

# NOVENA TO THE MARTYRS FOR THOSE HURT BY RESIDENTIAL SCHOOLS

## DAY 1

*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: *Let the Little Children Come to Me***

### **We meet St. Jean de Brébeuf**

In 1625 Jean de Brébeuf asked to come to Canada to share the Good News of the Gospel with the people of New France. He marvelled at the expansive beauty of the land and fell in love with the Huron people. He learned their language and culture, compiled a dictionary and translated a catechism for them. Though the Hurons knew nothing about Jesus, he saw in them a natural and strong feeling for God. He zealously tried to teach them about Jesus and baptism.

Brébeuf loved the Hurons. He said they were very intelligent, and they were good orators and good logical thinkers. They were good businessmen. They were very hospitable and had good manners. They had very organized Council Meetings. They held lavish feasts with lots of food and dancing to effect the cure of illnesses. And most especially, they had a sense of the spiritual, one might say an openness to God.

### **We listen to Phyllis Webstad**

When I was 6 years old, the day before I had to leave for residential school, my grandmother said "Tomorrow you will start school at the St. Joseph's Residential School. So today we can go to the General Store to buy a new shirt for school. You can have any shirt you want." In the store, my eyes caught sight of a bright orange shirt with a lace tie in the front. I said, "It is bright and exciting, just like I feel about starting school." The next morning, I put on that orange shirt. I was so proud of it. I was ready for when the Indian agent came to take me away. When I arrived at school, right away they stripped me of my clothing, and I never saw the orange shirt again. "I cried because:

- My feelings didn't matter
- No one cared
- I felt like I was worth nothing

- All of us little children were crying, and no one cared.
- I was no longer excited about school.
- I had 300 more sleeps to put in until I could go home.
- No one listened to us. We did not matter.

I have struggled ever since with a sense of worthlessness & insignificance. I gave birth to my son when I was not even 14 years old. I finally went into treatment for healing when I was 27 to deal with issues of feeling worthless and insignificant. Sometimes, I still feel that I don't matter, but slowly I am getting over it. I told my story to the Truth and Reconciliation Commission in 2012.

### **We remember Jesus:**

*A reading from the Gospel*

*According to Matthew:*

Little children were being brought to Jesus in order that he might lay his hands on them and pray. The disciples spoke sternly to those who brought them; but Jesus said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." And he laid his hands on them and went on his way.

*(Mt 19.13-15)*

**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 were invited on to this land by the Indigenous peoples who had inhabited it for thousands of years before we arrived, and then who took the land from our Indigenous hosts and put them on small parcels of land called “Reserves”.**

*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.”***

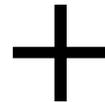
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We know that Reconciliation must go beyond verbal apologies to a just action, to respectful relationships, and when possible, to friendship.

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 beginnings 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,  
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Blessed be the great Mother of God,  
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and his saints.

# 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 deathly 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.”***

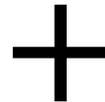
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**Let us pray:**

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**Divine Praises**

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

### DAY 3

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

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*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:**

***Those who love God must love their brothers and sisters***

#### **We meet Saint Anthony Daniel**

After having been delayed for a number of years, Fr Daniel finally got his wish and arrived in Huronia where he preached to the Hurons and cared for their sick. One day his village was attacked by the Iroquois who were at war with the Hurons. He had just finished saying Mass in the church and was caring for the sick and the dying when the attackers came. He blocked the way of the attackers, gaining time for the

Hurons to escape through another door of the church. He told his Huron parishioners, "We shall see one another in heaven." He refused to escape with them saying, "I must await death here as long as there is here any soul that can be sent to Heaven." As he cared for the elderly, who were too feeble to escape, he was wounded with a gunshot and was pierced with arrows. He died trying to save his people. See how much he loved them!

#### **Let's listen to a survivor's experience: Theodore Fontaine:**

In his book Broken Circle: The Dark Legacy of Indian Residential Schools, Ted Fontaine recalls physical, sexual and mental abuse at school. He wrote: "For years I suffered in silence. I wondered if other children had to lose their families at age seven or even younger just to attend school. I came to believe that it was natural to be wrenched from your family at this age. I lived with the daily reminder that we were not like the predominant white race. The pounding into our minds that we were less than our keepers took its toll; more than two thirds of my schoolmates died early, mostly from lives lived trying to forget".

#### **Let's read from the First Letter of John**

"We know love by this, that Jesus laid down his life for us – and we ought to lay down our lives for others... We have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, 'I love God,' and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen."  
(1Jn 3.16, 4.16-21)

**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 ignored the treaty obligations to respect the hunting and fishing rights of the Indigenous peoples and who took their timber and stripped their land of its minerals and resources.**

*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.”***

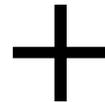
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# NOVENA TO THE MARTYRS FOR THOSE HURT BY RESIDENTIAL SCHOOLS

## DAY 4

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

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*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:**

***"I was sick, and you took care of me."***

### **We meet Saint René Goupil**

As a young man, René had a strong desire to become a Jesuit. He entered the novitiate, but after a few months was asked to leave because of poor health and deafness. However, he still wanted to dedicate himself in service to God and his neighbour, so, after recuperating he asked to come to new France as a lay volunteer or *donné*. He arrived in Québec and began caring for the sick, because he had some medical training. He saw the Lord in the

persons of his patients. Isaac Jogues asked that René be sent to Huronia, because the Hurons badly needed a surgeon. René and Isaac were captured on their way to Huronia. They were martyred near New York.

### **Let's listen to a survivor's experience:** **Isabelle Knockwood**

In her book, *Out of the Depths, The Experiences of Mi'kmaw Children at the Indian Residential School in Shubenacadie, Nova Scotia*, Isabelle Knockwood, herself a survivor, writes, "The school had baseball equipment, and the priest substituting for the principal who was ill at the time, organized the best players into a team that beat the teams in surrounding towns, including much older players. When the permanent principal returned, he was furious that the Indigenous kids were showing up the white neighbours and disbanded the team. This was the same priest who hid the new shoes and clothing supplied for the children; they did not deserve them.

Some money disappeared one day in 1934; the older boys spent it in town for treats for all the children. Unable to pinpoint the thief, the priest flogged all 19 older boys so severely that the Indian

Agent lodged a complaint. The issue became public and led to questions in the House of Commons; there was an inquiry and then a hearing three months later. The lawyer representing the boys defended the priest, who claimed that the punishment was restrained, even though the marks could still be seen on the boys' backs, and one boy who was beaten had had a kidney removed two months earlier. The *Halifax Herald* joined in praising the priest and all his defenders. But despite an outcome that defended the system, all associated official records have disappeared."

### **Let's read from the Gospel of Matthew**

Then the king will say to those at his right hand, "Come you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food. I was thirsty and you gave me something to drink. I was a stranger and you welcomed me. I was naked and you gave me clothing. I was sick and you took care of me, I was in prison, and you visited me.

(Mt 25.34-36)

**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 in our pride, tried to make the Indigenous children become like us, because we believed the white man's way was the way to success for them.**

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

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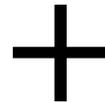
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## NOVENA TO THE MARTYRS FOR THOSE HURT BY RESIDENTIAL SCHOOLS

### DAY 5

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

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*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: Love endures all things**

#### **We meet Saint Charles Garnier**

Despite much opposition from his family, filled with zeal to preach the Gospel of Jesus Christ to the Indigenous people of New France, Charles arrived in Québec. In a letter to his brother he wrote, "If for me Canada is a holy and sacred temple, which God made for me in this world, the Huron country is its holy of holies...let us, therefore leap for joy in this land of blessing." He was totally committed to sharing the Good News of Jesus Christ with the people

and was very sad if a baby died without baptism. When his village was attacked, he urged the people to flee. He remained with the elderly and the wounded. He was hit with a bullet in the chest. However, he got up and went to help a dying Huron, and then fell three times before dying. He loved his people.

#### **Let's listen to a student's experience:** **Shannen Koostachin**

Shannen is from the Attawapiskat First Nation. Shannen knew from experience how difficult it was to learn in an under-resourced school on a reserve. The only elementary school in Attawapiskat had to be closed because thousands of gallons of diesel fuel had contaminated the ground under the school. Portable trailers were put on the playground to form a "temporary school". Shannen never went to class in a proper school and the portables became more run down over time. The heat would often go off, and the doors were warped letting freezing air into the classrooms. When Shannen was in Grade 8 her class decided to cancel the customary Grade 8 trip. They gave up going to Canada's Wonderland and Niagara Falls, in order to go to Ottawa and demand a new school for their younger brothers and sisters. On May 28, 2008 Shannen spoke at a Press Conference on Parliament Hill. She said, "As young people, we have been told to stand up for our promises, but our own government cannot keep a promise that they have made three times. Minister Chuck Strahl needs to keep his word. How can he tell us that we don't have a right to a new school? All students in Canada deserve a learning

environment that they are proud to attend. That gives them hope. We want the same hope as every other Canadian student." A meeting was arranged for the next day with Minister Strahl. Shannen and her delegation were ushered into a large, plush room with rich cornice mouldings. To break the ice, Minister Strahl asked, "What do you think of my office?" Shannen said later, "I told him that I wished I had a classroom that was as nice as his office that he met in every day." Then Minister Strahl said matter of factly that the school would not be built. It simply wasn't on the government's list of priorities. Shannen was furious. Then, when he said that the meeting was over because he had to attend to other issues, Shannen stepped forward to shake his hand. She later described that moment, I looked at him straight in the eyes and said, "Oh, we're not going to quit, we're not going to give up! We will not quit until every First Nation child has a school they are proud of and can call their own."

#### **The First Letter to the Corinthians**

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. (1 Cor 13.1-8)

**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 enacted the Indian Act, and who appointed Indian agents to take children away from their parents and put them into residential schools which our government did not properly fund.***

*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,

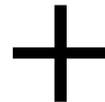
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**NOVENA TO THE MARTYRS  
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DAY 6**

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

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**Theme:** *You do not realize that you are blind*

**Meet Saint Jean de Lalande**

Jean de Lalande was not a Jesuit. He was a *donné*, or lay volunteer. Fr. Paul Ragueneau wrote in the Jesuit Relations "The *donnés* assisted the Jesuits by their labour and industry, with a courage, a faithfulness and a holiness that assuredly are not of earth and look to God alone for their reward, deeming themselves only too happy to pour forth not only their sweat, but, if need be, all their blood to contribute

as much as they can toward the conversion of the Indians." Jean de Lalande was killed accompanying Isaac Jogues on a peace mission.

**Let's listen to survivors:**

"A sister, a nun started talking to me in English and French, and yelling at me. I did not speak English, and didn't understand what she, what she was asking. She got very upset, and started hitting me all over my body, hands, legs and back. I began to cry, yell, and became very scared, and this infuriated her more. She got a black strap and hit me some more." (Marcel Guiboche)

"The only way I got by was my friend Sally taught me words, 'this is how you say, say words.' She taught me what to do so I wouldn't get into trouble, and we weren't allowed to cry. If we cried, we got spanked." (Emily Kematch, who grew up speaking Cree in northern Manitoba)

**Let's remember Revelations**

The words of the Amen, the faithful and true witness, the origin of God's creation: "I know your works; you are neither cold nor hot. I wish that you were either cold or hot. So, because you are lukewarm, and neither cold nor hot, I am about to

spit you out of my mouth. For you say, 'I am rich, I have prospered, and I need nothing.' You do not realize that you are wretched, pitiable, poor, blind, and naked. Therefore, I counsel you to buy from me gold refined by fire so that you may be rich; and white robes to clothe you and to keep the shame of your nakedness from being seen; and salve to anoint your eyes so that you may see. I reprove and discipline those whom I love. Be earnest, therefore, and repent. Listen! I am standing at the door knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me.

(Revelations 3.15-20)

**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 deprived Indigenous children of the opportunity to learn their native languages, culture and spiritual practices.**

*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,

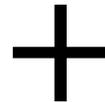
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**We Pray for Reconciliation:**

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:**

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**Divine Praises**

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true God, and true man,  
Blessed be the name of Jesus,  
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Blessed be Saint Kateri Tekakwitha,  
Blessed be holy man  
Joseph Chiwatenhwa,  
Blessed be God in His angels  
and his saints.

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

### DAY 7

*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: They learned the language of the people**

#### **Meet Saint Noël Chabanel**

Noël Chabanel was a scholar, mastering languages and teaching them in France. But try as he would, he was not able to learn the Huron language. The people laughed at him, and the children mocked him when he tried to speak. He was always in the shadow of the other Jesuits, who were so fluent and who were able to succeed in their ministry. He felt useless and was depressed. To counter this, he chose to make a solemn vow to remain in Huronia with the people he loved, for the rest of his life. He was killed in hatred for the faith.

#### **Let's listen to survivors:**

“Typically, as soon as Indigenous children arrived at residential schools their names were replaced, and they were assigned numbers.

*Wilbur Abrahams* attended a residential school in Alert Bay, B.C., and remembers how important it was for students to remember their numbers, as this is usually how staff referred to children. “They told us to remember our number; instead of calling my name, they’d call my number, and if you don’t remember your number, you, you know you get yelled at. And I, I think we did extra chores, so you had to really keep memorizing your number. Mine was 989.”

*Lydia Ross*, who attended Manitoba’s Cross Lake Indian Residential School, recalls the different numbers she was assigned throughout her residential school experience. “My name was Lydia, but in the school I was, I didn’t have a name, I had numbers. I had number 51, number 44, number 32, number 16, number 11, and then finally number one when I was just about coming to high school. So, I wasn’t, I didn’t have a name, I had numbers. You were called 32, that’s me, and all our clothes were, had 32 on them. All our clothes and footwear, they all had number 32, number 16, whatever number they gave me.”

#### **Let's remember that first day of Pentecost**

All of them were filled with the Holy Spirit and they began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked. “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own language?” All were amazed and perplexed, saying to one another, “What does this mean?” But others sneered and said, “They are filled with new wine.”

*(Acts 2.4-8, 11-13)*

**Let us pray in silence:**

**Let us 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, in order to control the lives of the Indigenous peoples, broke their spirit by making them dependent upon welfare and treaty money.**

We repent and with the Prodigal Son we say,

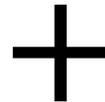
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**Let us pray:**

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**Divine Praises**

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true God, and true man,  
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Blessed be Saint Kateri Tekakwitha,  
Blessed be holy man  
Joseph Chiwatenhwa,  
Blessed be God in His angels  
and his saints.

# NOVENA TO THE MARTYRS FOR THOSE HURT BY RESIDENTIAL SCHOOLS

## DAY 8

*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:**

***They left everything and followed Jesus***

### **We meet Saint Gabriel Lalemant**

Ever since his ordination Gabriel begged to be sent to new France. He was a man of very frail constitution, so he was kept at Québec for the first two years. He finally got to go to Huronia. He learned the language quickly and had only one month working beside Brébeuf before he was captured by the enemy. Both he and Brébeuf had a chance to escape, but “the salvation of their flock was dearer to them than life itself.”

### **Let's listen to survivors:**

Victoria Boucher-Grant, who attended a residential school in Fort William, Ont., remembers feeling shocked when they cut her long braids, which she had been growing for years. “And they, they took my braids, and they chopped my, they didn't even cut it, they just, I mean style it or anything, they just took the braid like that, and just cut it straight across. And I remember just crying and crying because it was almost like being violated, you know, like when you're, when I think about it now, it was a violation, like, your, your braids got cut. I don't know how many years that you spent growing this long hair.”

Boys' hair was cut, too. Campbell Papequash attended the Roman Catholic residential school in Kamsack, Sask. and recalls the devastating experience. “And then they cut off my beautiful hair. You know, and my hair, my hair represents such a spiritual significance of my life and my spirit. And they did not know, you know, what they were doing to me. You know and I cried, and I see them throw my hair into a garbage can, my long, beautiful braids.”

### **Let's Listen to the ways of the Holy Spirit**

Peter proclaimed, “Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.” Now when they heard this, they were cut to the heart and said to Peter and to the other apostle, ‘Brother, what should we do?’ Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.’ And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. (Acts 2.36-42)

**Let us pray in silence:**

**Let us 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 through a Child Welfare System scooped many, many children from the care of their parents and placed them in non-Indigenous foster homes.**

We repent and with the Prodigal Son we say,

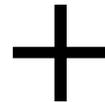
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**NOVENA TO THE  
MARTYRS  
FOR THOSE HURT BY  
RESIDENTIAL SCHOOLS  
DAY 9**

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

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*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:** *The promise is for you and your children.*

**We meet Joseph Chiwatenhwa**

Chiwatenhwa was deeply moved by the teachings of Brébeuf and the other Jesuits. When confronted with some of the new and challenging teachings of the Christian Gospel, he said that he and his wife were already living them. However,

Brébeuf was slow in offering him baptism. When he fell sick, after his recovery, he and his wife were baptized. He received the name Joseph, and his wife received the name Marie. Their marriage was blessed the same day, and theirs was the first Catholic wedding in Huronia. Joseph was also the first person to make the Spiritual Exercises retreat in what would eventually be called Canada. He was a great catechist among his own people. In a prayer he composed he marvelled at God saying, "I know how to build a canoe, but you made the Universe!" He also said, "Jesus you love us so deeply that all I can do in return is to offer myself to you. I choose you as my elder and chief. There is no one else." Joseph also drew on many of the spiritual and cultural teachings of his people. He is often depicted holding the crucifix in one hand and the feather in the other. He was martyred on August 2, 1640 at the age of 38. Before the Huronia Mission closed in 1650, seven thousand Hurons had been baptized, and they embraced the faith valiantly.

**Let's listen to TRUTH & RECONCILIATION REPORT**

The TRC wrote, "The damage extended far beyond the numbers of children who attended these schools; families, communities, and cultures all suffered. Students were estranged from their families and communities; cultural, spiritual, and language transmission was disrupted; education did not prepare children for traditional lifestyles or emerging economic opportunities (which often were limited); parenting skills were lost; and patterns of abuse were developed that continue to have an impact on communities today."

**Let's remember the call of Jesus**

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea - for they were fishermen. And Jesus said to them, 'Follow me and I will make you fish for people.' And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him. (Mark 1.16-20)

**Let us pray in silence:**

**Let us 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 have been guilty of prejudiced and racist attitudes and behaviours towards Indigenous peoples.**

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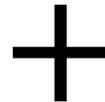
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