

# *The* **ARCTIC NEWS**

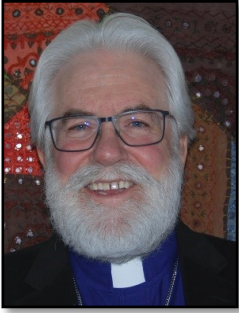
JOURNAL OF THE DIOCESE OF THE ARCTIC



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## BISHOP DAVID'S MESSAGE



### The Gift of Gratitude

While serving in New Brunswick as Church Army Evangelists, Rod BrantFrancis and I often brainstormed about how to bless people.

Back in the 90's we were doing just that when Rod said. "Let's have a clergy appreciation dinner!" The idea immediately resonated within my spirit and with our Church Army family when we shared the idea with them. We sent clergy invitations, inviting them to a dinner in their honour. We decorated a church hall with white Christmas lights, barbecued planked salmon along with other delicacies and gave gifts to each minister, gifts that were generously donated by local businesses. At the end of the evening one senior clergyman said that it was the first time anyone had shown appreciation for his years of Christian service.

Each life is valuable and yet so many may not know their worth to family, community or God. I have often enjoyed having a coffee at second cup. I'm grateful that Frank O'Dea the co-founder of Second Cup pursued his dream and never quit. His story of living in a Toronto flophouse and panhandling on its streets is very inspirational. O'Dea says every person can make a difference.

The world wasn't always kind to Louie Armstrong, yet he composed **"What A**

**Wonderful World"** in which he graciously depicts a loving neighbourhood/world. I believe the fruits of this song can only emanate from a grateful heart, a heart that is able to rise above life's hardships and focus on what makes life wonderful.

In the classic Christmas movie, **It's A Wonderful Life**, we meet George Bailey who has great but unfulfilled plans for his life. While wanting to indulge in his hopes and dreams, George has spent his life serving others and helped them fulfill their dreams rather than his own. When facing financial disaster George becomes overcome with stress and regret that he had ever been born. George decides to kill himself, but God, intervenes first by sending an angel who allows George to see just how awful life would have been without his generous input in so many lives. Secondly, God allows news of George's troubles to spread to the community who react with love, gratitude & thanksgiving for his role in their lives & quickly come to his assistance.

The world often focuses on the difficulties of life. How refreshing when news broadcasters share inspirational stories rather than controversy, strife and gossip. In 2003 on a Friday afternoon just before Christmas the 200 employees of the SAS Shoemakers plant were called together. They expected bad news but were surprised to be thanked for their service and that they would each get \$1,000 Christmas bonus and an additional bonus of \$1,000 for each year worked. Last year Dec 14, 2018, 200 employees of a family-

owned Michigan company, received nearly \$4 million in holiday bonuses. Lee Schoenherr the owner of FloraCraft said, “I believe strongly in giving back to the community by supporting initiatives that make Ludington a wonderful place to live, work and raise a family,” In FloraCraft’s entire history, the company has never had a layoff, and the average employee tenure is nine years. Many of the company’s family members are following in the family legacy of flora craft employees.

In the Northern hemisphere December 21<sup>st</sup> is the darkest day of the year yet amid the dark we thank God for sending the light of this world His Son Jesus who gave us the gift of His life and calls us to follow Him and walk in His steps. During this time of giving as people are seeking ways to bless others, they seem to be more cheerful, caring and grateful for one another. Imagine how wonderful this world and life would be if it were filled with gratitude. I am certainly thankful to you, our Christian family: clergy, lay leaders, parents, congregations, prayer partners and generous donors who help make this a wonderful world. Thank you all and Merry Christmas.

*Sing it Louie, “...The colors of the rainbow so pretty in the sky, are also on the faces of people going by. I see friends shaking hands saying how do you do, they're really saying I love you. I hear babies crying, I watch them grow, they'll learn much more than I'll never know, and I think to myself what a wonderful world. Yes I think to myself what a wonderful world, oh yeah!”*



*+David W. Parsons*

## BISHOP JOEY’S MESSAGE



In the Eastern Arctic, where I live, the days surrounding Christmas are short and full of darkness. We wake up before

the sun rises, and watch it go down in the early afternoon. This scarcity of sunlight is challenging for many; depression and mental health issues are common. Yet there is also a stark beauty to this time of year. I often find myself staring in awe at the sun setting over the treeless horizon, splashing rich oranges and reds across the frozen sea ice and rocky tundra.

In these dark days, the scriptural image of light strikes me as especially poignant. St. John’s magnificent prologue, which we read on Christmas Day, is most fitting: “In him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it” (John 1:4-5). So too the radiant prophecy of Isaiah: “The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined” (Isa. 9:2). The Scriptures are saturated with imagery of light; they begin with God speaking light into being and end with the heavenly Jerusalem alight with the glory of God.

Light also features prominently in the birth accounts in the Gospels. In Matthew’s

Gospel, the magi are guided by a bright star that lights up the night sky. In Luke's account, an angel of the Lord appeared to shepherds "and the glory of the Lord shone around them" (Luke 2:8). To be sure, there is plenty of darkness in these stories, particularly Herod's murderous purge of all the baby boys in Bethlehem. And yet what stands out most of all is the sheer exhilarating brilliance in these Christmas stories. No surprise, then, that famous depictions of Jesus' birth typically portray the Christ child bathed in a stream of bright light.

All of this serves to remind us what a wonderful thing it is that God became man, and what a glorious thing it is that the true light continues to shine in the darkness of our lives. We are liable to forget how deep the darkness in us goes, and are all too accustomed to denying the sinfulness that pervades our lives. But the Gospel is not a self-help project; it is a radical intervention from outside. Karl Barth eloquently reminds us of this fact, as recorded in *Insights: Karl Barth's Reflections on the Life of Faith* (Westminster John Knox, 2009):

Hidden underneath [the surface of our lives] there is a depth, a bottom—indeed, an abyss. And there below are we human beings, each in our own way, only poor beggars, only lost sinners, only sighing and dying creatures, only people who are now at their wit's end. And at this very time Jesus Christ comes to stay with us, and what's more: he has already come to stay with us. ... There he only waits for us to see

him, to know him, to believe him, to love him. There he greets us. There we can do nothing other than greet him again and bid him welcome.

Thanks be to God! During this holy season of Christmas may we take in all the light our Lord offers, and proclaim this good news to our communities across the Arctic.

+J. Royal



## BISHOP ANNIE'S MESSAGE



Since our move as of July 1st 2019 from Montreal to Salluit has been wonderful and yet it has had its challenges. It is a balancing act as I oversee 15 Nunavik

communities including Sanikiluaq Nunavut and be the priest in charge in the community in Salluit. It is an honour to have been called to this ministry where God has prepared me well in an advance for His purposes for this region though I feel unworthy of this calling and at the same time it is so timely. I look forward to seeing what our Saviour unfolds for this region through the wonderful people He has placed in the midst, who have already worked so hard for His Glory!

From October 22nd—November 04 Deacon Annie Keenainak accompanied me as I visited Kangirsualujjuaq, Kuujjuaq, Tasiujaq and Quartaq. It was a blessing to see the



wonderful people and their ministry in their communities. There are challenges such as many commities, as Quartaq, are without clergy housing and also have not had services for periods of time as there is no one run the service. But there are solutions as well such as sending retired clergy to help in a parish. Retired Rev. Abelle Napartuk has been ministering in Kangirsualujuaq and has been able to help set up and train the vestry committee and treasure. I believe we as Christians have come to a cross road where we have to dig deep and go before our Saviour and seek Him for solutions for our God is a God who does miracles.



*Tasiujaq choir includes young girls.*



*Church of the Transfiguration in Tasiujaq.*



*With Rev Raquel Mack, Deacon Annie Keenainak and Sophie Keelan.*



*Here with Susie P. Alaku, Elisapie Angutigirk, Lucassie Usuituayuk, Siasi Saviadjuk and Putulik Illisituq at Saint James Anglican Church.*



*Saint Andrews Anglican Church in Kangirsualujuaq, Quebec.*

Executive meetings for the Diocese of the Arctic took place in Iqaluit on November 6th to November 13, 2019 where we started with morning devotion at 8:30 and

finished our day with worship in the evenings.



*Diocese of the Arctic Cathedral in Iqaluit, Nunavut.*



*With Retired Bishop Paul Idlout and his wife Abigail Idlout.*



*Rev. Canon George Kovoov with Very Rev. Methusalah Kunuk who has gifted this beautiful portrait of the Cathedral.*


We had a privilege of meeting ATTS students in training for priesthood Leena Sangoya, Samantha and Abraham Kublu who recently have started their studies in September which is a 2 year program. Please keep them and their Professor Bishop Joey Royal in your prayers.



*With Prof. Bishop Joey and students in training for priesthood Leena Sangoya, Samantha and Abraham Kublu.*

In this coming month my next travel will be on the Hudson Coast starting from Inukjuaq working my down to Kuujjuaraapik. From Kuujjuaraapik I will go to Tasiujaq for the bible conference that will be held from December 4 to December 8th, 2019 and Please pray for the bible conference in Tasiujaq.

While I am in Inukjuaq I plan to ordain Deacon Manasee Ulayuk into priesthood on December 11, 2019. Please pray for Manasee Ulayuk and his family. I will also install a 3 blue ribbon Lay Leader while I am there.

From there I plan to finish my travel on the Hudson coast where I hope to finish all the communities before Christmas. 

*Am N. Ulayuk*

## Diocesan Youth Ministry

By: Deanna Fillion  
Diocesan Youth Coordinator



Four years ago, I followed the Lord's leading of answering yes to serving Him in full time ministry- to put aside the opportunity to

teach and pursue a dream of teaching in a school I went to. I look back on that decision and I don't have any regrets - God knew what He was doing.

Five years ago, God made it clear to me that I was going to move back to Yellowknife after spending 7 years in school to become a teacher. I told Him; I'd go for 6 months to see how it went. 6 months went by and nothing- I was sitting on the couch applying for jobs. And a job came across one of the job sites I was actively searching: translator for the Diocese of the Arctic. God told me to immediately apply. I thought it was nonsense. I didn't know Inuktitut. I listened to Him anyway and I applied. Didn't get a call - of course. Yet weeks later, after being offered a dream teaching position, Bishop David offered me the position of diocesan youth coordinator - I took a week to pray about it - I asked 9 people to pray - each one came back with yes, you are supposed to take this job - yet none of us understood why.

I will be honest, I am not sure if there is an

exact reason why or if I will ever know until I go home to the Lord one day. What I do know is this: This position has given me so many blessings and so many heartaches. I have seen so many suffering and aching - all I could do and can still do is pray - and cry with them. BUT I've seen so many miraculous breakthroughs. This was all God's doing.

My biggest desire is for young people to know Jesus and to choose life abiding in Him, that they would become disciples of Jesus, that make disciples who make disciples. And that these beautiful youth and young adults would know that they are a part of God's story, they belong to Him and have purpose in Him - this big story of God redeeming His people and restoring all things.

I have such high reverence for the Anglicans in the Arctic. Strong. Devoted. Willing. Forgiving. Aiming to be Biblical. I am thankful for the leadership of this Diocese and how they are choosing to stand firm to be obedient to the Lord above all else, despite being different from the status quo, and even being attacked by status quo. I know that God will be there to lead this Diocese to where He is wanting it to go.

Now that I am married and soon to be mother God is leading me in a very different direction to stay home and take care of my growing family. However, I am still here to love, support, encourage and to pray. I love you my friends and fellow servants of Christ. I encourage you to persevere and stand firm in the Gospel of



## Rev. Victor Johnson

Dean of the Mackenzie Delta Region



**Praise God for the  
Glorious year that is  
coming to an end, a  
time for reflection and  
an opportunity to  
prepare well as we  
await to enter into a  
brand-New Year 2020.**

Jesus Christ. I encourage you to share His Gospel. I encourage you to seek Him first, love Him above all else and put aside selfishness to love others and forgive. Seek His reconciliation and share it with others. Then go into the world, to all people and share of what Jesus has done in you, teach them His ways, and walk alongside them as they seek the Lord.

### **Matthew 28:19-20**

*“19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”*

### **Ephesians 3:14-21**

*“14 For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth is named, 16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, 18 may have strength to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. 20 Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”*



### **MATTHEW 1:21**

*“She will give birth to a son, and you are to give Him the name Jesus, because He will save His people from their sins.”*

Experiencing God’s faithfulness prompts us to share the gospel to the world. Christmas is a wonderful time to shout aloud the good news, God planned for everyone who believes in Jesus Christ.

Previously I was privileged to serve for two years in the Northern Quebec, Ungava Bay, community of Salluit. This community is an Inuit community where Inuktitut is spoken. I blessed to be able to partly learn their language and I thank the Lord for the wonderful privilege of ministering to this Inuit community

Now I am serving and living in the Northwest Territories in the McKenzie Delta region where I have the privilege of been the dean of this area. I am equally thankful to be able to minister to the people of this region. Recently Bishop David Parsons and I travelled around the region. This gave me an opportunity to visit different communities and interact with



the people of Aklavik, Tuktoyaktuk and Ulukhaktok. I was truly blessed to have been able to enjoy the fellowship of these communities and of course, their hospitality. I now have an ongoing challenge of understanding Inuvialuktun and Gwitchin. The beautiful gift I received while visiting in Ulukhaktok is worth mentioning; it was a Book of Common Prayer and Hymns in Inuinnaqtun. This is indeed a special moment for me which I cherish and appreciate a lot. A great journey of learning to minister in this language has just begun. This trip enhanced my understanding about the life in the North very vividly, especially hearing stories of Camping, art of Fishing, hunting Polar Bears, Wolves, Moose and many other including the richness of the Inuinnaqtun language.



Victor Johnson and Tina Lucas.

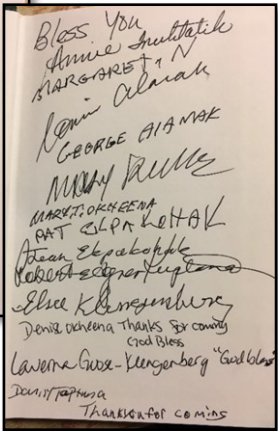
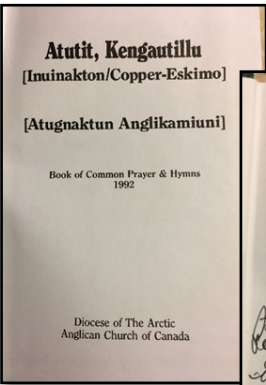


Rev. Victor Johnson and Robert Kuptana.

Thanking God for the rich contribution of our Diocesan team **Abe, Sandra, Deanna, Matilda** in the mission of the diocese. We continue to lift in prayers Bishop **David Parsons** and Our Suffragan Bishops **Joey, Annie and Lucy** and their Families and the **Diocese of the Arctic, the Anglican Church of Canada**. May the divine anointing of the Holy Spirit continue to be on each and everyone of us and grant us His grace as we serve in the **Canadian North**.

Wish you ALL a very JOYFUL CHRISTMAS  
and a CHRIST- CENTRED NEW YEAR  
(THE REV. VICTOR JOHNSON) – Mackenzie

Delta.



This gives us more reason to thank God for His plan and purpose for each one of us. Meeting **Persis Gruben** at **Tuk** who is **101 years old** was a huge blessing. Also getting to know **Tina Lucas** and her commitment to ministry was exciting.

## Community Support

By Rev. Manasee Ulyuk  
Priest in Inukjuak and Umiujaq

It's been a great summer for the communities of Inukjuak and Umiujaq

My family and I have lived in Inukjuak for about a year now. We love the people of Inukjuak and those in Umiujaq, they are all very welcoming. This Summer I took my family to Umiujaq when I went on one of my visits. They were very welcoming and grateful for our visit. I try to go Umiujaq every month.

Umiujaq Vestry has been thinking to build a new Church over the years. Umiujaq is in Hudson coast region, south of Inukjuak. When people of Umiujaq were relocated from Kuujjuarapik in 1986, the community of Umiujaq was given three Military trailers. The people of Umiujaq used these to built the church in 1986, with the help of Umiujaq Municipality. Over the years the community had outgrown the church, and it was in need of renovations.

This summer with the grace of Umiujaq Municipality, it was finally renovated, they built a better pouch, new windows, and most of all ramp! It now a warm and welcoming Church. The Vestry is continuing planning a new church building in the near future.



The Parish in Inukjuak, St. Thomas Anglican Church, has a lot of wonderful things going on in our community

For this coming Christmas 2019 the Northern Store has donated Christmas gifts worth more the \$2000.00. These will be distributed by our Sunday school coordinator on the morning of Celebration of Christ birth December 25, 2019.

The St. Thomas Anglican vestry has now formed a building committee to plan and start building a new church. The building Committee will start the planning and building process in the new year, 2020. The committee will have the support of the community support as with the current building. The original St. Thomas Anglican Church was built in 1983-1984 by the local people of Inukjuak.

We thankful for all the Lord is doing.

Rev Manasee



## Noisy Children in Church? What a Great Problem to Have!

By Rev. Rebecca Osborn, Priest in Rankin Inlet

Jared and I arrived at The Church of the Holy Comforter in August. We received a warm welcome and are enjoying getting to know our new congregation and community. Many weeks, up to a third of church attendees are kids.

The church also has a new building. It has a beautiful clean sanctuary. However, there is no washroom, and the only other rooms are a small office and storage closet - no classrooms.

We have three young daughters, aged 1-6. They can be quite a handful in church, especially during a bilingual service. For their sake, and for all the other children who were coming to church, I prayerfully decided to take immediate action.



Here is the pattern we now use: we invite the children to stay with their families or color quietly for the first part of the service. After the first reading, I invite the children to the front for a short talk based on the reading. The back of the church has two large tables. I take the kids back to the office (with the door open) to give instructions on a craft project that connects

with the talk, then they work quietly on crafts and colouring during the rest of the service. They aren't perfectly quiet, but no one minds.

I am amazed at how diligently they work and how well they behave. I just have to supervise them, encourage them, and work with them. Sometimes they even bring a treat to share with the other kids.



At this point, my main goal is to make church a fun place for them, and to give them some nugget of truth from God's word. I use the lectionary-based resources available by subscription from [sparkdigital.com](http://sparkdigital.com).

I am praying for a partner to lead a Sunday school program or other kids program. We need some kind of washroom. We dream of expanding to include classrooms.

But even though this is very far from being a full-fledged Sunday school program, it's so much better than nothing. I want kids to know that they are full members of the Body of Christ, that they are welcome just as they are, and that church is for them. After all, the kingdom of God doesn't belong to the grownups who write the cheques and help at meetings. The kingdom of God belongs to little children and those who are like them.





**Anglican Bishop of the Arctic,  
Archibald Fleming's 1937 Arctic Tour  
By Kevin O'Reilly**

On the cover of the Fall 2019 The Arctic News there is a lovely photo of the Anglican Bishop of the Arctic, Archibald Fleming with three other men on an arctic beach from the summer of 1937.

I collect postal history of the NWT and immediately recognized that trip as one where the Bishop had sent some mail back to a colleague in England. This is the story of that trip and some mail that the Bishop sent.

Archibald Land Fleming (1883-1953) served as the Anglican Bishop of the Arctic 1933-1949. Although Fleming was based in Toronto, he generally spent each summer travelling extensively throughout the Diocese. His 1937 tour is described in his 1956 autobiography Archibald the Arctic (New York: Appleton-Century-Crofts, pgs. 332-342).

Fleming flew down the Mackenzie River to Aklavik in early June. It was going to be a busy summer that included the opening of a new hospital in Aklavik and a visit by the Governor-General of Canada, Lord Tweedsmuir (also known as John Buchan). Camps were visited by small boat as far east as Maitland Point near Cape Bathurst. It appears that Fleming held a Sunday service at the RCMP detachment at Maitland Point on July 18, 1927 and started back to Aklavik shortly afterwards. He sent a letter to a friend, Reverend C.O. Moreton in Wolverton, England while at Tukoyaktuk (Figure 1 and 2). Moreton was likely a stamp collector and Fleming obliged him with souvenirs of his trip in 1937 as shown by the envelopes he sent. This one has a

rubber stamp from the Hudson's Bay Company post at Tuktoyaktuk and their ship, the Motor Schooner Fort James. This envelope was likely carried back to Aklavik by Fleming and placed in the mail at Aklavik upon his return as Tuktoyaktuk did not have post office until 1948.

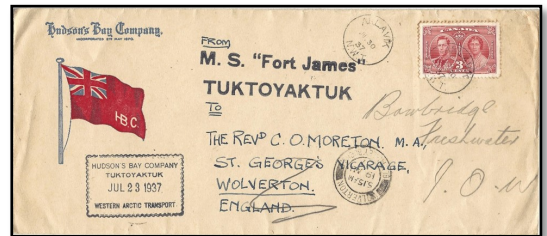


Figure 1. Envelope sent by Bishop Fleming to a stamp collector colleague in England.

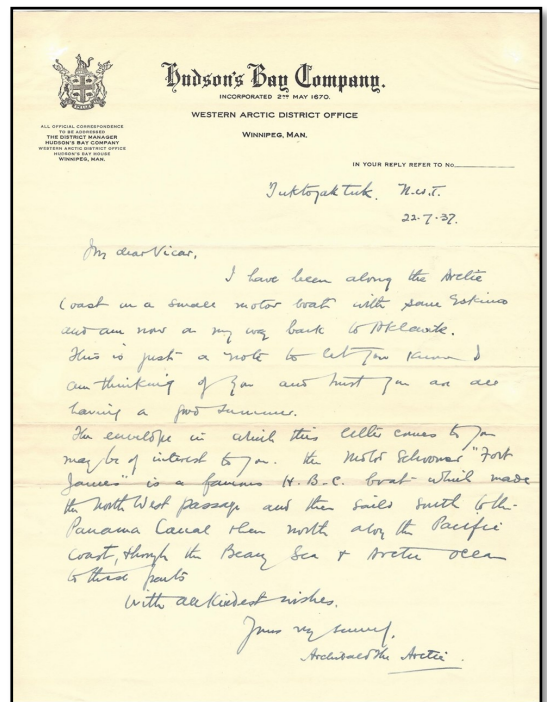


Figure 2. Letter enclosed inside the envelope shown in Figure 1. Note the Bishop's signature at the bottom "Archibald the Arctic".

Bishop Fleming returned to Aklavik to help



welcome Governor-General who arrived on August 1, 1937. The new All Saints Hospital was opened the next day and also visited the nearly completed Anglican church. The Governor-General departed on August 5 to fly Great Bear Lake and Bishop Fleming left four hours later in his own plane to visit Coppermine and Cambridge Bay. Fleming flew in a Canadian Airways plane with pilot Arthur Ranken, mechanic Jack Dean, Dr. Wood and a photographer Margaret Bourke-White who had accompanied the Governor-General. Fleming's party flew from Aklavik to Fort Norman where they found the government party weathered in too. At about 4 pm the following day, both planes left Fort Norman with the Bishop heading to Cameron Bay and the Governor-General visiting the nearby Port Radium mine.

While the Governor-General stayed on Great Bear Lake, Fleming's party flew on to Coppermine where they were greeted by Reverend J.H. Webster. The envelope shown in Figure 3 was mailed by Bishop Fleming to his stamp collector friend when the party reached Coppermine. Edith Constance Webster, the wife of the



Anglican missionary, served as the postmistress at Coppermine so it would be have been easy to mail this envelope.

Figure 3. Envelope sent by Bishop Fleming from Coppermine to England.

On August 7, the party flew to Cambridge Bay where they stayed overnight before flying back to Coppermine. They had intended to fly out to Yellowknife the next day via Great Bear Lake but bad weather delayed the trip. Figure 4 was mailed while the party visited the Eldorado Mine at Port Radium. As there was no post office at the mine, the envelope would have been taken by small boat over to the main service centre, Cameron Bay where it was placed in the outgoing mail.



Figure 4. Envelope sent by Bishop Fleming from Cameron Bay on Great Bear Lake on the return trip from visiting the Arctic Coast during the summer of 1937.

The photo on the cover of the Fall 2019 The Arctic News is uncredited but was likely taken by Margaret Bourke-White. Bishop Fleming is seated at left and the other three must be the pilot, mechanic and Dr. Wood. Note the Bishop's flag flying behind them.

Should you have any old envelopes to or from Anglican missionaries in the Arctic, I would be pleased to help you research them and tell their story. You can contact me at:

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## Isaac Stringer, The Bishop Who Ate His Boots.

By Kenn Harper



(Article published in Nunatsiaq News 09 November 2018; permission to use granted by Mr. Kenn Harper)

I have written often about the Blacklead Island mission station in Cumberland Sound, near present-day Pangnirtung.

While Church Missionary Society preachers were bringing the gospel to Inuit at the Baffin Island whaling station, a similar scenario unfolded at the opposite end of the Arctic.

The situation at Herschel Island, north of

the Yukon mainland, roughly mirrored that at Blacklead.

Both were populated by foreign whalers—in Herschel Island's case mostly American rather than Scottish, but with a liberal admixture of Scandinavians, Polynesians and immigrant Alaskan Inuit. The mission station depended on the whalers for accommodation and transportation.

Isaac Stringer was born on an Ontario farm

in 1866. He attended Wycliffe College, a theological school associated with the University of Toronto. Once he accepted the call to northern service, he took additional courses in medicine and dentistry.

His first posting, in 1892, was to Fort McPherson, where he was fortunate to serve under the veteran Archdeacon Robert McDonald. But he knew from the outset that his calling was to serve the Inuit. In August of that year, he visited Inuit on the coast for two weeks.

The following autumn he began a long journey, which took him for the first time to Herschel Island, from where he returned in the summer of 1894. Four whaling ships were frozen in at the island that winter.

That summer Bishop Reeve ordained Stringer as a priest. The following year he and a new missionary, Reverend Charles Edward Whittaker, travelled with the bishop back to Herschel Island, and from there, Stringer took a whaling ship to San Francisco for a one-year furlough.

In March of 1896, he married Sadie Alexander, an Ontario girl who had long been his fiancée. She had worked as a secretary in a New York law firm, but had given that up to return to Canada and study nursing to better prepare herself to be the wife of a missionary.

The couple moved to Fort McPherson that summer, where their first child was born. In 1897 they moved to Herschel Island where they had a second child.

Isaac and Sadie were very much a team. Walter Vanast, a medical historian who has written about the couple, claims that the

most repeated words in Isaac's diary were: "My wife and I."

Except when he was away on trips to visit Inuit, the pair were inseparable—on social calls, sick visitations, long walks together and evenings spent reading.

In addition to her household duties, Sadie taught classes for the Inuit and evening courses for the whalers. When Isaac was ill—which was often—she led church services.

The Stringers remained at Herschel Island until 1901. In that time, although the couple was very popular with the Inuit and Isaac's worship services were well attended, he made not one single convert to Christianity. It was a measure of his honesty that he would not baptize people who were not ready, just to pad the numbers.

Isaac had attained proficiency in the Inuit language and had translated hymns and prayers. He had hoped that teaching the Inuit to read would lead to more understanding and the eradication of pagan beliefs.

But the opposite happened. The Bible became an object of awe and written words were treated as amulets. One man, Avumnuk, asked the missionary to write the word for seal on a piece of paper.

Isaac complied, then was horrified when he learned that the man wanted it "as a charm to put on his net so that he might get more seals.

Others reasoned that, with a book as powerful as the Bible and with his medical skills, Isaac should be able to "work the book" and pray to God to cause the death

of an unpopular man.

Their dependence on the whalers troubled Isaac. The mission house belonged to the whaling company. Their supplies came by whaling ship. Sadie's uncle acted as a trader for a whaling company, and Isaac was caretaker of their buildings in their absence.

Many of the whalers used alcohol to excess and traded it to the Inuit for furs. Many loaned their wives to whalers in return for alcohol or other supplies. But, to the end of his stay, Isaac found no way out of this dependence.

In the summer of 1901, the Stringers took passage on a whaling ship to San Francisco. Isaac's health would not permit a return to Herschel Island. Their residency among the Inuit was at an end.

Vanast has written, "It would be hard to imagine a brighter, more capable pair of southerners for the job. Yet they had not gained a single convert."

Isaac accepted the rectorship of the Anglican church in Whitehorse in 1903—for a time Robert Service was his vestry clerk. Two years later he was made Bishop of Selkirk, the Yukon diocese that had been created in 1891. (Its name was changed to Diocese of Yukon in 1907.)

The previous bishop, Bompas, conveniently died in 1906, making the Episcopal Palace at Carcross (then called Cariboo Crossing) available for the Stringers.

They didn't remain long there, however, moving to Dawson City in 1907 when it was designated the seat of the diocese. (At that time, Dawson City was Yukon's capital and administrative centre.) They lived there

until 1931.

In 1909, accompanied by Rev. Whittaker, Stringer travelled to the Arctic coast. There he baptized nine Inuit. Finally, his efforts had born fruit.

But on that trip he very nearly lost his life. Returning from the coast, overland to Dawson City, the party ran out of food. His diary entry for Oct. 21 reads:

"Breakfast of sealskin boot, soles and tops boiled and toasted. Soles better than uppers. Soup of small scraps of bacon and spoonful of flour (the scrapings of the flour bag), the last we had; tired; hands sore; took a long time to pack up."

And then later in the day: "Heard children's voices in the distance and then saw houses on left hand about a mile ahead. We stopped and thanked God for bringing us in sight of human habitation."

Like most missionaries, Stringer was an able publicist—it helped in raising funds. When his brush with death reached the outside world, he became known as "the Bishop who ate his boots."

In 1931, Isaac Stringer became Archbishop of Rupert's Land and moved to Winnipeg. He died there three years later. Sadie lived until 1955.

*(Taissumani is an occasional column that recalls events of historical interest. Kenn Harper is a historian and writer who lived in the Arctic for over 50 years. He is the author of "Minik, the New York Eskimo" and "Thou Shalt Do No Murder," among other books. Feedback? Send your comments and questions to kennharper@hotmail.com.)*



## **Christmas Then And Now**

**By Johnny Ningeongan—Coral Harbour**

The Roman Catholic and the Anglican churches were established along with the Hudson's Bay Company before the Government institutions came along.

Even though there were some Inuit living within the establishments, most people were still out in their family hunting camps a day or two travel away from the community by dog team.

I remember my grandmother would start sewing some new clothing for everyone and some new kamiks to wear a month before Christmas. A few days before the anticipated travel to the community the air was full of excitement! Something extra ordinary was about to take place!

Travel by a dog team would happen a couple of days before "Christmas Day." Enough time to build an Igloo to live in until few days after "The New Year."

There were well over 30 Igloos built around the community since there were several family camps coming in to celebrate Christmas! I remember my cousin Paul and I visited a number of Igloos to greet the people.

On Christmas eve, people gathered at the Roman Catholic Church to have canned beans for dinner, some games and candy toss, followed by a Christmas midnight service. Most children would be asleep during the service. There were square dances through the early morning hours after that. Next morning there would be services at the Roman Catholic and

Anglican churches. People would exchange Christmas gifts that could be seal skin mitts, pocketknife, or any small item mostly between family members.

The following day there would be dog team races. Even though most dogs were working dogs, the owners were given a chance to win a new hunting rifle, a new Coleman stove and some other prizes. Each racer was given five-gallon container to fill with naphtha for their Coleman stoves at the airport base that dispensed it when the team owner reached the location, before heading back to original starting point. The people would gather near the starting point to find out who won the first three prizes.

There were similar activities going on in celebrating the New Year as during Christmas. New Year celebration meant another time was spared for reconciliation toward others, the wildlife, and the environment that was their sustenance for survival.

The Spirit of Christmas and the New Year celebration enriched everyone by gathering and celebrating together. It would be a long while before they would see each other again. After Christmas and New Year, people who came in to celebrate, would travel back to their family camps by dog teams, being very very content.

Nowadays Christmas lights and Christmas school concerts are usually indicators of Christmas Day being near. Sunday school classes practicing Christmas carols and church choir members practicing special Christmas music to sing!

Northern and Co-op stores start having open house for men and women shopping

nights. People are shopping for turkey, ham and some Christmas gifts for family members and others. Various public institutions hold an early Christmas dinner with staff and elders.

The municipal recreation prepares a list of games activities for Christmas and New Year festivities. Some families are preparing for a family Christmas dinner on Christmas day. Recreation committee usually keeps the Christmas day free of activities for family gathering purposes.

Every Christmas events usually start with games at the community hall on Christmas Eve and a Christmas church services at 10:30 p.m. followed by square dances through out the early hours of the morning. There are usually Christmas church services at 11:00 a.m. at the Catholic Church and 1:00 p.m. at the Anglican Church and the rest of the day is spent with families exchanging gifts and visiting each other.

Indoor games are held at the hall in the evenings throughout Christmas and New Year. Outdoor games are usually held during the day. Igloo building contest, harpoon throw accuracy contest, running races etc...


Most nights are filled with various activities such as talent shows, look -a -like contests, ding bats, and traditional Inuit games.

Various snowmobile races also take place during these event, we have a men and women team Ptarmigan hunt contest to see who would get the most within a specific time frame. We no longer have dog team races due to extinction.

The Hamlet recreation usually raffle some big ticket items for major prizes during the

festivities, ATV, airline tickets for two, a drum of diesel or gasoline, etc...

A traditional seal hunt contest usually starts the day. New Year festivities are similar to Christmas activities as well. Indoor games are usually held on New Year's Eve and Church services are held, followed by early morning hours of square dances.

New Year celebration is still considered meaningful once again as being spared for reconciliation toward others, the wildlife, and the environment that are still sustenance for our livelihood. 

## **Christmas Greetings**

**By Pat Klengenberg—Ulukhaktok**

Merry Christmas to my friends in Christ Jesus all around the world!

My name is Pat Klengenberg and I am writing to you from Ulukhaktok, Northwest Territories. It is a small community of over 500 residents in the western arctic on Victoria Island. It is a beautiful place that is now visited annually by cruise ships and was one of the last places explored by Europeans in the late 1800's. Our residents continue a traditional lifestyle of living off of the land but are also coping with a rapid change influenced by Western culture and governments. Some have benefitted, while many struggle to find a place personally, financially and spiritually.

In the 1960's to the 1980's, we had 3 denominations of the church settled here. The Roman Catholic church, the Pentecostal church and the Anglican church. I grew up in the Anglican church.

My stepfather played the piano there. Many people were influenced positively and this led to a strong group of leaders who have passed away (Sam Oliktoak, Jimmy Kudlak, George Okheena and Morris Nigiyoq). I remember going to Sunday school as a child and to service and the attendance back then was healthy.

Nowadays, we have just the Anglican church providing a service intermittently, flying in an ordained minister from other communities.

Our people face massive obstacles now in life this far north. The cost of living is one of the highest in the world. Companies like the airlines and the stores make large profits knowing we have no choice but to pay. Most people live in public housing and pay rent according to how much income they earn via the income tax records. Alcohol, drugs, television and the internet distract us from what is important. Gambling such as bingo is the popular topic every Friday night. When Sunday comes around, competitive hockey takes priority over church service. Those that can afford hunting equipment can overhunt while many others go hungry. The poor struggle to get on their feet while the well off enjoy the status quo. The suicide rate in the Arctic continues to be one of the highest in the world. I myself have lost a father, three brothers, a nephew and countless friends. Even with all these hardships, our residents are still full of love. If you visit this small community you will feel welcomed.

I am writing this letter to ask for help. Our lone running church is now falling apart as the attached photos show. It is too small

now as we have to use the gymnasium to do Christmas services. The benches are painful to sit on with no backrests. I am praying for a new church. I am praying for an ordained minister to reside here. I would love to be a lay leader again and to learn under him or her and one day become ordained. I am praying for renovations to the mission house as it was built in the 1960's and moved from the old community across King's Bay to where our community now sits on Queen's Bay. Often the sewage and water system freezes leaving visiting ministers no choice but to stay at the hotel or bed and breakfast inns. I am praying for our people to turn to Jesus to help them overcome their struggles.

I have known Bishop David Parsons for over ten years now. I met him when he was a Deacon in Inuvik. He taught me Bible study to lead in Sunday school and then on to English service in the evening. He's never given up on me as a friend. I know Jesus never gives up on me. I just want my friends and family here in Ulukhaktok to know that God will not give up on them either.

Sincerely,

Pat Klengenberg

*"Don't worry. My Spirit is right here with you. Soon I will again shake the heavens and the earth, the sea and the dry land. I will shake the nations, and their treasures will be brought here. Then the brightness of my glory will fill this temple. All silver and gold belong to me, and I promise that this new temple will be more glorious than the first one. I will also bless this city with peace."* **Haggai 2, 5-9**



## DIOCESSE OF THE ARCTIC – PRAYER LIST

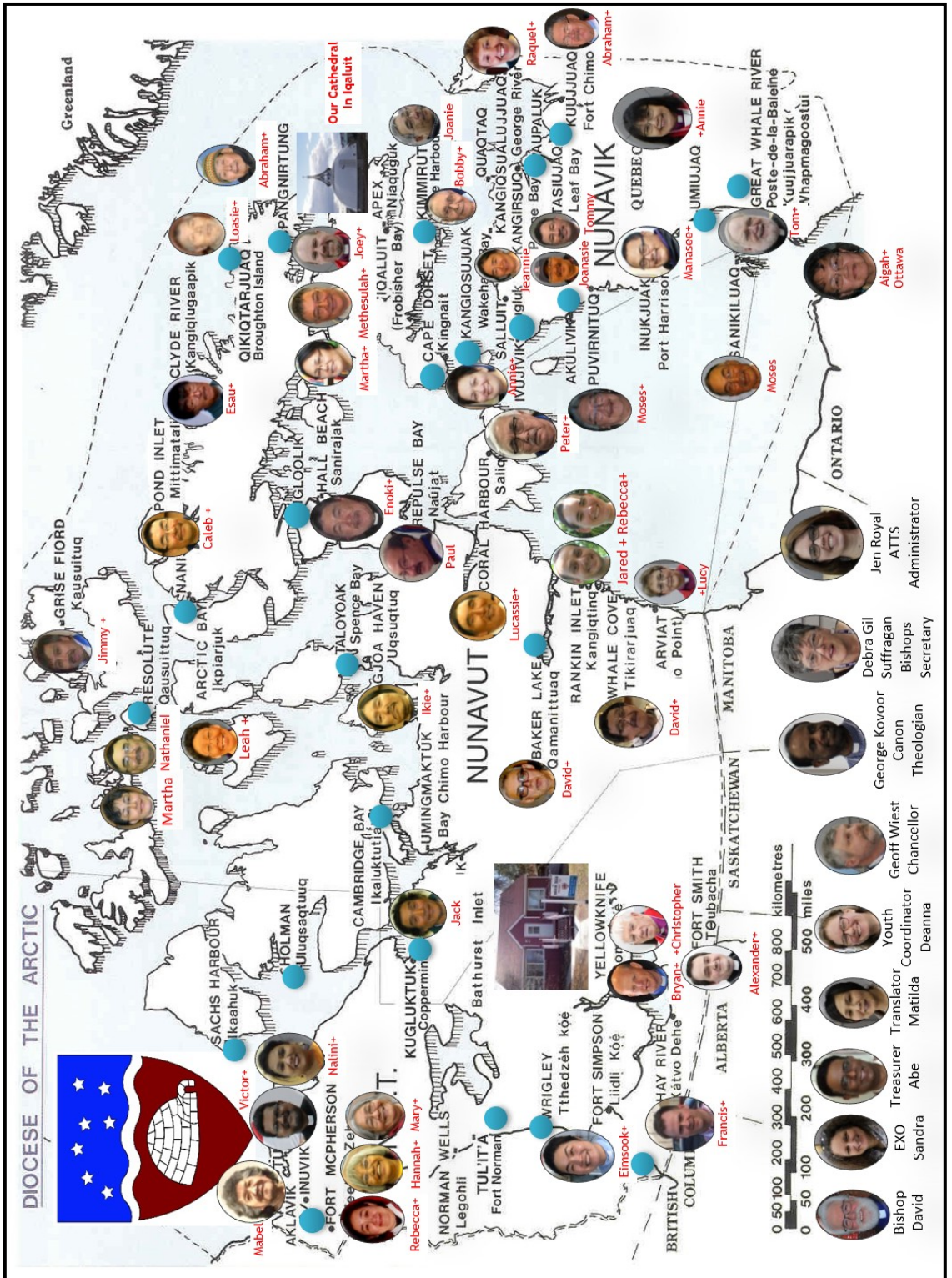
Day	Parish	Clergy/Lay Leader
1.	<b>Great Whale River</b> Sanikiluaq	Rev. Tom & Marianne Martin <a href="#">Dinah Kavik</a>
2.	<b>Inukjuak</b> Umiujaq	Rev. Manasee Ulayak Charlie Tooktoo
3.	<b>Puvirnituk</b> Akulivik	Rev. Moses & Iga Kalliraq <a href="#">Joanasie Qaqutuk</a>
4.	<b>Salluit</b> Kangiqsujuaq Ivujivik	Rt. Rev. Annie Itsoshat <a href="#">Aquuya Qissiiq</a> Rev. Peter Analik (retired) <a href="#">Jeannie Nungak</a>
5.	<b>Kangirsuq</b> Quaqtaq Aupaluk	Rev. Bobby Nakoolak (retired) <b>No Clergy or Lay</b>
6.	<b>Kuujuuaq</b> Tasiujaq Kangiqsualujuaq	Rev. Abraham & Martha Tigullaraq Rev. Ann Marth Keenainak <a href="#">Tami Cain Jn.</a> Rev. Raquel Mack
7.	<b>Iqaluit</b> Apex	Rev. Methusalah & Rev. Martha Kunuk Rt. Rev. Paul & Abigail Idlout
8.	<b>Kimmirut</b>	<a href="#">Joanie Ikkidluak</a>
9.	<b>Cape Dorset</b>	<a href="#">Eege Oqutaq</a>
10.	<b>Pangnirtung</b>	Rev. Tommy and Olassie Evik
11.	<b>Qikiqtarjuaq</b>	Rev. Loasie & Jeela Akayuk Kuniliusee
12.	<b>Clyde River</b>	Rev. Esau and Mary Tatatoapic Rev. Jacobie Iqalukjuak
13.	<b>Pond Inlet</b> Resolute Bay Grise Fiord	Rev. Caleb & Zippora Sangoya Martha & Nathaniel Kalluk Rev. Jimmy & Geela Qaapik
14.	<b>Arctic Bay</b>	Rev. Leah Qaqqasiq & Frank May
15.	<b>Iglolik</b> Hall Beach	<b>No Clergy</b> Rev. Enoki & Sarpina Iqittuq
16.	<b>Coral Harbour</b> Naujaat	Rev. Lucassie & Nowyah Nakoolak <a href="#">Paul Malliki</a>
17.	<b>Baker Lake</b>	Revds. David & Jean Simailak Rev. Joedee & Vivian Joedee
18.	<b>Rankin Inlet</b>	Revs Jared & Rebecca Osborn
19.	<b>Arviat</b> Whale Cove	Rt. Rev. Lucy & Joe Netser Rev. Joy & Luke Suluk Rev. David Kritterdlik
20.	<b>Aklavik</b>	<b>No Clergy</b>
21.	<b>Inuvik</b> Sachs Harbour	Rev. Victor & Nalini Johnson Rev. Mabel Brown <a href="#">Joey Carpenter</a>
22.	<b>Fort McPherson</b>	Deac. Rebecca & Lesley Blake Rev. Hannah Alexie (Retired) Rev. Mary Teya (Retired)
23.	<b>Fort Simpson</b> Wrigley, Fort Liard	Rev. Eimsook Joung
24.	<b>Hay River</b>	Rev. Francis & Kassandra Delaplain
25.	<b>Fort Smith</b>	Rev. Alexander & Kristina Pryor
26.	<b>Yellowknife</b>	Rev. Bryan & Michelle Haigh Rt. Rev. Chris & Rona Williams
27.	<b>Taloyoak</b> Gjoa Haven	<b>No Clergy or Lay</b> Rev. Ikey & Elizabeth Nashooriatuk
28.	<b>Kugluktuk</b>	<b>No Clergy</b>
29.	<b>Ulukhaktok</b>	<a href="#">David Kuptana</a>
30.	<b>Cambridge Bay</b> Bay Chimo	<a href="#">Brenda Janke</a>
31.	<b>Tuktoyaktuk</b>	<b>No Clergy or Lay</b>

### Daily pray for:

Bishop David Parsons (Rita), Bishop Joey Royal (Jen) (ATTS Director), Bishop Annie Ittoshat (Noah), Bishop Lucy Netser (Joe),  
Bishop's Personal Assistant & Executive Officer — Sandra Drost (John), Suffragan Bishop's Secretary — Debra Gill,  
Youth Coordinator – Deanna Fillion (Nathaniel), Translator – Matilda Nakoolak, Treasurer – Abe Abraham  
Bible Translators — Very Rev. Jonas Alooooloo & Rt. Rev. Andrew Atagotaaluk, Retired and on-leave clergy.



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The Diocese of The Arctic, PO Box 190, 4910 – 51<sup>st</sup> Street  
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Email: [dota@arcticnet.org](mailto:dota@arcticnet.org) Website: [www.arcticnet.org](http://www.arcticnet.org)

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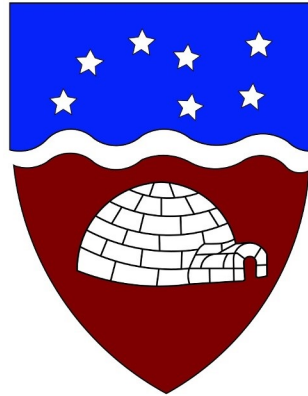
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