

my friends

Intotemak

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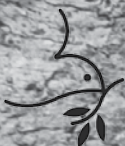
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Mennonite
Church
Canada



Learning, Doing and Living

One of the joys of visiting our daughter and her family in south-western Ontario in spring, soon after the first thaw, has been to visit a nearby maple syrup farm and spend Saturday morning enjoying a delicious pancake brunch with everything maple! Included in the farm visit is the opportunity to take a wagon ride back into the bush area, where the maple trees are being tapped for their rich sap. It is a happy time of bumping along the trail on hay bales with other families who also want to be a part of this annual ritual and show their children more of God's creation and our place in it as both caretakers and those who enjoy the fruit of the land. As we watch the process that needs to be undertaken to boil down the sap to produce the delicious maple syrup we can purchase in the store on the premises, we realize the gift we have been given and how important the timing of the sap-taking is. In spite of modern harvesting techniques, the outside temperature and the length of the actual season needed to produce Grade A maple syrup is still very critical. Harvesting too late or too early also affects the final product immensely.

The Anishinabe people have observed this sap-taking rite for years immemorial and they call this time of year the "Maple Sugar Moon." This moon-time is but one of the thirteen moons understood by the Aboriginal people of Turtle Island to reveal the wonder of the seasons. Knowing that the maple sap would flow just this one specific time of the year is important to help human beings understand another of the mysteries of the earth and how Creator God provides for our survival. It is also a

time for celebrating another of the gifts the Creator gives us!

Spring is a time of new birth . . . new beginnings . . . new hope . . . new promise! That is also the story of Easter, the time we celebrate anew the resurrection of our Lord and Saviour, Jesus Christ, after His death on the cross to forgive our sins.

It is good to celebrate, of course, but we must also ask ourselves . . . what difference does the Easter story make in our daily life?

Micah 6:6-8 tells us "What shall I bring to the Lord, the God of heaven, when I come to worship him? Shall I bring the best calves to burn as offerings to him? Will the Lord be pleased if I bring him thousands of sheep or endless streams of olive oil? Shall I offer him my first-born child to pay for my sins? No, the Lord has told us what is good. What the Lord requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God."

We as followers of Jesus Christ are called upon to do no less in our daily and corporate lives! A portion of Matthew 7 compares our life as Christ's followers to a tree and its fruit: "...every good tree bears good fruit . . . a good tree cannot bear bad fruit, and a bad tree cannot bear good fruit . . . by their fruit you will recognize them."

We trust that the articles in this issue will spur you on to . . .

- look for new ways of learning and building understanding,
- notice the new challenges that are waiting for you to embrace, and
- seek lifestyle opportunities for relationship-building, peace-building and ensuring that justice does not mean "just us".

Each of us, for example, has a part to ensure that "Truth" is heard. In the article "Doing Theology in a Fair Country", Marie

Wilson quotes Stan McKay, a Cree elder of the United Church of Canada: "Truth is not a limited commodity. Each of us has a part of it and none of us has it all. Truth emerges when everyone contributes their part and when the whole is respected."

The same wisdom applies to "Reconciliation": "Reconciliation is not a limited commodity. Each of us has a part of it and none of us has it all. Reconciliation emerges when everyone contributes their part and when the whole is respected."

May we all go forward inspired to do our part "to do what is just, to show constant love, and to live in humble fellowship with our God" each and every day!

That is all we have for now.

Migwetch.

Neill and Edith

*-Neill and Edith von Gunten
Co-Directors, Native Ministry*



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*Vision Healing
& Hope*

God calls us to be followers of
Jesus Christ and, by the power of
the Holy Spirit, to grow
as communities
of grace, joy and peace,
so that God's healing and hope flow
through us
to the world.



Helmut Isaak

They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore." Isaiah 2:4. Helmut Isaak (left) and Jonoine.

Spears Become Pruning Hooks

The story of forgiveness and reconciliation that has occurred since Kornelius Isaak was killed in the Chaco of Paraguay in 1958 has been printed in two issues of INTO-TEMAK under the title "Forgiveness Brings Reconciliation". The Fall 2009 issue (pages 14-16) recalls Helmut Isaak's first meeting with Jonoine, the Ayoreo man who killed his brother, at the Mennonite World Conference sessions in Asuncion, Paraguay in July 2009. The Summer 2010 issue (page 3) explains that meeting further and relates Jonoine's statement, which he was not given time to read at the Sunday morning worship service after the MWC sessions were over. [Both back issues may be found at <http://www.mennonitechurch.ca/ResourcecentreView/11/6756>. Here is the latest follow-up:

I had the opportunity to go back to Paraguay in 2010 and to meet Jonoine again. I had the privilege of spending time with Jonoine and his children and grandchildren, telling stories and learning of each other's families. We also shared a discussion about the meaning of Isaiah 2:4 -- "They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore."

At our first meeting in July 2009, Jonoine handed me a spear that was identical to the one that took my brother Kornelius' life in 1958. Jonoine said that the spear was his way of asking for forgiveness and making peace, a sign I readily accepted by shaking hands with Jonoine. Since then Kornelius' son Corney, a blacksmith, made the spear into a pruning hook that will be placed in the study center for Peace and Anabaptist Theology (CETAP) which is located on the CEMTA (Evangelical University of Paraguay) campus in Asuncion, Paraguay: a symbol of turning enemies into brothers and sisters in Christ.

This meeting was a result of the efforts of Basui, Jonoine's brother, and Wilmar Stahl of Paraguay and I am grateful for their assistance and translation. Jonoine sent me greetings for Christmas along with an invitation to visit him and his family again.

*Helmut Isaak
Burns Lake, BC*

Just Water: Challenges in the Island Lake Communities

Mennonite Central Committee (MCC) Manitoba, in cooperation with MKO (Manitoba Keewatinowi Okimakanak -- Manitoba's northern chiefs' association), planned an event at Bethel Mennonite Church in Winnipeg on Friday evening, January 14, 2011 to promote awareness about the water issues facing access to water in the Island Lake region. Many homes in Manitoba's Island Lake communities of Red Sucker Lake, Wasagamach, St. Theresa Point and Garden Hill do not have indoor plumbing and rely on water hauled from community taps, and the use of outhouses or latrine buckets. Water shortages are common and sources are often contaminated, contributing to the spread of disease. The United Nations recognizes the right to clean drinking water and proper sanitation as a universal human right, yet for First Nations communities in northern Manitoba this is not a reality.

When I was made aware of the "Just Water" event, I felt compelled to attend. By my estimation about 140 - 150 people were present with a good representation from the Aboriginal community, Mennonite churches and the general public.

Peter Rempel, the Executive Director of MCC Manitoba, chaired the evening event. Songs and music as a personal and community expression of faith, hope and of unity were an important part of the evening's events and the Northern Gospel Light Singers from Manigotagan were the first musical group to perform.

Kevin Carlson, Housing and Capital Projects Advisor for the MKO organization, shared some facts of the situation in the Island Lake communities. Carlson began by showing a brief segment of the video, "Wrapped in Plastic", that was prepared earlier to show the deplorable state of the housing in the northern communities in question. Carlson continued by presenting us with some of the concerns that needed to be addressed. The image that haunts my mind is that of a young home-owner as he asks the question: "This is my home. . . . Where else can I go?"

The typical approach to Third World development consists of completing one phase of a project so as to make a good story with impressive press coverage -- and then to drop it. So it has been in these communities as well. Water and sewage treatment plants have been built and hydro-electric power has been brought

into the community but not all of the individual houses have been serviced. This has resulted in a situation where some 1000 residences lack the basic housing facilities to make use of these resources.

Many factors have contributed to a desperate situation of need. For example, the failure of government to live up to treaty agreements, the rural isolation and inaccessibility of the communities in question, the extensive removal of and/or use of natural resources in such a way that it becomes detrimental to the Aboriginal people of that region, and the strategy of placing the reserves on a fixed income which has been in effect for some 25 years.

Pastor Howard Jolly of the First Nations Community Church in Winnipeg sang a number of songs, after which David Harper, Grand Chief of the MKO, took the stage. In addition to singing a couple of songs, Mr. Harper shared about his area. One point of his presentation was to reference the parable of the Good Samaritan and give a perspective from the faith community.

In his closing remarks, Ernie Wiens, MCC Manitoba Board of Directors Chairperson, promised that his organization would look seriously at the positive options and responses open to MCC in this situation.

To learn more about Just Water visit www.manitoba.mcc.org.

Just Water
This is my home . . .
Where else can I go?
While others in R20 sheltered homes
can peaceful sleep
my children shiver
in the cold and weep
for warmth in house
that's plastic wrapped to keep
the frigid wind at bay
This is my home

This is my home
of water and facilities bereft
resources scarce
due to government's theft
or more exact
the shameless disregard
for covenants made
to share the wealth
and what is left for me?
This is my home

This is my home
Where else can I go?
Though drugs and alcohol
can numb the pain
Or if I solace find
in hymns and songs
of hope and praise
the beat of drums
to move Creator's heart
and when that's in vain
I'm left with death
Where else can I go?
This is my home

This is my home
to you my cry
who claim to share
my love of Creator - God with me
on fateful road to Jericho
do not walk by
the one who's left to die
but walk beside me
in support
to reach a mutual destiny.
This is our home

Martin Penner, Winnipeg, MB



TRC Commissioners Marie Wilson and Chief Winston Littlechild June 2010.



Photos by Neill von Gunten

Traditional Inuit song and dance performed at the TRC event in Winnipeg, June 2010.

Doing Theology in a Fair Country

Marie Wilson, Commissioner with the Truth and Reconciliation Commission of Canada (TRC), was asked to respond to John Ralston Saul's "Doing Theology in a Fair Country" presentation on Monday evening, May 3, 2010, during The Churches' Council on Theological Education In Canada (CCTE) public session at the Winnipeg Art Gallery, Winnipeg Manitoba. We are honoured that Ms. Wilson has shared her notes with INTOTEMAK readers.

It is my honour to be here on behalf of the TRC Commissioner team, our Chair, Justice Murray Sinclair, and my fellow-Commissioner, Chief Wilton Littlechild. Before beginning the privileged task I have been given of responding to Mr. John Ralston Saul, let me begin by telling you a story.

About eight years ago, I was picking gooseberries in the bushes outside a beautiful little church. It is known as Our Lady of Good Hope, almost a hundred and fifty years old, sitting almost exactly on the Canadian Arctic Circle...that's about a three hour jet ride north of Edmonton.

The church overlooks one of the biggest rivers in the world. You may know it as the mighty Mackenzie, named for just one of so many European explorers who planted their names all over our geography.

Where I live, it is known as the Deh Cho, the Big River. It was this river that helped to bring so many to northern Canada over the centuries, including Mackenzie, but also including Father Emile Pettot, the Catholic missionary of the late 1800's whose artistry

and use of traditional plant dyes combined to make Our Lady of Good Hope the national heritage site it is today.

This particular berry-picking day was special. Visiting dignitaries had come to honour the community, and to see the little church.

Even more special, one of our elders, Uncle Jonas Kakfwi, was there to welcome them in the way he knew best...leading a group of ad hoc choir members in the songs the little church had been listening to him play for the past fifty years; picture an old man, at the old pump organ, playing the old hymns, in an old church, translated into one of the oldest languages on the continent... the Sahtu dialect of the Dene Nation.

John Ralston Saul was one of the dignitaries in Fort Good Hope that day, and John it is my great honour to meet you here again today.

It is so apparent from listening to your remarks this evening that you were listening well to Uncle Jonas that day... both to what was said, and to what had no need to

be said... and that you have been listening with equal heart to the voices of the people of the land throughout our country.

Uncle Jonas was representative of so much that is to be admired in indigenous societies today: embracing and making the most of those things introduced by newcomers...and adapting them to coincide with age-old cultural values, practices, languages, and beliefs. The scene in the church was a perfect image of theological adaptation.

For the organ, the hymns, and the church were imported. But the practice of praying to the Creator, of doing so in song, of doing so in indigenous languages, of doing so in a sacred setting...Those practices are ancient. As old as the creation stories of the Dene, as old as the sacred landmarks on the northern land, as old as the language itself...Some 30,000 years old, according to archaeological experts, and long before the stories of Jesus that led to organized Christianity some 2,000 years ago.



Cree pastor and United Church leader Stan McKay participates in a panel discussion at the Interfaith Tent during the TRC event in Winnipeg, June 2010.



Traditional Inuit throat singing performance at the TRC event in Winnipeg, June 2010.

In more recent history, Canada became a country as we know it. For the majority of its history, over the past 150 years, Canada implemented a policy of residential schools specifically designed for the aboriginal children of our country, whether First Nations, Inuit, or Métis. Little children, some as young as three or four years old, were removed from their families and kept in isolated school residences, for months and sometimes years at a time. Most of these were run by various churches, on contract to the government. The stated policy was to assimilate and Christianize them.

Some of you already know a great deal about this history. Others of you, and Canadians in general, do not yet know enough.

Two years ago, Canada acknowledged that this policy had been wrong...that the separation of children from their families, communities, and cultures, including languages and spiritual traditions, had caused great harm. Canada said it was sorry for all these things, as well as for various forms of abuse that many students also experienced while at the schools. This includes a still unknown number of dead and missing children...the thousands who never made it home from the schools.

In short: a great wrong was done, to a great many people, over a great period of time, in a great country. Where is the theological good in that?

Our Truth and Reconciliation Commission is charged with finding out the full

truth about what happened at the schools, and the lasting impacts they have had on those who experienced them as students, teachers, workers, and on their families and communities...and on our country as a whole.

You who are gathered here for this conference have a big role to play in this work. For surely “doing theology in a fair country” must include honest teaching in your schools of theology about your own history as respective churches. And at the risk of reaching out into areas of theology that are well beyond my expertise, let me recall what the Jesus of Christian Biblical teachings said: “if you have done these things to these the least of my brethren, you have done them unto me”. Jesus understood what we so often forget today...
We Are All In This Together.

Over the past nine months, no matter what part of the country we are in, we hear questions from former students, generally known as “Survivors”. Here are some of the things they still ask themselves today:

- Why could they not see us for who we are?
- Why could they not accept us for who we are?
- Why did they have to make us feel inferior, guilty and dirty?
- Why did they make us feel ashamed of our own parents, and our own ways?

At the United Nations we heard someone ask: Why did they tell us to stand over here and pray...and then when we closed

our eyes they stole our land.

Recently, back home, someone asked me: Why did they race down the Mackenzie Valley in some kind of contest to see which church could get to us first, and then teach us to hate each other because only some of us were going to Heaven?

- How much did we really know back then, across cultures, about those things that are universally sacred?
- How much did we try to know, whether as a country or as theological leadership?
- How hard are we trying to know them today?

These, I believe, are the deeper questions that bring us all together here today. There is great hope in that.

Since we began our work as Commissioners of the Truth and Reconciliation Commission in July 2009, the most common concern we hear from former students/survivors is the physical abuse they experienced when they tried to speak their indigenous languages...in many cases, the only language they knew. They speak of the emotional and spiritual damage of being told the languages of their heathen/pagan parents had no value. Today they lament that they can no longer speak their mother tongue, and have been unable to teach their children.

The many efforts underway across Canada to reclaim indigenous languages and traditions are all challenged by meagre resources. Who among us will be willing

to stand up for such a cause as this? Would that be doing theology in a fair country?

Ironically, Canada has a beautiful indigenous name, and so do many of our regional provinces. KANATA... It means village, or community. And how do you define community? Surely it means the bringing together of people with a collective identity... familiar experiences and purpose... and shared values.

Our Truth and Reconciliation Commission offers Canada a great opportunity to display and demonstrate all those values that make *any* community strong: Humility about its strengths and gifts; Courage in the face of adversity; Truth about its difficulties and challenges; Honesty about its motives and intentions; Kindness towards each other; Respect in all its relations; Love...for all. These community values are what the indigenous ancestors refer to as the Seven Sacred Teachings.

As John Ralston Saul has expressed so thoughtfully in his book, *A Fair Country, Telling Truths About Canada*... and as we have heard him express so eloquently tonight... the heart of these values is a welcoming spirit of egalitarian fairness and circular inclusion... the creation, and maintenance of respectful, right relations between and among peoples.

As a nation we have been given an historic opportunity through the TRC to re-consider these values. What could meaningful Reconciliation look like in the framework of such values? And what words, and in what languages, could we use to express it?

Lifting each other up... Obintowin (in Cree)

Let's all join together... Rakeralets'edusi (in Dene)

This is our challenge and our opportunity through the TRC in Canada... for the sake of the children taken, and the parents left behind. This is our great responsibility and opportunity.

Working with all citizens, this is our chance to find new ways to restore the respectful relations that were intended by the original encounters and formal Treaties... which those of you here with biblical grounding will understand well as sacred Covenants... between indigenous peoples

and the other founding nations of Canada.

This is our collective opportunity to help Canada live up to the meaning and intent of its own strong name... KANATA... and to demonstrate to the wider world how peoples with distinct histories, cultures and languages can move forward in respectful relations that enrich us all.

From my perspective, this goes beyond *Doing Theology in a Fair Country*, for indeed, we are not all theologians. But we *are* all citizens. So perhaps a related question, beyond doing, is about *Living* theology in a fair country: intentionally, consciously, with true respect for all our relations. Practicing what we preach.

As a society, we have an opportunity with the Truth and Reconciliation Commission of Canada, to look honestly at all of these questions, and to ask ourselves if they reflect the kind of society we believe ourselves to be today.

We have an extraordinary opportunity to re-constitute our collective identity... to see ourselves as a country of diverse peoples, in respectful relations with each other.

We have the good gift of spiritual advisors in our TRC work, and mine recently reminded me of something he learned from one of the elders of the United Church of Canada. He said to remember Stan McKay's dictum: "Truth is not a limited commodity. Each of us has a part of it and none of us has it all. Truth emerges when everyone contributes their part and when the whole is respected."

Surely this applies to the truth of spiritual beliefs and practices. Now let me re-phrase for you that same wisdom as it applies not just to Truth, but also to Reconciliation:

Reconciliation is not a limited commodity. Each of us has a part of it and none of us has it all. Reconciliation emerges when everyone contributes their part and when the whole is respected. Let me say it again... Reconciliation emerges when everyone contributes their part and when the whole is respected.

May we all go forward inspired to do our part.

Mahsi Cho. Migwech. Merci. (Thank you)

Marie Wilson



A New Years Blessing

*May your joys be many;
your sorrows few.*

*May you find in each challenge
a reason to try,
a chance to grow,
and a way to succeed.*

*May your spirit always shine;
Your heart always lead;
And your faith always triumph.*

*Today, and every day,
May you enjoy
the simplest of God's pleasures
and experience
the greatest of His miracles.*

Wishing you a very blessed year!

We Are All Treaty People : Learning What It *Means*

This past summer I worked with Neill and Edith von Gunten of Native Ministry in my practicum with Canadian Mennonite University. I am currently in my last year, studying Peace and Conflict Transformation Studies.

My practicum had a few parts. I did a survey and assessment of programs available to Aboriginal people in Winnipeg and got a sense of the demographics of the Aboriginal population. These programs were geared toward assisting people in finding educational or employment opportunities, housing, accessible food and various other supports people need to live well in the city. Some programs focused only on Aboriginal people; some on a diverse group. Some of these organizations were run by Aboriginal people. I was also asked to get a sense of the level of awareness of the urban Aboriginal population from Mennonite Church Canada congregations in Winnipeg.

These first two parts were to assist me in finding ways that these two groups of people could come together and form relationships. How can we as non-Aboriginal people join what Aboriginal people are already doing, providing support and offering the gifts we can contribute? As has been said and heard often lately, “We are all treaty people”. We all have rights and responsibilities.

I was able to meet many people and become aware of the vast number of organizations that are available to assist people. There are numerous Aboriginal care sites in the city, providing people with life skills workshops, elders and other supports relevant to Aboriginal life. There are educational facilities that are run by Aboriginal people, which are both positive examples of Aboriginal self-governance and encouragement to younger Aboriginal people. There is an awareness of the lack of affordable, safe, appropriate housing in Winnipeg. I learned that there needs to be a different definition of successful. We need to have a broader definition of success that not only focuses on the wealth

and power aspects.

Another part of my project was getting information from Mennonite Church Canada congregations in Winnipeg to find out what they know about the urban Aboriginal population, where/how their church or members are connecting with Aboriginal people and what they identified as major concerns for Aboriginal people. Awareness of the Aboriginal people living in Winnipeg depended largely on the church’s location. Some churches have outreach programs, which may include Aboriginal people. Other churches had members working in organizations Aboriginal people may access. Others are involved in a partnership circle with a northern church and community. I learned that there is interest in developing better relationships with Aboriginal people.

Drop in centres and community organizations are not the only places non-Aboriginal people should be looking for ways to connect with Aboriginal people. We need to take the opportunities the Aboriginal community provides to attend pow-wows and Aboriginal authors’ readings as well as reading historical and current books about Aboriginal history, culture, teachings and opinions. There are Aboriginal conventions, trade fairs and youth summits that are open to everyone. As one Aboriginal woman said, when I asked her what non-Aboriginal people can do to support Aboriginal people: “Stop seeing us as people who need help. See us as people who can raise our families. See us as people who can be professional”.

I really enjoyed meeting people, finding out what the various organizations do and what their joys and difficulties are. I was excited to meet Aboriginal people that are providing a different picture of what it means to be Aboriginal. Being Caucasian, I do not know what it is like to not see positive role models within my own



Coreen Froese

culture, but I have come to understand how vital that is. It is also important for the non-Aboriginal population to see those examples, to begin to recognize that Aboriginal people are in all walks of life.

This summer I also had the privilege of taking a week-long university course taught by Chief Ovide Mercredi on “A Cree Perspective on Non-Violence.” We discussed

Cree traditional values of peace. We also looked at past confrontations between non-Aboriginal and Aboriginal communities in order to learn how they influenced these values of peace. As a class we were able to attend some of the Truth and Reconciliation Commission national event held in Winnipeg. The event had such a sense of hope and optimism for the future. I heard survivors’ stories, and listened to authors read from their novels and Aboriginal singers. The last day was a celebration and affirmation of Aboriginal culture through a pow-wow, drumming and singing. I plan to attend other TRC national events, to be a witness, and promoter, of healing.

The summer was very full, but very eye-opening and rewarding. I hope that my research helps bring people together, bridging the distance that culture can bring. I am eager to work together with people to speak against racism, encourage a better understanding and appreciation of Aboriginal culture, and promote healing between Aboriginal and non-Aboriginal people. My interest in working alongside Aboriginal people has been longstanding, but has generally been focused on a “helping” aspect. My experiences this summer have pushed me to look for opportunities where I can promote the “other picture” of Aboriginal life.

Coreen Froese
Winnipeg, MB



Bonnie Ross

Henry Meade, centre, celebrates his 80th birthday with family and friends.

CELEBRATIONS

Henry Meade of Manigotagan and Lac du Bonnet, Manitoba celebrated his 80th birthday with many of his family and friends on January 15, 2011 at the Pioneer Club in Lac du Bonnet. Henry was born in Manigotagan on January 17, 1931. There were many laughs and old relationships renewed at this very special occasion.

Thank you to Henry and Beatrice's family for putting on such a nice event. Thanks also to the Simard and Meade families for helping out with laughter and music.

*Norman Meade
Winnipeg, MB*

Eliza Leveque of Little Grand Rapids, Manitoba and **Riley Bear** of Berens River, Manitoba were joined in marriage at the House of Prayer in Little Grand Rapids on February 5, 2011, with Rev. Henry Neufeld of Winnipeg officiating. A lovely service with family and friends in attendance was followed by a delicious meal at the Band Hall. We wish them many years of blessing together.

OBITUARIES

Barbara Buschie Penner was born in Little Grand Rapids, Manitoba, and spent her early childhood as part of her birth family. At the tender age of nine years, southern Manitoba became her home and she lived in the Steinbach area and then in

Plum Coulee. During those years her original Anishinaabe language was replaced by English and also by both High and Low German, a fact that surprised many people she met during her years in Altona and later in Winnipeg. While living in Plum Coulee she met and married Harry Penner and three children were born to them; Roger, Chad and Lucy, who all survive her.

Barbara was born to live in two, often contending worlds, yet hardly belonging to either. To be sure, Barbara struggled with ultimate questions of both life and death, knowing of both. She wrestled with despair and hope, with tendencies of the good and not so good upon life's journey. "I believe in God," she told me a month before her death when Lydia and I visited her in the Saint Boniface Hospital, leaving us to wonder what had prompted this profoundly given testimonial. Although she herself recognized that her days on earth were numbered, she needed to let me know where she stood in relation to her Creator.

The funeral service was held at the Lowe Farm Community Centre on October 8, 2010 in Morris, Manitoba, with burial at the Lowe Farm Cemetery.

*Menno Wiebe
Winnipeg, MB*

Marjorie Anne (Reimer) Heinrichs passed away accidentally on November 9,

2010. She will be lovingly remembered and sadly missed by her husband and soul mate Jim. Memories of her free, humorous and generous spirit will be forever cherished by her four children and their families; her parents Syd and Helen Reimer; a large extended family and many friends.

Menno Wiebe, Winnipeg, MB writes the following:

It was on a grey cloudy Saturday, November 14, 2010, that **Marj Heinrichs** was laid to rest in the cemetery of Rose-nort, Manitoba. Participants in the well-attended funeral service in the Evangelical Mennonite Church included a strong representation from the neighbouring Ojibwa community of Roseau River.

A very large crowd of mourners had convened in the EMC country church two miles south of Rosenort. They had gathered around the family of Jim Heinrichs, stricken by the untimely death of his wife Marj in a car accident between the vil-lage of Rosenort and the Roseau reserve. Approximately twenty deeply-saddened Roseau representatives were present to participate in the funeral assembly. The Roseau drumming began the processional. The excellent guitar playing and that of well-chosen music selections on the piano had already stopped.

Guests of the deceased had come to pay tribute to one deeply cherished and admired. Marj Heinrichs, journalist and photographer whose skills and commitments had been especially invested for the cause of Roseau. It was Marj's unique commitment to bring forward deep-seated aspects of the Ojibwa way of life. Attendance at the funeral verified the depths of Marj's commitment. Through her art in writing, photography and layout, Marj had succeeded in bringing much of Roseau's untold story forward. A major Roseau publication was the result of the uniquely combined efforts. Marj's efforts in facilitating local justice advocacy were lauded.

More than achievements done with professional validity, Marj had come to love the people and them, her. With Marj as editor, Roseau's publication tells of a

cultural depth of insights not that typical of non-Ojibwa writers. Having been in congenial discussion with Roseau, though at all points with journalistic competence, Marj had discovered an astounding beauty of Ojibwa reality often masked by negative headlines coming from the public media all too adapted to Canada's social mainstream.

Manitoba's sometimes culturally-distant peoples amazingly converged at the point of death of one whose faith and style of life embraced divergences. The choice of music, songs, the creative guitar playing and commentary from both sides of the cultural spectrum set a new direction. This grey Saturday indicated, beyond the grieving over an untimely death of one so cherished by so many, a new form of togetherness.

A common belief in God was indicated by the cross-cultural participation itself and by a faith that transcended locally-based parochial identities and quite beyond esoteric systems of belief. Though paradoxical, it seemed to take the death of one so cherished to bring together two communities on either side of the river to join in on a mutual ritual of praise to God. Alexander Young passed away at the age of 67 years on December 1, 2010. Originally he was from Bloodvein, Manitoba and worked as a fisherman, but he has lived in Winnipeg for many years with his family. Alexander was predeceased by two sons. To mourn his passing is Josephine, his wife of 46 years; eight daughters and four sons with their families; 56 grandchildren; eight great-grandchildren; his siblings and many friends. Interment took place in the St. Vital Cemetery with Fr. Sabiston officiating.

Clifford Moar of Little Grand Rapids, Manitoba passed away on December 23, 2010 at the Health Sciences Centre in Winnipeg at the age of 63 years. He had been in Winnipeg for some time for dialysis and complications of diabetes. His family and friends mourn his early passing. Interment took place at Little Grand Rapids with Allan Owens of Pauingassi officiating.

With sadness and gratitude for his life, his family announces the peaceful pass-

ing of **Henry J. Gerbrandt**, age 95 years, at Pembina Place Personal Care Home in Winnipeg, Manitoba in the early hours of December 23, 2010.

Henry Gerbrandt was born into a Christian family in Lowe Farm, Manitoba and already as a young adult had a vision for service to God and the Church. When World War II began, Henry registered as a Conscientious Objector and was sent to teach at public schools in Deer Creek and Cross Lake. It was a time of much learning and helped to broaden his horizons into new areas of service. Even in later years his insightful stories also helped to orientate new church staff moving north.

After three years as medical missionaries in Mexico, Henry and his wife Susan returned to Manitoba for a life of service in the Church, which included being active in Mennonite Pioneer Mission (MPM, the forerunner of Native Ministries), the mission agency of the Bergthaler Mennonite Churches in Manitoba which was founded in 1945. He served as its secretary for many years and through this work he was privileged to visit a number of the northern Manitoba communities where MPM was involved. Henry's passion for writing also enabled him to write the history of the Bergthaler Church, *An Adventure in Faith*, during those busy years and the beginnings of MPM are a part of that history.

By 1960 Henry was serving as secretary of the Board of Missions of the Conference of Mennonites in Canada from his home in Altona and continued to be very involved in what was happening in the northern communities and churches. In 1971 the Gerbrandts moved to Winnipeg, where Henry accepted the position of Executive Secretary of the Conference of Mennonites in Canada.

Henry is survived by his wife Susan; four children and nine grandchildren and their families, and a large extended family and many friends.

The funeral service was held on January 3, 2011, at Bethel Mennonite Church in Winnipeg. Burial was at the Mennonite Memorial Gardens Cemetery outside the city.

Alfred James (Jim) Cook Jr., age 66

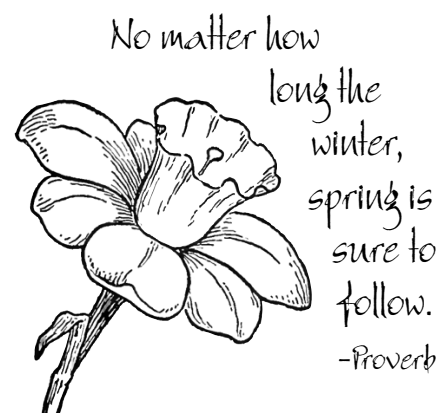
years and formerly of Bloodvein River, Manitoba, passed away at his home in Winnipeg on December 26, 2010, after a long battle with multiple sclerosis. The funeral service was held at the Raymond Flett Memorial Church in Winnipeg on January 4, 2011, Menno Wiebe officiating.

Jim was a qualified architect by trade and obtained his private pilot license. After moving back to his home community, he worked as a commercial fisherman on Lake Winnipeg before immersing himself in First Nations politics more broadly. He began as a Band Councillor at Bloodvein and was instrumental in spearheading the growth of the Southeast Tribal Council by sharing his visions with others.

Jim is survived by his wife Helen, seven children and their families, three sisters, and many relatives and friends.

William Ernest Swain of Manigotagan, Manitoba, passed away on December 26, 2010, at the Pine Falls Hospital at the age of 76 years. A memorial service was held in the Manigotagan Community Hall on December 30, Pastor Norman Meade officiating. A private family interment of ashes will take place at a later date in the Manigotagan Community Cemetery.

Mary Ann Owens of Little Grand Rapids, Manitoba passed away at the Health Sciences Centre in Winnipeg on January 11, 2011 at the age of 50 years. She was predeceased by one son and is survived by one daughter, five sons, many relatives and friends. The burial was at Little Grand Rapids with Allan Owens of Pauingassi in charge.





Resource Corner



Wwww.mythperceptions.ca is a website for deconstructing stereotypes, myths and untruths about Indigenous Peoples.

Keep checking the **Wwww.mythperceptions.ca** website! The website is being kept current with updates and new information.



Wapos Bay is a light-hearted stop-motion animation series about the adventures of three Cree children growing up in remote northern Saskatchewan. Hunting and gathering, dog sledding and shimmering northern lights are part of every day but so are video games, TV and cell phones. Guided by elders, extended family and their own insatiable curiosity, ten-year-old T-Bear, nine-year-old Talon and six-year-old Raven learn how to balance traditional ways with newer ones. As they explore the world around them, T-Bear, Talon and Raven acquire some valuable lessons about respect, cooperation, honesty and tolerance. And of course, they also teach the adults a few things.

CHECKOUT

the Native Ministry webpage at <http://www.mennonitechurch.ca/tiny/899>.

Read back issues of Intotemak, find materials available for loan from the **RESOURCECENTRE** and preview Reaching up to God Our Creator resource box.

All of these resources can be borrowed from the Mennonite Church Canada Resource Centre – phone 204-888-6781 or toll-free 1-866-888-6785.

Check out the Resource Centre website at <http://www.mennonitechurch.ca/resourcecentre> for more resources that are available for loan.

Aboriginal filmmakers Dennis and Melanie Jackson created this charming award-winning series of 13 videos and use voices of well-known Aboriginal performers. Details about the series can be found at <http://www.onf-nfb.gc.ca>. Production Agency: National Film Board of Canada and Wapos Bay Productions Inc.



***Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada* by Paulette Regan.** UBC Press, 316 pages, 2010. ISBN: 97807748.

In 2008 the Canadian government apologized to the victims of the notorious Indian residential school system, and established a Truth and Reconciliation Commission whose goal was to mend the deep rifts between Aboriginal peoples and the settler society that engineered the system.

In *Unsettling the Settler Within*, Paulette Regan, a former residential-schools-claims manager, argues that in order to truly participate in the transformative possibilities of reconciliation, non-Aboriginal Canadians must undergo their own process of decolonization. They must relinquish the persistent myth of themselves as peacemakers and acknowledge the destructive legacy of a society that has stubbornly ignored and devalued Indigenous experience. With former students offering their stories as part of the truth and reconciliation processes, Regan advocates for an ethos that learns from the past, making space for an Indigenous historical counter-narrative to avoid perpetuating a colonial relationship between Aboriginal and settler peoples.

A powerful and compassionate call to action, *Unsettling the Settler Within* inspires with its thoughtful and personal account of Regan's own journey, and offers all Canadians -- Indigenous and non-Indigenous policymakers, politicians, teachers, and students -- a new way of approaching the critical task of healing the wounds left by the residential school system.

Events Calendar

March 11, 2011: "Building Bridges" public event at the Circle of Life Thunderbird House, Winnipeg, Manitoba. Speaker is Terry LeBlanc, Mi'kmaq/Acadian theologian and one of the founders of NAIITS, the North American Institute for Indigenous Theological Education.

March 12, 2011: Spring Partnership Circle meeting at Bethel Mennonite Church, Winnipeg, Manitoba. Terry LeBlanc will facilitate discussion on the theme "Will Our Faith Have Children?" There will be time for the Ministry Circles to meet.

April 28 - 30, 2011: Spring meeting of the Native Mennonite Ministries Council at the Light of Life Mennonite Church, Farmington, New Mexico.

May 16 - 18, 2011: CCTE (Churches' Council on Theological Education in Canada) conference, University of Winnipeg. Theme: "Can You Hear the Drum? Aboriginal Spiritualities and Theological Education." For more information on the conference check www.ccteconference.ca.

June 9 - 11, 2011: 8th annual NAIITS Symposium, to be held at Ambrose University College and Seminary, Calgary, Alberta. The Theme is "Ways of knowing: Exploring Indigenous Ways of Understanding". For more information visit www.naiits.com.

June 28 - July 1, 2011: The 2nd national event of Canada's Truth and Reconciliation Commission will be held in Inuvik, Northwest Territories. For more information about the TRC and events leading up to this next national event, visit www.trc.ca.

July 4 - 8, 2010: Mennonite Church Canada Assembly at University of Waterloo/Conrad Grebel University College, Waterloo, Ontario. Theme: "It's Epic: Remembering God's Future", Assembly sessions for Delegates, Youth, Junior Youth and Children.



For more events visit mennonitechurch.ca/events. Native Ministry related events can be submitted for the calendar. Submit events in writing to the mailing address on page 3, or email to imiller@mennonitechurch.ca.



Meditation

Divine Forgiveness

ԼժՉ՝Ա >ԾՇԼԳ՝Ա՞

Psalm 103:3, He forgives all my sins and heals all my diseases.

ժեՂա՞ 103:3, ՝Ա՞ Վ>ԾՇԼ՝Ա՞ ԵՐա ԵՄ ԼԻՉԸՂ՝ՎԵ, ԵԴՇՎՅՂ՝ ԵՎ ԵՐա ԵՄ ՎճԻ՝ՎԵ!

Psalm 130:4, But you forgive us, so that we should reverently obey you.

ժեՂա՞ 130:4, Եժ՞ Ը՞ Ր՞ Ե>ԾՇԼԳԵ՞ ԼԻՉԸՂ՝Ա՞ ԴԸ՞ ԵԴՐ ԺԸԾՇԴԵ՞

Matthew 6:14, If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you.

ԼՈՂ 6:14, Ր՞Ա՞ ՄԸ՞ >ԾՇԼ՝Վ՝Ե ՄՇ՝ՎՇ՝Վ՞ ԵԼԻՉԸ՝ՄՇ՝Ե, ՐՍՍ՝Վ ԲՐՐՄԺ՞ ԵՎԵ՞ ԵՎ ՝Ա՞ ՔԵ>ԾՇԼԺ՝Վ՞

Acts 13:38, All of you, my fellow Israelites, are to know for sure that it is through Jesus that the message about forgiveness of sins is preached to you.

ՄՄԻԳ՝Ա՞ 13:38, ՔաԸ՝ՎՇՇՇՇՇՇՇ Ը՞ Քա՝Վ ՇՈա՝ՎԼԵաԵ՞ ԲՐԳԸԵ՞, Դ Վ՝Վ ԲԻԻ Ե՝ՄԸԼԺՎ՞, ՝Ա՞ ԴՐ ՎԴՐ >ԾԲԵՍՐ՞ ԼԻՉԸՂ՝Ա՞

1 John 1:9, But if we confess our sins to God, he will keep his promise and do what is right; he will forgive us our sins and purify us from all our wrongdoings.

1 ՝Ե՞ 1:9, Ր՞Ա՞ Ը՞ Վ՝ՄԸԼ՝Վ՞ ՔԵԼՇՂ ԲԼԻՉԸՂ՝ՄՇՇՇ՞, ՝Ա՞ Ի ԵՍ՝ՎՎՄԸԺ՞ Ե՞Ե՞ ԵՉԸ՞, Դ Ը՞ ՄՄ ԵԴՐ>ԾՇԼ՝Ա՞, ԵԴՐՎՐՄՄ՞ ԵՎ ԵՐա ԴՐ ԵՄՄ՝ԵԵԺՐԳ՝Վ՞

Human Forgiveness

ՄՇՇ՝Ա >ԾՇԼԳ՝Ա՞

Luke 17:4, If he (your brother) sins against you seven times in one day, and each time he comes to you saying, 'I repent,' you must forgive him.

ՋԵԵ՞, 17:4, Ր՞Ա՞ Ը՞ (ՐՐՐ՝ՎՐ՝) ԼԻՉԸ՝Մ՞ Շ՝ԵՐ՞ ՎՄՈ՞ ՎՐՄԵՇՇ՞, Շ՝ԵՐ՞ Ը՞ ՄաԲ՝Մ՞ ԴԴ ՄՇ՞: ԸԵ >ԾՇԼ՝Մ՞ ԱԻ՞ Ի ՔԵ>ԾՇԼ՝Վ՞

Ephesians 4:32, ..be kind and tenderhearted to one another, and forgive one another, as God has forgiven you through Christ.

ՄՄՄ՞ 4:32, ԴՇՉՈ՞, ԺՎՍՈ՞ ԵՎ ՝Վ՝ՎՇ՝ Բ՝ՄՈ՞՞, >ԾՇԼ՞ ԵՎ ԸՄ՞Ժ ՔԵԼՇ՞ >ԾՇԼ՝Մ՞ ՄՄՄ ՄՄ՞

Colossians 3:13, Be tolerant with one another and forgive one another whenever any of you has a complaint against someone else. You must forgive one another just as the Lord has forgiven you.

ԵՋՎ՞ 3:13, Ե՝ԳԵՄՎՇՇ՞ ԵՎ, >ԾՇԼ՞ ԵՎ, Ր՞Ա՞ Դ՝ԳԸՂ՝Վ՞ ՎՇ՞ Վ՞ՄԸ՞Մ՞ Վ՝Մ՞, ԸՄ՞Ժ Ի ԵՈՎՐԳ՞ ԵՐ>ԾՇԼ՝Մ՞, Դ Ի ԳՐա՝Վ Մ՞>ԾՇԼ՞



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