Jogues had yearned ever since he joined the Jesuits at the age of 17 to be a missionary. He finally arrived in Québec on July 2, 1636. After a deadly illness that nearly killed him shortly after he arrived in Huronia, Jogues devoted himself to learning the Huron language and culture. In 1642, he and René Goupil and their Huron companions were captured

by the Iroquois. He said that he would not escape leaving one Huron he had not baptized. Like the other martyrs, he chose to make his suffering redemptive for others and believed it would be generative — “the blood of martyrs is the seed of Christians.” However, after much discernment, he accepted his last chance to escape back to France. The Jesuits in France regarded him as Lazarus risen from the dead. But Jogues could not wait to return to the Hurons he loved. In 1646 he volunteered to go back to the Iroquois on the dangerous mission of ‘ambassador of peace’.

He said, “May the little blood that I shed in that land be a pledge of what I am willing to give him from all the veins of my body and from my heart.”

### **We listen to Chaney Wenjack**

Chaney Wenjack was 12 years old. He was Indigenous, an Ojibway attending the Cecilia Jeffrey Residential School in Kenora. It was 600km away from his home at Ogoki Post on the St. Martin's Reserve. Like many, if not most, he did not understand why he had to be at that school so far away from home, and he got very lonesome. He only started school when he was 9 and he knew very little English. He spent 2 years in Grade One and then a year in the junior opportunity class for students who were slow learners. He had a good sense of humour. He was sickly and

thin, and not very strong. He ran away from the residential school. It was a spontaneous decision, and so he was wearing very light clothing. Soon there were snow squalls and freezing rain. The temperature ranged between -1 and -6 centigrade. All he had was a glass jar with some wooden matches and a map he had found on the tracks. He died on October 23, 1966, next to the CNR track where he had collapsed. He died of exposure and hunger, and his lungs were infected. He died all alone, with no I.D., hoping to reach home on the Martin Falls Reserve, some 600 km away from the school.

### **We remember Exodus**

“A wandering Aramean was my ancestor he went down into Egypt and lived there as an alien, few in number, and there he became a great nation mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the Lord, the God of our ancestors: the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey.” (Deuteronomy 26.5-9)

**We pray in silence:**

**We repent:**

We acknowledge that we have benefited and continue to benefit from what was done to the Indigenous Peoples of this land. We acknowledge that we belong to the group of settlers who tried to “take the Indian out of the Indian” by deliberately separating the children from the influence of their families.

*We have benefited and continue to benefit from what was done to the Indigenous Peoples of this land.*

We repent and with the Prodigal Son we say,

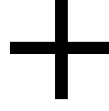
*“Father, we have sinned against heaven and before you. We are no longer worthy to be called your sons and daughters; treat us like your hired hands.”*

**We Pray for Reconciliation:**

We know that Reconciliation must go beyond verbal apologies to a just action, to respectful relationships, and when possible, to friendship. We ask St. Jean de Brébeuf and Companions to help us by their prayers to God for us and for the Indigenous people for whom they gave their lives.

**Let us pray:**

Father you consecrated the first beginning of the faith in North America by the preaching and martyrdom of Saints John and Isaac and their companions. By the help of their prayers may the Christian Faith continue to grow throughout the world. We ask this in Jesus’ name.



**Divine Praises**

Blessed be God,  
Blessed be His Holy Name,  
Blessed be Jesus Christ,  
true God, and true man,  
Blessed be the name of Jesus,  
Blessed be his most Sacred Heart,  
Blessed be his most Precious Blood,  
Blessed be Jesus in the Most Holy Sacrament of the Altar,  
Blessed be the Holy Spirit  
the Paraclete,  
Blessed be the great Mother of God,  
Mary most holy,  
Blessed be Saint Joseph, patron  
of the Martyrs,  
Blessed be Saint Jean de Brébeuf,  
Blessed be Saint Isaac Jogues,  
Blessed be Saint Gabriel Lalemant,  
Blessed be Saint Antoine Daniel,  
Blessed be Saint Charles Garnier,  
Blessed be Saint Noël Chabanel,  
Blessed be Saint René Goupil,  
Blessed be Saint Jean de Lalande,  
Blessed be Saint Kateri Tekakwitha,  
Blessed be holy man  
Joseph Chiwatenhwa,  
Blessed be God in His angels  
and his saints.