

# my friends Intototemak

Winter 2006 Vol. 35, No. 4



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Artwork by Lynette Schroeder Weibe.

In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken." Isaiah 40:3-5

*Come, let us walk in the light of the LORD!*

Season's Greetings from the Native Ministry, Witness and Mennonite Church Canada staff.



# Celebration and Hope



**I**t is hard to believe that I am writing the last "Eagle's Nest" column for 2006 on a balmy 12 degree Celsius Wednesday, November 22<sup>nd</sup>! The snow we had earlier in Winnipeg has melted and we are enjoying the last hurrah of fall. Christmas seems far away today, but if we entered the mall we would immediately notice that Christmas decorations are everywhere and people are busy shopping.

For those of us active in the Christian church, the four weeks of Advent are important for helping us focus on, and prepare for, Christ's birth and drawing our attention to the true meaning of the season -- What difference does Christ's birth make in my life anyway? In my family? In my community? In the world?

John 3:16-17 says: "For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. For God did not send his Son into the world to be its judge, but to be its savior."

We trust that you will have opportunities for joyously celebrating Christ's birth this Christmas season with your family, your church, and the wider community. May your life -- and mine -- be an example of Christ's "Good News" to everyone we meet.

**W**hat a blessing so many of you have been to us as we continue to meet you in a variety of settings and learn from your experiences. Networking with other organizations or groups is another very important part of our position and we are excited about those we have connected with already. Please share your networking contacts and ideas with us so that we can follow them up.

Our travels this fall have taken us to many places -- from a gathering in September in the east with Mi'kmaq and Mennonite Central Committee Aboriginal Neighbours folk in Nova Scotia, and south in early October to the Lakota country of South Dakota for the Native Mennonite Ministries fall meetings, and west to Saskatoon for events in Mennonite Church Saskatchewan country the end of October. Our trip to southwestern Ontario in November also encompassed a wide range of connections between Zurich in the northwest and Hamilton in the southeast. We were also privileged to

spend time at both the Kettle Point/Stoney Point Nation along the shores of Lake Huron and Six Nations south of Brantford, and meet people there.

The Manitoba Partnership Circle meeting was held November 17 and 18 at the Riverton Fellowship Circle. Much helpful discussion happened as the five Ministry Circles met to assess what happened this year in their interaction with each other and to make plans for the coming year's ministry. We are still looking for more churches to become involved in these Ministry Circles. Please call or e-mail us, or Norm Voth of Mennonite Church Manitoba, to express your interest and to ask for more information about joining.

Having a growing Aboriginal Resources list on the Mennonite Church Canada Resource Centre website [www.mennonitechurch.ca/resourcecentre/Browse](http://www.mennonitechurch.ca/resourcecentre/Browse) continues to be a priority. Strides were taken in that direction this fall and we recommend that you check it out. Resources can be borrowed (and some even purchased) from that site. We would ask for your help as well: please forward other material to us that you believe should be included in that listing for others to read or learn about.

Another exciting resource project is being worked on right now by a team of

Aboriginal and non-Aboriginal leaders and educators for the young people in our churches. This culturally and Biblically-based project is just taking shape, but we want it to help break down the walls that too often are built between people of different cultures. Pray for the writers who are working on this project.

That is all we have for now. Migwetch.

*Neill and Edith*

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



## Cover artwork

The cover artwork was designed by Mennonite Church Canada staff member Lynette Schroeder Wiebe. She describes her inspiration for the artwork: "People close to home and around the globe gather beneath the Christmas star to worship Christ, the miracle of God incarnate." You can also download the artwork as wallpaper for your computer desktop from [www.mennonitechurch.ca](http://www.mennonitechurch.ca).

# my friends Intotemak

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Intotemak translates as *my friends* or *my clan* and are people who walk together as friends. Intotemak is a quarterly newsletter featuring news items of interest to friends of Native Ministry, published by Mennonite Church Canada Witness.

*Purpose statement of Mennonite Church Canada Witness...is to lead, mobilize and resource the church to participate in holistic witness to Jesus Christ in a broken world, thus aligning the being and the doing of the church with God's work.*

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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.



By Les Klassen Hamm.

*Signing the Memorandum of Understanding at Stoney Knoll, near Laird, Saskatchewan on August 22, 2006 are L-R: Abram J. Funk, Mennonite representative; Chief Ben Weenie, Young Chippewayan First Nation; and Robert Schultz, Lutheran representative. Unfortunately, the picture from the article, "An Historic Meeting on Stoney Knoll" in our Fall 2006 issue of INTOTEMAK did not reflect the true value and significance of the Stoney Knoll event. As Eric Olfert's article so aptly said, there were three equal partners at that table who signed the Memorandum of Understanding, and it was not appropriate for the cover photo to only feature Chief Ben Weenie of the Young Chippewayan First Nation. Our sincerest apologies for letting that happen. The full picture is being printed here to give a much more complete sense of the partnership that was created and nurtured that day. This significant covenant confirms the historical relationship between the Mennonite, Lutheran and Young Chippewayan people and their renewed commitment to live in peace and harmony with each other in the future.*

## Wasn't that a Jamboree!!!

Many years ago the Irish Rovers composed and popularized a song entitled, "Wasn't That a Party." Some Mennonite youth who picked up on this ditty put together a song called, "Wasn't That a Faspas," setting the original idea into the context of their culture. Perhaps a number of us came away from the recent Riverton Fellowship Circle's Gospel Jamboree with the exclamation, "Wasn't that a Jamboree!"

November the 5<sup>th</sup> (2006) was a beautiful day and the attendance was strong for this eighth successive Gospel Jamboree. The members of the Riverton Fellowship Circle (RFC) had been planning for this event since the last one a year ago. Now they were joined by local people and representatives from their partnership congregations: Bethel Mennonite, Douglas Mennonite, Home Street Mennonite, and the Sargent Avenue Mennonite Church, to put the finishing touches on this event and to be inspired by the singers.

Our goals in hosting this event were the following: to worship God together and to be encouraged in our faith walk through Gospel Music; to connect people from many different places in Manitoba and beyond; to bring together singers (especially Aboriginal) to give them an opportunity to share their God-given gifts with others; and to raise funds for the ministries and activities of the Riverton Fellowship Circle. We feel that all four of these goals were met.

Some of the RFCers wish to add their own comments to what I have written, so I share them with you. "Food for thought" was the idea that came to me while we worked in the canteen because the Jamboree put forth the way we are enjoying God's Word." "I really enjoyed the Douglas Mennonite Church choir joining our Jamboree for the first time. They served with so much joy." "I was a part of the canteen workers. We were very busy and served a lot of food. We were grateful to have the youth from the Douglas Mennonite Church come to help us." "I was amazed to see so many people from out of town come to support the Jamboree. As usual the Northern Lights Gospel Singers were at their best. I am glad the Jamboree turned out very well. I am looking forward to next year already!"

— Walter Franz, with members of the Riverton Fellowship Circle, Riverton, MB



# Bridging the Gap Ministries

**B**ridging the Gap Ministries involves nine churches from different traditions of Christianity who share a vision of reconciliation between Native and non-Native persons in the region surrounding the Siksika (Blackfoot) Nation, located about an hour east of Calgary, Alberta. This year's event was held on the reservation at Heaven's Gate Ranch, a ranch operated by Todd Munro on the dry prairie grass just south of the Bow River crossing called Crowfoot Ferry.

The weekend of August 26 and 27, 2006 was beautiful, not only for the weather but for the well-planned and hospitably-arranged event. There was camping on site and an excellent meal (including some wonderful bannock) was provided on Saturday evening.

The meetings were longer on Saturday (about three hours) and included various elements – testimonies, prayers for healing, special music from Native Christian singers, and sermons. The bantering style of the speakers and musicians and their good humour created a

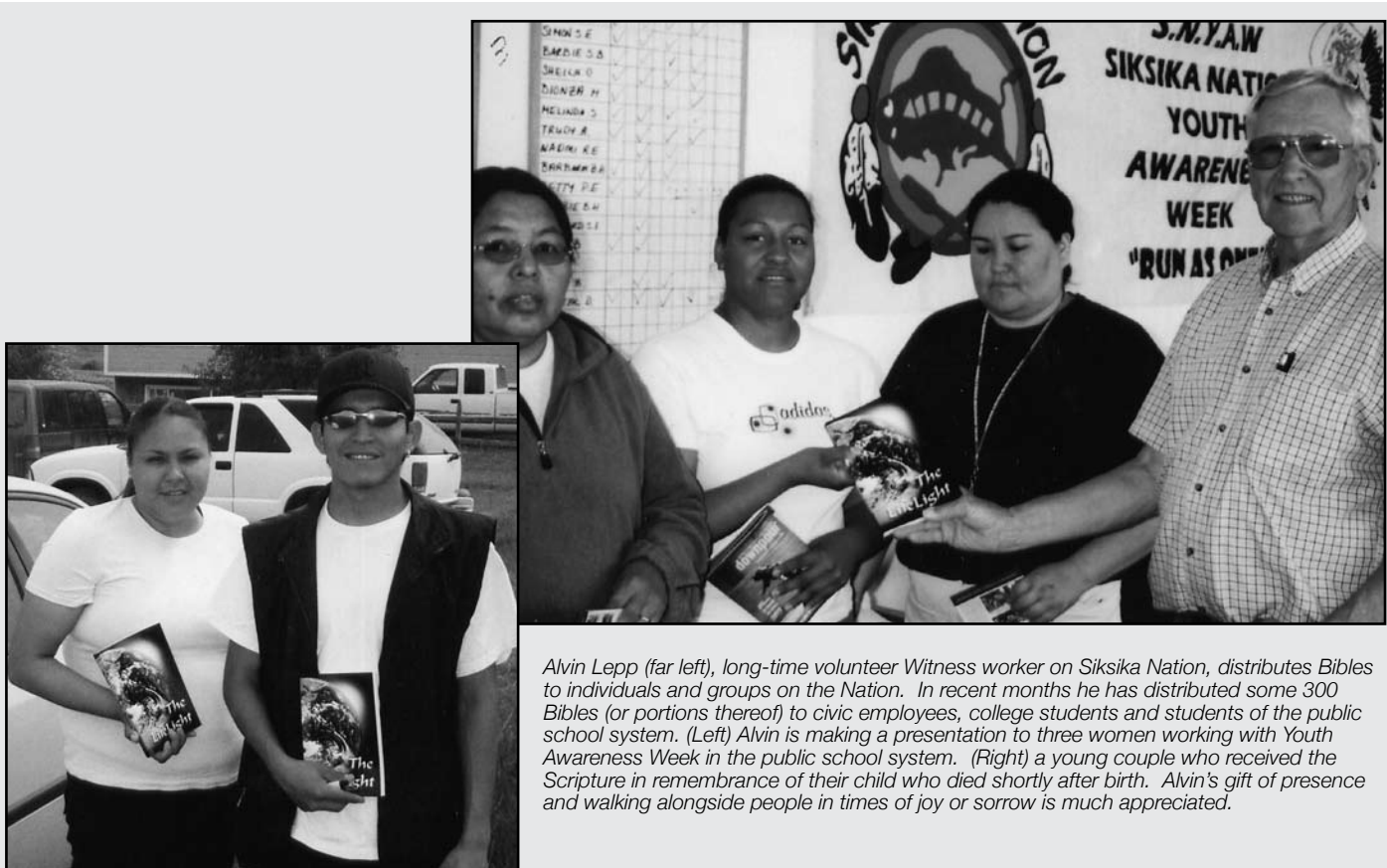
pleasant, informal environment. The meetings were held in a large white tent, enhancing this atmosphere as well. Powerful personal stories were told and the musicians were Native family groups singing gospel in Western or country style.

The event was held in the English language, although several of the Native musicians and speakers came from other nations across Western Canada and indicated there was a renewal of their languages in progress. It was good to hear this and also the affirmation of many elements of Native culture. I was told that the Native community at Siksika has all heard about Christianity, but it appeared to me that it is still in some ways the “white man's religion”, as was evident in the uncritical acceptance by some speakers of some “white theology”, notably dispensationalism. As Ray Aldred, a Canadian Cree Christian leader, reminded us at the joint 2005 Mennonite Church US/Canada Assembly in Charlotte, North Carolina, some “white

Christian theology” may not be good for “white Christians” either.

There are several Christian groups active within the Siksika nation -- most having ties with established traditions from “white” culture. The hope is that they will all be strengthened by the yearly ‘Bridging the Gap’ events. Alvin Lepp of Rosemary Mennonite Church has been involved in a supporting role with several of these small groups for about twenty-seven years. His work began ‘accidentally’ when the person who was supposed to pick up the national (Conference of Mennonites in Canada) Native Ministries leader, Mr. Malcolm Wenger, could not do it and Alvin was called to take his place. In the course of driving around the reservation with Mr. Wenger, Alvin became drawn into this work. We can all thank God for this “unintended” consequence!

—Dan Jack, Calgary, Alberta



Courtesy of Alvin Lepp

Alvin Lepp (far left), long-time volunteer Witness worker on Siksika Nation, distributes Bibles to individuals and groups on the Nation. In recent months he has distributed some 300 Bibles (or portions thereof) to civic employees, college students and students of the public school system. (Left) Alvin is making a presentation to three women working with Youth Awareness Week in the public school system. (Right) a young couple who received the Scripture in remembrance of their child who died shortly after birth. Alvin's gift of presence and walking alongside people in times of joy or sorrow is much appreciated.

*This story, written by Nicole Munro of the Siksika Nation, won second place in the Age 14-18 category in the "OUR STORY" Canadian Aboriginal Writing Challenge in 2006. This contest is a national storytelling initiative to educate Canadians about the defining moments in history that have shaped this country and its Aboriginal people. Congratulations, Nicole! We are proud to share your story with our readers.*

*Nicole writes: I am 17 years old and from the Siksika Nation in Alberta. I am currently in my graduating year at the nearby Bassano School. From the time I was young, I was inspired to read books on my own after having my mother read to me. Reading, inevitably, brought up an interest in writing and I hope to become an author someday.*

*I chose to write about the residential schools with the possible repercussions included as a small part at the end of the story. Overall, the story is mainly about the emotion that children, who eventually became adults, may have experienced during their time in the residential schools. As you know, these schools are a very distressing event in Aboriginal history and two people suggested that I write about the residential schools, especially since people are coming out and telling about their own personal experiences in the residential schools.*

*I understand that writing about the residential schools brings back painful memories, but these painful memories are what prompted me to go through with my story. During my research, I read about certain things that were done to the Native people and I wasn't too surprised by them, but still saddened and angered. I was also reminded of the racism in general (all cultures/races) that still exists today in this world. We are all created equal by God with the same colour of blood. It is rather disturbing to know that humanity can make such a big deal about skin colour and not give a second glance to the real problems today.*

*"These Walls" was written with a fictional character, a girl named Margaret in a residential school and ends with her as an adult about three years before the last residential school closed in 1983, going through a difficult time. I hope history will not repeat itself regarding residential schools and racism.*



# These Walls

1955

A piercing bang disturbed eleven-year-old Margaret from her dream. She had been dreaming of her grandfather and of sleeping under the stars. She had only been able to see him once during the short time she had off from school. Margaret dreamt this dream every night, a tiny shred of hope still existing inside of her. However, after the monotonous days of endless work, this shred of hope was quickly vanishing.

"Get up!" snapped a woman dressed in black.

Margaret did not react to the harsh tone; her friend, Lisa, complained on the first day about getting up so early and was punished for it. Margaret did not dare mimic her friend's actions for fear of being punished herself. Instead, the girl silently obeyed the nun, got on her knees and prayed, and then got in line and marched down to the dining hall.

Two days to go, Margaret thought as she made her way down the hallway with the other girls. Friday she would be able to go home after school. The residential school was so far away that the trip would take two hours.

"Sit."

Margaret hid her dismay as she took a seat next to Lisa. Breakfast arrived and Margaret ate quickly. Next, Margaret and the other girls were led to the kitchen to wash dishes. The nun stepped out of the kitchen and Margaret released a sigh as she put her hand into the warm water and grabbed a dirty dish.

"You missed a spot," Betty pointed out rudely.

Margaret frowned, but said nothing. Her best friend, Lisa, however, shot back, "She isn't finished. Leave her alone!"

Margaret knew she was capable of defending herself in a less harsh way, but unlike Lisa and Betty, she had not so easily grasped the White Tongue. It was difficult to learn, understand, and speak it.

Suddenly, a wet rag hit the side of Margaret's face and she shrieked without thinking. Betty had taken her own rag and had thrown it in Lisa's direction. Margaret had been in the way and, by accident, she dropped the plate she had been washing. There, by her worn-out shoes, lay the shattered pieces

of the dish.

Betty stood there with a blank stare and Lisa pointed at Betty, saying, "Look what you did!"

"She dropped it!" Betty retorted fiercely. "She's going to get it, now!"

Murmurs of agreement came from the other girls washing dishes. All of them had experienced some form of punishment. Margaret had eluded punishment by always doing as she was told. Not just because her parents and grandfather had told her so, but also because they knew being extremely obedient could keep her safe.

Hearing a loud gasp, Margaret spun around to see the nun, who had returned, clenching her fists. "You broke a plate!" The nun's voice was like thunder.

Lisa tried to help her friend. "It was not her fault --"

"Silence! Go back to work," the nun ordered sharply and grabbed Margaret's wrist. "Come with me, wretched girl!" Margaret winced at the icy tone, as she was half-dragged to the hallway. Turning her head to the girl behind her, the woman's eyes burned with annoyance. "Do you know what

happens when you break things? And to think some of the other nuns thought you to be the most civilized of your kind!" They entered an empty classroom and the woman went straight for the desk at the front, yanking a drawer open, reaching for the ...

The girl's eyes widened as recollections of what the other girls and boys had said, swirled inside her mind.

*She got me real good, but I held it in.*

The woman turned around to face Margaret.

*Don't cry 'cause you'll just get another one.*

The nun grabbed Margaret's wrist, forcing Margaret to stretch out her fingers until her palm could be seen. "Maybe this will teach you not to break dishes!" With that, the nun swung a leather strap down hard on the girl's hand. Unprepared for the sharp sting, Margaret's eyes watered and a small cry escaped her throat. The nun's brow knitted more fiercely than ever and gave Margaret the strap again. This time, though, Margaret tried for the life of her to hold it all in. The old woman paused, then: "That's better." She pushed the girl roughly towards the classroom door, "Now go!"

During recess, Margaret sat on the grass behind the school, hidden from all the other children, clutching her hand. Even though the pain was long gone and the redness was fading, Margaret felt that her mind would never allow her to forget the ordeal.

Constantly, she reminded herself that it was normal -- everyone else got the strap and it was only a matter of time until she did. But no matter how hard she tried to shut it all away, the bitter memory of the strap had etched itself inside her brain.

Confident that only the outside walls of the school could hear her, Margaret allowed the tears to fall and she cried, quietly, wishing she were home with her parents and her grandfather.

"How dare you?" a female voice sputtered from an open window above Margaret's head. Curious, she choked back a sob and went silent as the grave.

"I said, 'Don't call me that!'" another voice yelled. Margaret could not believe her ears -- it was Charlie! "I'm no savage!" Charlie shouted again.

*The nun grabbed Margaret's wrist, forcing Margaret to stretch out her fingers until her palm could be seen. "Maybe this will teach you not to break dishes!"*

Margaret hugged her arms around her body as she heard a sound she would never forget -- the sound of a body being slammed against a desk.

"What happened?" It was a voice different from the first two. Now all Margaret could hear was muffled conversation and she idly wondered why the nuns had lowered their voices.

However, at long last, she heard the first voice say, "Wipe the blood and bandage his head. He'll survive."

Her blood suddenly ran cold as ice. Poor Charlie ... Margaret held her breath as she began to crawl away slowly. Her heart beat so wildly, so deafening that she was sure everyone would hear it. I have to go, she thought.

Running away wasn't her only option, but it was the option that seemed most logical as opposed to keeping quiet about what she had heard. No one would believe her anyway. Who would believe an eleven-year-old girl? And Margaret certainly did not want to stay any longer. She had to leave. When she swept the back hallway in the evening, she would make her move.

"She was running in the ditch," Raymond explained, a friend of Margaret's family. "I stopped the car and told her to get in. She was crying."

Margaret's father nodded, grateful for his friend's help. "Thank you, Ray."

In her parents' bedroom, Margaret sat with her mother. "I'm so sorry, Margaret," her mother was saying, "Your dad called them and told them to let you come home, but they said no."

Margaret sobbed as hard as she could on her mother's lap. Her grandfather was dead and buried, a memory of the past and she hadn't even been allowed to attend his funeral. That Friday night, nearly thirty days ago, had been the very last time she would camp outside with her grandfather under the stars.

## 1980

"Can we see *The Empire Strikes Back*?" six-year-old Benjamin asked his mother. "It looks cool!"

Margaret looked at her son, smiling. "I don't know ..."

"Please, please!"

Margaret was about to say something more when she heard the school bus coming, a bus that would take Benjamin to a non-residential school.

Swallowing hard, Margaret bent down and kissed her son on his cheek, much to his annoyance. "Aw, Mom!"

"I'll be right here when you get back," Margaret said softly. "Be careful!"

Benjamin grinned. "Bye, Mom!"

She watched the bus until it was out of sight and went back inside her house. After she shut the door, Margaret fell against it with a shaky sigh, remembering that fateful day. Would her son go through the same thing, even though it was not a residential school? If he did, would he let her know about it?

Unexpectedly, Margaret began to cry. Only the walls would hear her; they had heard her many years ago and they had seen what had happened to Charlie.

If only the walls could talk.

—Nicole Munro, Bassano, Alberta

Visit  
[www.mennonitechurch.ca](http://www.mennonitechurch.ca)  
for information, resources  
and events.

# Properties Change Hands

The legal paperwork was finally completed this spring for the transfer of three Mennonite Church Canada properties in northern Manitoba: Cross Lake, Matheson Island and Manigotagan. Neill and Edith von Gunten attended events in each community to mark this milestone in the local church's life and ministry.

The Matheson Island Community Chapel is not an incorporated legal entity and thus asked Mennonite Church Manitoba to hold the church property in trust for them. A delicious potluck supper was held in the local community hall on Saturday, May 13, 2006 in recognition of this property transfer. Janet Plenert, Executive Secretary of Mennonite Church Canada Witness, and Neill and Edith von Gunten of Native Ministry presented the chapel with a Scripture banner (Ephesians 3:20-21) to bless the community and signify our desire to continue our long-standing relationship with them.

Neill and Edith spent the May 27-28 weekend in Cross Lake and participated in the Sunday evening worship service at the Living Word Church. The official title to the church property was handed over at that time, as well as the plaque that all Mennonite Church Canada

congregations receive. (Note: Living Word Church joined Mennonite Church Manitoba and Canada in February 2006.) In addition, two other gifts were presented: a picture of blessing and encouragement from Native Ministry and a large cross that Henry Neufeld of Winnipeg made for the church, using boards from their old church building. A lunch and time of fellowship followed the service and gave the church participants their first opportunity to use the dishes donated to them by the Riverton Fellowship Circle (and also sent north with Neill and Edith).

The last property transfer was at the Manigotagan Community Chapel service on Sunday morning, October 1. The official title was presented to the

*God is able to accomplish more within us than all we can ask or imagine, to God be the Glory for all generations.*

—Ephesians 3:20-21

congregation during the service, along with a Scripture banner to offer our continued blessing on their life and ministry in their area. A delicious potluck lunch followed and slides were shown that Neill and Edith had taken in their six years of living in the community from 1969-75.

Native Ministry and Mennonite Church Canada Witness values their connection to these congregations and looks forward to many more years of walking together.

—Neill and Edith von Gunten,  
Winnipeg, Manitoba



Janet Plenert, Director of MC Canada Witness, presents a duplicate copy of the Matheson Island, Manitoba church property title to Harold Bennett, local elder.



A banner from MC Canada Witness Native Ministry is presented to the Matheson Island Chapel community by (L-R) Edith and Neill von Gunten and Janet Plenert.

Photos courtesy of Native Ministry.



Neill von Gunten presents the title to the Living Word Church property in Cross Lake, Manitoba to Florence Benson - Umpherville (treasurer) and Lorna McIvor Ross (pastor).



Norman Meade and Mary Jane Simard receive the official title for the Manigotagan Community Chapel property from Neill and Edith von Gunten.

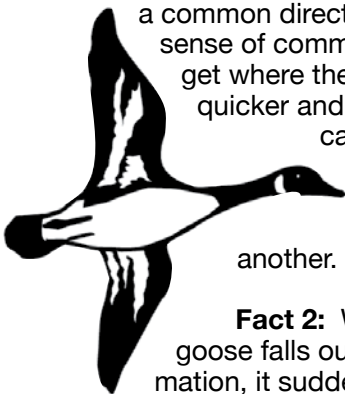


# Lessons We Learn from Geese

**W**hen you see geese heading south for the winter ... flying along in V formation ... you might consider what science has discovered as to why they fly that way:

**Fact 1:** As each goose flaps its wings it creates an “uplift” for the birds that follow. By flying in a “V” formation, the whole flock adds 71% greater flying range than if each bird flew alone.

**Lesson:** People who share a common direction and sense of community can get where they are going quicker and easier because they are traveling on the thrust of one another.



**Fact 2:** When a goose falls out of formation, it suddenly feels

the drag and resistance of flying alone. It quickly moves back into formation to take advantage of the lifting power of the bird immediately in front of it.

**Lesson:** If we have as much sense as a goose, we stay in formation with those headed where we want to go. We are willing to accept their help and give our help to others.

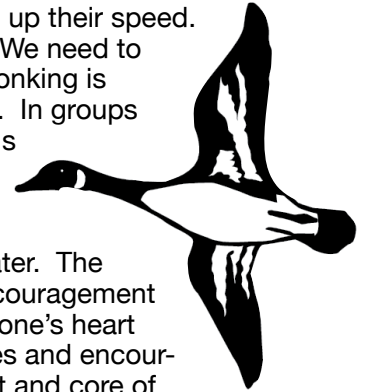
**Fact 3:** When the lead goose tires, it rotates back into the formation and another goose flies to the point position.

**Lesson:** It pays to take turns doing the hard tasks and sharing leadership. As with geese, people are interdependent on each other’s skills, capabilities and unique arrangements of gifts, talents or resources.

**Fact 4:** The geese flying in formation honk to encourage those up

front to keep up their speed.

**Lesson:** We need to make sure honking is encouraging. In groups where there is encouragement the production is much greater. The power of encouragement (to stand by one’s heart or core values and encourage the heart and core of others) is the quality of honking we seek.



**Fact 5:** When a goose gets sick, wounded, or shot down, two geese drop out of formation and follow it down to help and protect it. They stay with it until it dies or is able to fly again. Then, they launch out with another formation or catch up with the flock.


**Lesson:** If we have as much sense as geese, we will stand by each other in difficult times as well as when we are strong.

—Author Unknown



Photos courtesy of Alvin Lepp.

Alvin Lepp (on left) of Rosemary, Alberta presents the first copy of the Gospel of John and of the Acts of the Apostles in the Blackfoot language to Horace Bull Bear (on right) of the Siksika Nation at a dedication service at the Siksika Christian Fellowship Church. Horace transfers material from cassette tape to CD and distributes numerous copies to the three other Blackfoot-speaking reserves. He is also involved in distributing the Blackfoot-language “Story of Jesus” DVD.



**A Note from  
Native Ministry...**

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Contact Ingrid Miller at  
imiller@mennonitechurch.ca**



### Obituaries

Russell and Christine McKay of Winnipeg, Manitoba requested a delayed announcement of their daughter's death. **Barbara Margaret Rosalie McKay** passed away by choice on October 24, 2005 at the early age of 14 years. She is sorely missed by her family and friends. Interment took place at Berens River with Rev. Roy Bouchie officiating.

**Ellice Joseph Scott**, son of Mary Ann Scott of Bloodvein River, Manitoba passed away by choice on July 30, 2006 after a brief life of 34 years. He was a man of many smiles, but also struggled with inner turmoil. He will be dearly missed by his mother, siblings and friends. Interment took place at Brookside Cemetery in Winnipeg with Fr. Robert Bernardin officiating.

**Sally Crow** died at Pauingassi, Manitoba on August 8, 2006 at the age of 72 years. She had been battling cancer for some months. She leaves her husband, children, grandchildren and many friends to mourn her death. She will be missed by many. Interment took place at Pauingassi with Allan Owen officiating.

**Bryan Owen** of Little Grand Rapids, Manitoba died by choice on August 18, 2006 at the age of 26 years. The family is dealing with deep sorrow as they bid farewell. Allan Owen of Pauingassi officiated at the service, with interment at the Little Grand Rapids Cemetery.

**Jeremy Crow**, age 30 years of Pauingassi, Manitoba died a tragic death on August 18, 2006 due to a blow on the head. The family and the whole community are in great shock due to this turn of events. He will be sorely missed. Interment took place at the Pauingassi Cemetery, with Allan Owen officiating.

**Maurice Denechezhe** of Winnipeg, Manitoba, was laid to rest beside his father in Lac Brochet, Manitoba on Monday, October 2, 2006. He is

survived by his wife Selena, a large extended family and friends in Lac Brochet, and Selena's parents, John and Pat Pankratz, and their family. Here is Maurice's favorite poem:

### Truck Lights

*Wintertime and very cold, early afternoon but already dark. I'm driving from Sombak'e (Yellowknife) to Beuchoko (Rae) in my fifteen-year-old pickup truck, and a Dene elder asks me for a ride.*

*The land has taught the Dene to live in a world of silence. After ten kilometers, Kolchia reflects:*

*"Driving the truck is like having faith in God."  
I'm trying to figure out what he means, but after two kilometers I give up:  
"Grandpa, you talked about driving and faith in God. I'm not sure what you meant."  
Kolchia turned slightly towards me:*

*"You started the engine and you put the lights on.  
We could have said, 'we see only one hundred metres ahead.  
Farther on, it's one hundred kilometers of darkness, so we cannot go to Beuchoko'.  
But you got the truck into gear, we started to move, and the lights kept showing ahead of us.*

*Must be the way with God, too,  
Who shows us only a bit into the future,  
Just enough for our next move.  
If we are afraid and if we stand still,  
we'll never see farther ahead.  
But if we go with the little light we have,  
the light keeps showing us the way on and on."*

—From "Here I Sit" by Rene Fumoleau



### A Note of Thanks!

I want to thank everyone for their prayers and encouragement during this time as I face a new struggle in life. I had lumpectomy surgery on September 15. Since then I have had many other tests done and now I have had my first chemotherapy treatment. I have felt okay during all of this, just a little tired at times. Again, thank you all so much for the prayers and may the Light of God continue to be with us all.

Love and peace,  
Barb Daniels, Riverton, Manitoba

## Something to Think About in 2007

The most destructive habit is WORRY.  
The greatest joy is GIVING.  
The greatest loss is that of SELF RESPECT.  
The ugliest personality trait is SELFISHNESS.  
The most satisfying work is HELPING OTHERS.  
The most endangered species is DEDICATED WORKERS.  
The greatest natural resource is YOUTH.  
The greatest shot in the arm is ENCOURAGEMENT.  
The greatest problem to overcome is FEAR.  
The most effective sleeping pill is PEACE OF MIND.  
The greatest of all gifts is that God sent His Son, Jesus, to earth to be our Saviour.

—Anonymous.

Mennonite Church Canada Resource Centre has recently catalogued all Mennonite Church Canada Native Ministry resources that are currently available. You can either visit the Resource Centre and browse at your pleasure, or visit the following websites:

- Native Ministry resources <http://www.mennonitechurch.ca/tiny/119>
- Full Aboriginal library <http://www.mennonitechurch.ca/tiny/77>

We hope you enjoy the selections and will continue to highlight a few resources in each edition of INTOTEMAK.

***For Our Children, Our Sacred Beings: Understanding the Impact of Generational Trauma on our Aboriginal Youth.*** By Anita L. Keith. Delta, B.C.: Healing the Land Publishing, 2006. 169 pages.

“This book will make you cry; but crying is one of the 7 traditional ways of healing. She speaks of the horrific and disastrous history of colonialism and the Historical Trauma Transition. This book will make you understand why we must all move together toward healing these wounds.” Endorsement by Val T. Vint, Project Coordinator, Ningwanuk Meshquajese – Wings of Change, Manitoba Federation of Labour, Occupational Health Centre. Can be borrowed from the Resource Centre - <http://www.mennonitechurch.ca/tiny/121>

***Enough is Enough: Aboriginal Women Speak Out.*** As told to Janet Silman. Toronto: The Women’s Press, 1994, 253 pages.

“In June of 1985 the Canadian Parliament passed a bill which ended over one hundred years of legislated sexual discrimination against Native Indian women. The passage of legislation to amend the Indian Act marked the culmination of a long campaign by Native women to regain their full Indian status, rights and identity. ***Enough is***

***Enough: Aboriginal Women Speak Out*** is the candid story of an extraordinary group of women from Tobique Reserve in New Brunswick who have been in the forefront of that struggle. The story is not about them, but rather, by them in that it is in their own words, beginning with memories of growing up on the reserve and moving into conversations about the tumultuous events of the past ten years.” Taken from page 9.

## Events Calendar

### February 15 - 16, 2007

Healing and Counseling Workshop with Rick and Linda Martin of My People International at the Riverton (Manitoba) Fellowship Circle.

### February 16- 18, 2007

Same workshop with Rick and Linda Martin at the Manigotagan (Manitoba) Community Chapel.

### March 1 - 3, 2007

Leadership Assembly, Mennonite Church Canada, Winnipeg, Manitoba.

### March 9 - 10, 2007

Manitoba Partnership Circle meeting, Grunthal Bergthaler Mennonite Church.

### March 15 - 17, 2007

Native Mennonite Ministries meeting.

### July 3 - 6, 2007

Mennonite Church Canada Annual Assembly, Abbotsford  
[www.mennonitechurch.ca/events/abbotsford/](http://www.mennonitechurch.ca/events/abbotsford/).

[www.mennonitechurch.ca/resourcecentre/Browse](http://www.mennonitechurch.ca/resourcecentre/Browse)



For more events visit [www.mennonitechurch.ca/events](http://www.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](mailto:imiller@mennonitechurch.ca).

