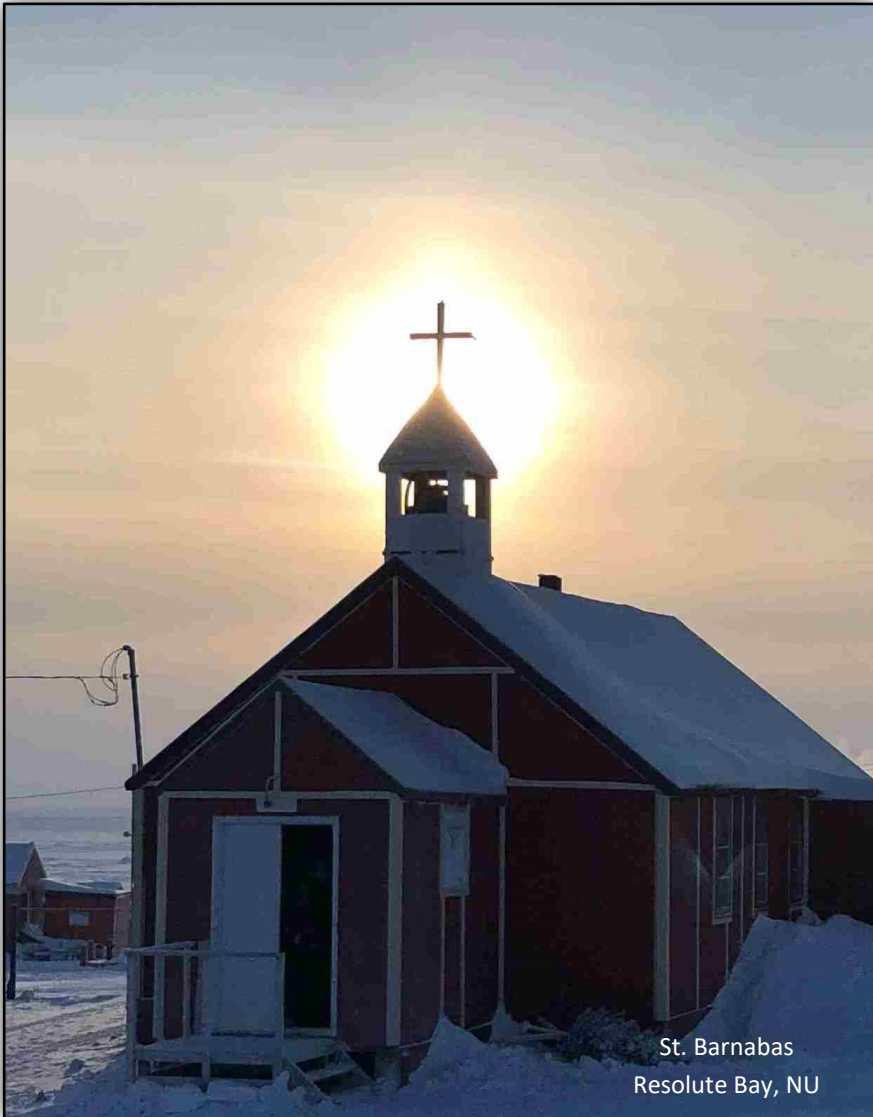


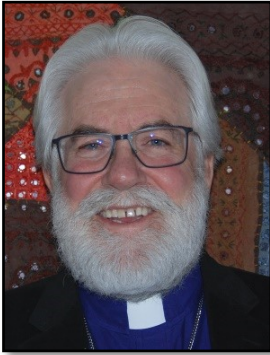
The
ARCTIC NEWS

THE JOURNAL OF
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Epiphany/Winter
2020/2021

BISHOP DAVID'S MESSAGE

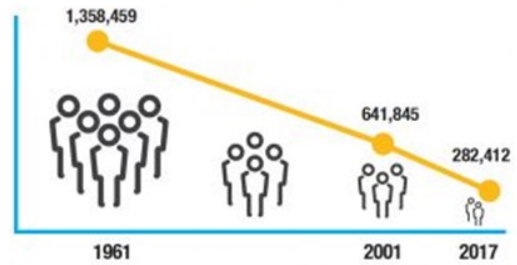


Let's Be A Holy Virus

What in the world is happening with the World? **COVID-19** is creating fearful uncertainty. There are public and social

rants, conspiracy theories, protests, there is much mistrust of government, and many are demanding that those who are not in agreement with them be silenced. A developing 'cancel culture' is replacing freedom of speech. Political hatred is fracturing society/families. Our own Anglican Church of Canada's divisive uncertainties, religious and political aggression have caused so much bewilderment that multitudes have fled. We have been on such a steep decline that on the Day of Epiphany, January 6th, 2020 Tali Folkins, a reporter with our national church newspaper, the Anglican Journal, wrote, **"Church Gone By 2040?"** Tali writes, **"Statistics report a 'wake-up call' to church, says primate. But Nicholls said she believes Anglicans should be careful about jumping to conclusions about what will happen to the church in the future based purely on statistics of past decline. Clearly, she said, there are Anglicans today who still intend to be going to church in 2040, and the church will not close by that date. "We all know that it's not actually going to happen, because not everybody's going to disappear,"** she said.

Anglican members on parish rolls from 1961 to 2017



I agree with our Primate...it is Time to Wake Up. Who would of thought that our sanctuary doors would be shut much earlier than 2040 due to COVID-19. The question is, once the doors re-open, will the people who have gotten out of the habit of attending return to a divided church, which is in spiritual confusion and unclear in gospel proclamation? What if the pandemic, as bad as it is, is something God is using to wake us up and get back on course with Jesus' Great Commission? I pray for an international Spiritual Epiphany.

I believe our world has been experiencing a spiritual attack. The book of Joel says, **"An enemy has invaded, wake up, be sober, gather, pray, and (become Biblically literate).** There are souls in the valley of decision." 1 Peter 5:8 Peter said "Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour."

Satan does not come as a red suited Devil. He comes as a suitor, a deceiver, an angel of light. And when he doesn't get his own way he comes like a roaring lion. His weapons are fear, intimidation, deception and hatred. Satan's influence has infected societies; causing people to seek wealth, power, control over their lives and independence from the Word of God. The

result has been despair, rather than contentment. I believe the antidote, or the Holy antivirus is God; the Father of Inspiration, Jesus; the Bread of Life, and the Holy Spirit; Rivers of Living Water. The Church is to be on the move. We need to be organized under God. An Army equipped to dispatch good new not death, blessing not cursing, healing not affliction.

Paul tells us in Ephesians 6, *"STOP fighting people, they are not your enemy. Ours is a spiritual warfare!"* We need to remember Jesus is still on the throne. As God, He has never been caught off guard and He tells us, *"Be alert, be on guard, and wake up from deception."* A deceived person doesn't realize they are deceived, they only recognize they were in deception after they are freed from it.

We just began a new church year, passing quickly through Advent, Christmas and now entering Epiphany. What is an epiphany? It is a sudden, intuitive perception of, or insight into, the reality or essential meaning of something, usually initiated by some simple, homely, or commonplace occurrence or experience, a literary work or section of a work presenting, usually symbolically, such a moment of revelation and insight. In Matthew 16:15-16, when Jesus asked His disciples, *"But who do you say that I am?"* Simon Peter had an epiphany and said, *"You are the Christ, the Son of the living God."*

In Hebrews 1:1-2 we read, *"Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son,*

whom he appointed the heir of all things, through whom also he created the world.

Did you know God the Father created the world through Jesus? In Genesis, God spoke creation into existence. *"Let there be: Let there be expanse, Let there be waters, Let there be sprouts, Let there be lights, Let there be living creatures..."* Then God said, *"let us make man in our image after our likeness."* Who is the 'us' the 'our' that is being referred to? It is God the Father, God the Holy Spirit and God, the Word of God-the Son of God. We read in John 1:1-3, *"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made."* Then in Colossians 1:15-16 Paul said of Jesus, *"He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities all things were created through Him and for Him."* Then in Hebrews 1:2 we read, *"...but in these last days He has spoken to us by His Son..."*

Friends, we were born in the middle of a spiritual battle. On Advent Sunday the Gospel reading was Mark 13. Jesus says be on guard, keep awake, stay awake and be careful to not fall asleep. Jesus is saying we need an epiphany, a revelation of who He is, why He came, what He has done, and what it has to do with you and me?

We often hear John 3:16 quoted that God the Father loves the world and sent his Son to save us. But rarely do we hear John 3:18-19 that whoever does not believe in Jesus

“is condemned already and that people, who love darkness, do not want God’s light to reveal that their works are evil.”

I said there is a spiritual battle. The Christmas story begins in revelation chapter 12... first the problem, and then why Jesus came. *“Now war arose in heaven, Michael and his angels fighting against the dragon. ... And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth... for the accuser of our brother has been thrown down... And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.”*

The Christmas story from Revelation 12:1-6 says *“And a great sign appeared in heaven: a woman clothed with the sun, She was pregnant and was crying out in birth pains and the agony of giving birth... And the dragon stood before the woman who was about to give birth, so that when she bore her child, he might devour it. She gave birth to a male child, one who is to rule all the nations ..the woman fled into the wilderness, where she has a place prepared by God,...”*

We read of Satan’s ability to influence people in Ezekiel 28. Satan is a fallen angel, but he is not all powerful or all knowing, but he can inspire us to rebel against God as he did Adam. Satan prompted Herod to kill the children of Bethlehem in hopes of killing baby Jesus. But God warned Mary and Joseph to flee *“Rise, take the child and his mother and flee to Egypt and remain*

there until I tell you, for Herod is about to search for the child to destroy Him.”

Friends, Satan is the deceiver of the whole world and the reason Jesus came according to **1 John 3:8** *“the Son of God appeared to destroy the works of the devil.”* Colossians 1:13-14 tells us Jesus defeated Satan. *“And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in Him.”* Then Colossians 3:1-4 tells us, *“If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with Him in glory.”*

Friends, now that Satan has been defeated, we are to seek first the Kingdom of God and set our mind on the things of God. Epiphany means being aware of Jesus’ victory and an awareness that Satan will try to distract us from growing in God’s Word and obeying the Great Commission, preaching the Gospel, and training converts to join us in this ministry. Although Satan is defeated, he continues to influence, distract and interfere with our ministry. So, Jesus warned, “be alert, stay awake, and aware” of Satan’s tactics.

To prepare us, Jesus told the parable of the

Sower. We need to understand we are in spiritual warfare and we have an enemy who is a deceiver and will do anything to prevent us from knowing God's promises and will. So, Jesus said the farmer sows (Shares) the Word of God and whenever the Word of God is shared immediately Satan attacks with lies. When people begin to listen, he will bring them persecution. When people begin to understand, Satan will try to distract them with the cares of this world, deceitfulness of riches and other things.

This teaching/warning is intended to be taught during Baptism and Confirmation preparation. **People need to know what it means to renounce** the devil, to renounce evil spirits, fleshly desires, and sin that is within them. **People need to know how to follow Jesus as their Lord.** **People need to know why they need to be** members of Jesus body the church, regular attenders and helping one another as they learn and teach their children about Jesus Christ the covenants of God and the dangers of rejecting God and falling prey to the devil.

In Mark 4, Jesus says His plan is to reproduce 30 times 60 times 100 times. Jesus promised in John chapter 15 that if we would abide in Him, and His word abides in us, we would reproduce. Jesus will cut off bitter roots, prune dead branches and sometimes good branches to build a stronger root and branch system. God will allow some things to happen in our life that may cause distress, but we need to keep our focus on God who wants us to grow in knowledge and understanding WITH Him and IN Him. People need to learn about the

practicalities of following God and that there will be difficult situations, therefore, we need to learn how to walk in the faith of Abraham, Joseph, David, and others.

Bible stories are historical documents that God provided for our spiritual growth. Psalm 1 tells us, David meditated on God's promises. He understood the principles and precepts of walking by faith. When a great problem arose in Israel with the people of Israel being taunted and cursed by Goliath for 40 days, David said, "This guy has no covenant with God." David went down in the valley of the shadow of death to face the giant problem. God promised to never leave nor forsake him. David knew Deuteronomy 28 in which God promised to bless him and deliver him from his enemies. David was not just a believer he was a practitioner of faith. So, when David went down into the valley of the shadow of death, he believed that God had prepared a table before him in the presence of his enemy. David had feasted on the Word of God. The same meal that was available for all the army of Israel. It appears that they had not spent time with God studying God's Word or did not believe Him. The result was they lived in fear rather than by faith. When they heard the enemy cursing, speaking out threats, they cowered in fear rather than trusting in God.

The Holy Spirit guided Paul to teach us that we are not to fight people but be aware of the schemes of the devil. He tells us in Ephesians chapter 6:11-18 *"Put on the whole armor of God, that you may be able to stand against the schemes of the devil."* So, if Satan is defeated why dress like a soldier? And what are our weapons?

We dress like a soldier because it's a spiritual battle!! Our weapon is being in Christ and Christ being in us. We need the Word of God in us. The Word of peace, hope and faith. We need the Word of life in us. Jesus said, "I am the bread of life."

In John 6, Jesus explains that He is the bread of life. We learn that just ceremony and religious practises are not enough. We need to be listening to God, reading His Word and embracing the life-giving promises of God. In this chapter, Jesus fed the 5000 people. The next day they came to Jesus, but He told them, *"you're coming to me because of the bread that I multiplied."* *"I am the bread of life; whoever comes to me shall never hunger and whoever believes in me shall never thirst."* Then in John 6:40 Jesus says, *"...for this is the will of my father, that everyone who looks on the Son and believes in him should have eternal life, and I'll raise him up on the last day..."* after Jesus said this the people began to grumble, and Jesus told them in verse 43 *"Don't grumble, no one comes to me unless the Father who sent me draws him."* Jesus says, *"I am the bread of life. I am the living bread and the bread that I will give for the life of the world is my flesh."*

This really upset the people and they began to dispute with each other, so Jesus said in verse 53 *"unless you eat the flesh of the Son of man and drink His blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink."* Afterwards they said, "this is a hard saying." Jesus knowing his disciples were

grumbling about this said, *"do you take offence at this? It is the spirit that gives life; the flesh is of no help at all. The words that I have spoken to you are spirit and life."*

In our Anglican Church of Canada many bishops, clergy and people say the spirit is telling them to do what the Bible does not support and in fact opposes. Friends the Holy Spirit today, will not contradict the Holy Spirit of yesterday. This is a work of deception. What some leaders are telling us is that the Bible does not have any authority, it cannot be trusted. Rather than give into their deception we are to hold fast to Holy Scripture, the Word of God.

There is great need to be alert to the imposition of strange, deceptive doctrines that oppose biblical teaching. Paul said in Romans chapter 9:6-7, *"Not all Israel is Israel."* Unfortunately, not all the people of God, are living like the people of God. Sadly, not all primates, bishops and clergy follow Jesus. I say this because many openly oppose the Word of God. Just like we have religious leaders today who are not following God, we read the sad account in John 8 that when Jesus the Word of God, came, instead of surrounding Jesus in worship, praise, and thanksgiving, many of the Pharisees rejected Jesus.

In John 8, Jesus said, *"I am the light of the world."* The Pharisees rejected Jesus, saying you're making much of yourself. The Pharisees began to say we don't follow you Jesus, we follow Abraham. Abraham is our father. Jesus told those Pharisees, if you believed in Abraham and followed Abraham, you would follow me. Jesus said, *"If you abide in my Word, you are my*

disciples.” The Pharisees became very angry. They said, “We will not follow you Jesus, we follow Abraham. Jesus said, “If you followed Abraham you would love me. You do not want to follow me, because you want to follow the desires of your father. Your father is a liar, a deceiver and rejects the truth. Your father is the devil.”

Sadly, many, who call themselves Christians, are spiritually asleep. Many are either in denial that Satan is trying to destroy them, or ignorant of this fact. We need to hear the warnings of Hosea 4:6 ***“My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.”*** Jesus still says, “Be on guard, be alert be awake.”

Friends, the world has been invaded by Satan to deceive us into believing God’s Word to be a lie. Satan always used the same deceptions to take people captive. Lust of the flesh, lust of things and pride of life. Satan says the desires of the flesh are natural, so indulge in your attractions, love of wealth will help you gain power and control to exercise your right to do as you please. So be lord over your own desires, hopes, dreams and be proud of your own accomplishments. Satan’s lies have convinced people to live independent to God’s will, and through deception capture them by providing religious systems and philosophies that govern and guide their life.

In Isaiah, God calls people to wake up from deception. In Isaiah 1:18, God says, “Come

let us reason together, though your sins be as scarlet they will become white as snow.” In Isaiah 44, God speaks about the foolishness of idolatry, spirit guides and looking to the stars to predict the future. God speaks about using a tree to make a fire, then from another part of the tree, to make idol to worship it. It’s an idol that can’t even speak. In Isaiah 47:13, God asks, *“Are you not tired of all the enchantments, sorceries, maybe you’ll succeed maybe they’ll inspire terror, aren’t you tired of the astrologers and their monthly predictions?”*

When truth is blurred it becomes a deception. Before World War II, Satan deceived Hitler and Hirohito, the Emperor of Japan into thinking, that they were gods. The Prime Minister of England and the President of the United States both were deceived by these power-hungry deceivers. Hitler and Hirohito said they wanted peace but what they really wanted was to transform and dominate society. These two deceivers influenced millions with their authoritarian ideologies destroying millions, whom they deemed worthless. In John 10:10, Jesus says, *“The thief comes to steal kill and destroy.”*

In the past 150 years, power-hungry atheistic regimes have killed over 149 million people. But Satan has convinced people to believe the lie that religion and followers of Judaism and Christianity are the main cause of war. According to the Encyclopedia of Wars by Charles Philips and Alan Axelrod, of the 1763 wars in the past 3500 years only 7% have had some religious influence and only 3.5% involved the Judeo-Christian faith. Satan knows that Jesus is the Prince of Peace and invites

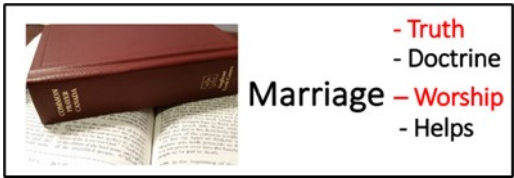
everyone to be free from his deception.

Jesus in love, spoke truth to those who indulge in sin, and have rejected God’s Word. In Matthew 11 Jesus said, *“Woe to you who reject God’s servants who come to both warn of sin’s danger.”* After speaking woes to those who rejected Him, Jesus invited them to repent, follow Him, learn about His kingdom, His Word of promise and cast their worries and cares on Him and enter His rest. This rest is being freed from Satan’s lies and false religious belief that we can save ourselves by our own religious works. We are saved through Jesus’ work on His cross, His death and His resurrection. After fulfilling the promised blessed blood covenant, whereby Jesus ransoms all sinners, He invites us to enter a harmonious relationship with God and others. Being saved and reconciled, Jesus sent God the Holy Spirit to guide all forgiven people into Bible discovery, to gain spiritual understanding and a revelation of true love, not the paralyzing love people often refer to when they say, “love only speaks words that do not offend our desire to keep sin close to our heart mind and soul.” We are not saved by works but we are saved to be involved in God’s work and be His Partner, the Bride of Christ, the Body of Christ. Jesus calls every Christian to a holy virus to enter the world system. By His authority and Great Commission, we are to preach His gospel and make disciples. Knowing we need to be enlightened and empowered, Jesus sent the Holy Spirit, to convict, enable and grant us boldness to obey Him..

The book of Micah 6:8 tells us what God requires, to be just, love kindness and walk

humbly with God. Therefore, we need education in mercy and forgiveness. We are to forgive others, as God has forgiven us, we gather for mutual worship of God, training, encouragement, and mutual enjoyment of fellowship. By God’s word in Proverbs, we train our tongues to speak blessings. From Deuteronomy 6, we are to teach our children God’s ways. Deuteronomy 26 guides us to be charitable by following the biblical directive to give 10% of our income; to support the church, widows, orphans, refugees and strangers. In Malachi chapter 3 God says, if we do not give 10% of our income and offerings, we are robbing God and we rob ourselves from His blessings. Through the New Testament we learn to pray for others and obey our government in all things lawful (as long they are not against God’s law).

The BCP is supposed to be married to the Bible; the Word of God. Traditionally and rationally, Anglican’s believe the Bible is the inspired Word of God. We can live without the Book of Common Prayer, but the BCP, contains our biblically based doctrines such as the 39 Articles, the three historical Christian Creeds, our guidelines and helps for worship, along with a daily bible reading guide and various prayers to help when we may not know how to pray.



The BCP is a wonderful help to provide clear direction as to the responsibility, duty and expectation of parents, deacons,

priests, and bishops. Unfortunately, the doctrines of the Bible and BCP's are being revised, as many parents, deacons, priests, and bishops have departed from their responsibilities and duties and expectations. The church is now in a state of confusion. The walls are down. We need to heed the warning from Psalm 95 *TO-DAY, O that ye would hear his voice: 'Harden not your hearts ... "It is a people that do err in their hearts, for they have not known my ways..."* In Hebrews 3 - 4 the Holy Spirit pleads again and again, *"today if you hear his voice."* *"Enter my rest."* As I mentioned above Jesus has provided the rest we need to enter.

We need to be aware of evil spiritual influences and be willing to be led by God the Holy Spirit and not the spirit of Antichrist. Beware! Observe! Discern! and pray! Recently in the political arena we've been watching Republicans and Democrats, right wing and left wing fighting one another. The Christian church should be setting an example but there is much infighting with many evangelicals, liberals, and charismatics; believing that God is for their side, and their way of thinking. Let's not be manipulated by TV or politics, deceived by biased TV newscasters, and coerced by religion. Let's not join in calling each other the enemy. If we want to know whose side God is on, we need to listen to Joshua who before the battle of Jericho asked, "God whose side are you on? Ours or our enemies?" God answered I am on neither side.

As mentioned earlier Ephesians 6, says *"STOP"* fighting people, they are not your enemy. Ours is a spiritual warfare! So may

we be awake and ready when Jesus returns, but until that last trumpet sounds, we need to be God's 'Holy virus' influencing the world with the Gospel of Jesus Christ and training others to follow Jesus who said in John 17:14-23 *"I do not ask that you take them out of the world, but that you keep them from the evil one... as you sent me into the world so I have sent them... I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and love them even as you love me."*

+David W. Parsons



BISHOP JOEY'S MESSAGE



In recent months we've been studying church history at ATTS. It's been a rich and rewarding journey. One image in particular has stayed with me: It's

from 430 AD, and it concerns Augustine of Hippo, the great North African theologian and bishop. During the final days of his life, as he lay in bed dying alone, surrounded by psalms which were written out and hung from the walls of his room, his city was being attacked. Augustine died on August 28, and mercifully he would not live long enough to see his beloved city – including his library and cathedral – toppled and burned to the ground.

This image – the famous bishop and

theologian, his body failing him for the last time – highlights a key theme in scripture, which is the fact that God is eternal and everything else is temporary. Augustine wrote of “two cities” by which he meant a decision we need to make about what we are loyal to – either we’re loyal to God, or we’re loyal to something else. If we’re loyal to something else – anything except for God – then that object of our love and loyalty will not last. It will pass away. Only God is eternal, so our ultimate loyalty should only be for God not the fleeting things of this world.

Here’s how St. John puts it:

“Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world—the desire of the flesh, the desire of the eyes, the pride in riches—comes not from the Father but from the world. And the world and its desire are passing away, but those who do the will of God live forever.” (1 John 2:15-17).

This truth is especially important as we near the end of perhaps the most unpredictable and uncertain year in recent history. For many, the only constant was a pervasive sense of uncertainty and anxiety. In the face of that anxiety, many of us clung to anything that promised deliverance from our troubles – maybe a vaccine will deliver us from this virus...maybe an election will deliver us from social and political disintegration...maybe embracing new technologies will deliver the Church from decline.

What unites these various hopes is a hope for earthly stability. But this desire, while

understandable, is misplaced. There simply is no stability in this world, as St. John and St. Augustine remind us. That means all the upheaval we’ve seen in recent months reveals to us the truth about the world, and the truth about our lives as creatures who are dependent on our Creator. “All is vanity and a chasing after wind” says Ecclesiastes 1:14. All, that is, except for God, who is more real and more permanent than we can imagine.

I want to suggest that, as this new year begins, we renew our vision of God and, in so doing, fix our hopes on God alone. Another way to put this is to say that I want to encourage us to nurture an eternal perspective, but not one that downplays or ignores our world and the struggles we all experience. I want to encourage, rather, an eternal perspective that embraces the world but that understands it all in the context of God. An eternal perspective in the Christian sense both looks “up” and looks “around us.” I think the Diocese of the Arctic’s mission statement gets this balance right:

The mission of the Diocese of the Arctic is as follows:

- A. To **proclaim** the Good News of the Kingdom of God, as revealed through the life, death and resurrection of our Lord Jesus Christ, and through the power of the Holy Spirit,
- And
- B. To **enable** all members of the Church to live out their Christian calling in parishes, the wider church, in society at large, and in the world.

BISHOP LUCY'S MESSAGE



The focus here is the kingdom of God – an eternal reality, rooted in God's gracious plan for his world and revealed in Christ and the Holy Spirit which has been poured out on us. In other words, all that we do only makes sense in the context of this biblical story. We are servants of God, caught up in his ongoing plan to save the world from death and sin and the devil. What an incredible thought!

Nevertheless, this eternal perspective is not oblivious to the world we live in. We are also called to live out our calling as Christians and to encourage and support others to do the same. We are called to love one another, care for their material needs, and to support and encourage one another in all kinds of ways. We don't look away from the world and its needs, but we see all that with full knowledge that this world is love and redeemed by God in Christ. An eternal perspective does not turn us away from the world – it helps us love it more deeply.

So, friends, as we move forward into uncertain times, let's root ourselves in the scriptural truths that our mission statement makes clear. Let's focus our attention "up" at God who created us and holds it all together in his hands. Let's also look "around us" at the struggles and joys and laughter and tears of the people around us, and do our part to make the love of Christ visible to people in our community. This is, I believe, the kind of eternal perspective we need, one that St. John, St. Augustine and our earliest Arctic leaders lived and died for. Let's be resolute in faith, unwavering in hope, and steadfast in love as we manifest the kindness of God in our lives and in our communities.

+J. Royal



It has been an unusual year for everyone due to COVID-19 Pandemic in Arctic Canada. Nunavut didn't get affected with first COVID-19 wave but three of the communities recently got hit with the second wave.

There are three regions in Diocese of the Arctic where I serve as one of the 3 Suffragan Bishops as of April 01st, 2019 due to it being a vast land. Transportation to get to other communities is done by air which makes it difficult sometimes due to high cost and weather conditions.

In summer 2019, I got invited by the Youth Committee in Gjoa Haven for Youth Revival (Gjoa Haven in the Kitikmeot region, north of Yellowknife) for one week.

Few months after I was consecrated, April 2019, my late husband got ill and he started spending many months at the hospital with him in Winnipeg where Kivalliq region people go for medical since we don't have hospitals that can accommodate most illnesses/deceases.

My late husband died in February and a month later I went back to Arviat to where I serve as Minister-in-charge of St. Francis Anglican church. Shortly after I arrived in Arviat COVID-19 struck Canada and lockdown happened for several months, people were very cautious and started using the masks and all the other precautions that we had follow, absolutely

no visitors for about couple months. It made it hard for everyone.

Most of the Anglican churches in Nunavut closed for the summer due to people going out camping annually and having family time away from the community. We were given an option to have or not to have services until further notice. Most of the Vestries in the Arctic decided not to have church services during the summer.

All the Youth Services were closed, and some churches didn't allow children to attend the adult services for they could catch the virus.

Some churches opened their doors in June 2020, by following the guidelines given by Medical Chief Officer, 50% then 75% of the capacity: limiting attendees. Each person who went to church was logged at the entrance of the church for precautions. Every after-service list was sent to the head office in Yellowknife.

If we were going to sing at the service, it was recommended that we use masks, if not then no masks. Some people who are claustrophobic or have breathing problems didn't attend.

Each church was commissioned to use other means to hold services using local radios, CB and Facebook Livestream. Prayers for people who are seeking it are done by telephone or by chatting online.

The Bishop of the Arctic sent guidelines to each parish in the Diocese of the Arctic to follow precautions.

We didn't do large gatherings for weddings, baptism and funerals at the church right up to November. Funerals are done right at the cemetery and social distancing was

followed. If we are going to do funerals only immediate family can attend and the rest of the people that would like to attend the funeral are able to attend at the cemetery but social distancing. Having done funerals for years as a priest, it is difficult sometimes to tell people that only immediate family/relatives are to attend but people do cooperate very well and make it easier for everyone.

What I noticed is that more people are using the messenger, texting or Facetime with families in various places especially talking with their grandchildren whom they can not attend to during this time.

People that have relatives in the south or vice versa need to isolate themselves for 14 days before meeting with their relatives and this is still ongoing.

If a person is gone for a medical appointment down south, after their appointment they can not go home until they have isolated for 14 days. The Government of Nunavut has 2 isolating hubs in Winnipeg. With COVID-19 cases in Kivalliq region and Sanikiluaq Nunavut, it is now mandatory that they isolate for another 14 days at home. When a person comes home from medical and has family at home all the household must join the 14 days isolating for precautions.

With the first wave, the Government of Nunavut was already allowing people to isolate at the hubs so that helped a lot and protected people from the pandemic. We appreciate our Nunavut Government for the hard work they are doing.

Kivalliq Region, Mining Companies stopped taking Nunavut people to their worksites for precautions right from the time it was

first announced.

Then November 11, 2020 a shock came to Arviat that there was a positive case and everyone quickly isolated themselves at home. Most of the workplaces closed that day and all the schools and daycares shut down until further notice. This applies to all the Kivalliq region since everyone who travels from/to Winnipeg connects through Rankin Inlet.

If you are going to be travelling somewhere you must apply for travel, and it has to be approved by the Medical Chief Officer.

Travel to/from Yellowknife, NT is closed until further notice.

People are paying attention daily to updates from Legislative Assembly, Iqaluit and live presentation with the Medical Chief Officer.

We as Bishops make sure that all communities in our Diocese are following the same protocol. Each region has their own guidelines from their governing authorities and those are followed.

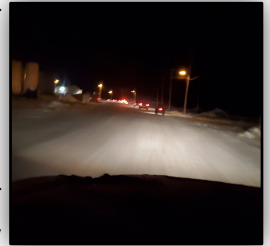
I'm thankful for the good work of the Regional Deans that make sure that what has been decided is carried out in each community of the communities they are in charge of. Some communities are unilingual in Inuktitut and there only have lay leaders due to the lack of Parish Mission Houses and lack of priests.

Local radio is airing throughout the day in Arviat and I hear Kivalliq communities are adding more hours on air. This helps occupy people that are isolating. People are use phone-in-calls to tell stories or to help share a positive vibe, some read scripture or pray, and sometimes games are played through the local radio hosted

by Hamlet of Arviat in Arviat.

Positive activities done in the north:

- * Singing "How Great Thou Art" outside their steps in March to pray for people around the Globe.
- * Did the same song outside at their own steps in November
- * Lord's prayer done daily at home to be in accord in faith for the sick.
- * Arviat people (done more than once) drove around their community by vehicles to pray in one accord.
- * Food and cleaning supplies have been distributed by Hamlet of Arviat, sponsored by different organizations. People post appreciations on Facebook.
- * Inuit organizations had contributed funds for purchase towards cultural activities.
- * Elders in Kivalliq were getting funds from Kivalliq Inuit Association and other organizations for doing the same things in their regions.
- * To give thanks to God for the recoveries in Kivalliq Region and around the world from COVID-19. People in Arviat went outside at a certain times and banged pots and pans.
- * Some say people are praying more than before at home, even those that didn't pray at home before.



Paul Pudlat long-time lay leader in Coral Harbour was ordained as Deacon in Rankin Inlet July 23, 2020 at Holy Comfort church. Rev. Jared Osborne priest in Rankin Inlet was with us at the church. Limited

amount of people attended the service due to COVID-19 but it went very well, reception followed. We thank Paul for his commitment over the years. We're encouraging others to follow his steps.



Rev. Deacon Joy Suluk from Arviat completed her Associate in Theology online courses which she took for three years. She couldn't attend the convocation in Newfoundland due to COVID-19 so we celebrated her convocation at Arviat's St. Francis church on October 15, 2020. It worked out well, family being able to attend and celebrate with her. There was a reception after the service. Included is a picture of her with her husband Luke Suluk along with myself. We congratulate Joy for the hard work she put towards her course on top of her daily job. Well done Joy. She encourages others to take the courses and says it's very helpful. I too have seen such in depth spiritual maturity.



Thank you and may the good Lord bless you and keep you,

+Cherise



BISHOP ANNIE’S MESSAGE



Just before the lock down back in March 2020 due to Covid-19 there was a training for the vestry/treasurers taught by Bishop Andrew

Atagotaaluk, Rev Manasee Ulayuk and Rev. Ann Martha Keenainak, to lay down the foundation of who we are as The Diocese of The Arctic. Rev. Aibilie Napartuk gave advice and preached during the evening worship. Almost all the communities of the 15 communities attended this training. The 15th community being Sanikiluaq Nunavut, which is included in Nunavik under the Diocese of the Arctic due to being close to

Nunavik.



March Vestry training, Inukjuak
Bishop Andrew Atagotaaluk

Rev. Manasee Ulayuk and Rev. Ann Martha Keenainak, the Regional Deans for Nunavik, organized and facilitated the training, which was held in Inukjuak, Nunavik. We decided that we would meet up again for the next training in the Ungava Region. This training was just recently held in Kuujuaq on November 11-16. This was again to work on the foundation of The Diocese of The Arctic and train about finances. Of the



15 communities 12 communities attended this training session. We have spoke on how it is important to keep the trainings going for we know that we have to keep growing. The next training will be held in Salluit Nunavik in March. Please keep this training in your prayers.

There was an uncertainty with Covid-19. With closures of the churches, most of the churches did their services through local radios. This was a wonderful outreach for the whole community. When this pandemic started, I was in Kuujuaapik and was there for funeral of my late sister-in-law. When we just started the radio services, I was so moved by the guy who normally do not go to church he was at the radio and he had tears to have heard the Good News.

Different organizations such Samaritan's Purse Canada, SEND North, Northern Youth Programs, Native Evangelical Fellowship of Canada, Northern Canadian Evangelical Mission, Interact Ministries,

North American Indigenous Ministries,

United Indigenous Ministries and LAMP have provided essential items such as Masks, Gloves, Coveralls, Hand, Sanitizer and Disinfectant Spray with Bottle which also included Inuktitut Bibles, Inuktitut Children's Bibles, English Bibles and Small booklets about discipleship for the communities which is very much appreciated. Thank you to all the organizations that worked together for our people.

With the uncertainty of the Covid-19 we had a Zoom meeting with Dr. Matthew Parsons where he shared about the pasts pandemics and where we are now with Covid-19. He laid this conference with a foundation in the Word of God and stressed how we must keep our eyes fixed on our Lord. Thank you for putting our gaze on our Lord in this uncertain time.

Amie N. Alachet



It Only Takes A Spark To Get A Fire Going

By Bishop David Parsons

Many of us are familiar with John 3:16 *"For God so loved the world, that He gave His only son, that whoever believes in Him should not perish but have eternal life."* But are we familiar with Jesus' prayer in John 17:18 when Jesus prayed to his Father, *"As you sent me into the world, so I sent them into the world."* Also, in John 20:21 Jesus said to His followers, *"As the Father sent me, so I send you."*

Over the centuries Jesus continued to send missionaries to various parts of the world, until one day, Jesus' missionaries began to arrive across the Arctic. As the Arctic people (Inuit & Gwich'in) came alongside these missionaries to share their food and help them learn how to survive, the missionaries in turn shared their stories of Jesus. These Arctic people, who were not ignorant of the spirit world, began to have their hearts warmed by a new, yet unfamiliar spirit, whom the missionaries called the Holy Spirit. Rather than bringing fear, as did the other spirits, the Holy Spirit helped people understand and embrace Jesus. Also, through the work of the Holy Spirit, the people no longer needed foreign missionaries to spread the good news. All they needed was the Holy Spirit who helped them to share their stories from camp to camp. Almost overnight, nearly everyone knew of Jesus. Arctic people began to experience the warm fire of God's love, burning brightly in their hearts.

Evil still tries to create fear, worry, doubt and despair that leads to a sense of hopelessness, but thanks be to God, the people continue to encourage and bless one another, sharing present day stories of what Jesus is doing in their life. "...they overcame Satan by the blood of the lamb

and by the word of their testimony..." Revelation 12:11.

Today while many are fearfully uncertain of what is ahead, I have a sense that God wants us to be blessed, encouraged, and filled with hope and faith and not be overcome with fear. When I read the Bible, I hear Jesus saying, "I have not called you out of the world to be separate from the world but to learn of Me and know that I am the God who loves the world. So, know this, I am sending you in My name, and with My light, to bring life and warmth to a cold dead world."

For thirty years I have thought about Arctic people joining in missionary work beyond their borders. I believe that just as God has called people from all nations to be missionaries, God wants Arctic peoples to be missionaries. It seemed like there were many Inuit missionaries in the East who moved about the East, but I believed they needed to join us in the Western Arctic. Likewise, there used to be many Gwich'in missionaries in the West and why not have Gwich'in missionaries ministering in the Eastern Arctic? We loved to sing *"For I'm Building A People of Power, And I'm Making A People of Praise, That Will Move Through This Land By My Spirit, And Will Glorify My Precious Name."* We also sang, *"It only takes a spark to get a fire going, and soon all those around can warm up in its glowing. That's how it is with God's love, once you've experienced it, you spread His love to everyone, you want to pass it on."*

Then in 1993, before I moved South, while attending a Diocesan Synod in Iqaluit, one of the Inuit priests spoke of a prophecy that caught my ear. He spoke of a prophecy that said in the future, people from the Arctic will go down South to share the Gospel. I had been wishing and praying for an East-West movement, but this was something different: a prophecy of a North-South

movement. These thoughts percolated in my mind during my ten-year time in the South.

In 2003, after I returned to the Arctic, every now and then, I would hear someone speak of this prophesy of people from the Arctic one day going South with the gospel. Lately I have heard others speak of hearing this prophesy in Alaska and in other parts of our Diocese and while attending an inter-denominational conference, a pastor spoke the same prophesy.

In December 2019, a passage of scripture that has been on my mind for 40 years was now forefront in my mind. In chapter 1 of the book of Joel, we are told that an enemy has invaded the land and the harvest has been destroyed. It speaks of people being drunk and asleep. The enemy is evil that drains life and creates apathy, fear, despair, and a sense of hopelessness. I believe the drunkenness describes people being so busy that they do not have time for their families or one another. The sleep as I understand it, is a spiritual sleep; being unaware of the enemy. But Joel 2 speaks about a call to the people of God to gather, fast and prayerfully call upon God. Then Joel speaks of a great outpouring of early and latter rain. I became consumed with Joel and I wrote the Communion Partner bishops to share my thoughts. I wrote, *"I am wondering if God may want to use us beyond our present understanding? In Jeremiah 29, we read of a Word from God to the captives, not promising deliverance "Today" out of their present dilemma. But God assured them that He had plans to prosper them and not harm them. God's plans included hope and a future. God also promised that they would find God when they sought Him with all their heart. God also promised to bring them back from where He banished them.*

As Anglicans, I'm wondering if we can learn from Judah and Israel's history. I wrote of our own difficulties and after sharing about Joel I asked; Is it possible that God wants to do a great work today... where no human gets the credit but only God? I think so!

Well, who knew that this virus would hit as it did? I sure didn't. I had a strong sense that something unusual was about to happen in 2020. Then, when the pandemic began, I contacted people from across North America and asked, "What are you hearing from God." Most of us had never met or knew about each other, so we listened and prayed. We began to meet via Zoom every two weeks to share and pray together. Those conversations led to others saying that they had a sense that God wants to use the people of the Arctic. The question was how? So, the idea developed to bring people South to simply join others in praising and worshiping God, to share our stories of faith and hope to bless, encourage and inspire our southern church family.

If you would like to meet your northern family and share in this experience, we are willing to come South if we are invited. Let's join our sparks that get this fire glowing, from sea to sea to sea.

Arctic Fire

A Vision To Inspire Bless & Encourage People

A Call To Pray & Turn to the LORD Jesus

A Hope For a Spiritual Awakening Across Canada

An Action To Bring Arctic Mission Teams To Southern Communities

This vision arose out of several prophetic words over three decades, stating that southern Canada would be impacted spiritually by Arctic Christians. Many others have asserted that Indigenous people

would be a catalyst for biblical Christ-centred spiritual renewal in our nation.

The concept is simple - bring Arctic teams to southern Canadian Communities to bless, encourage, and inspire AND to seek and glorify Jesus through worship, testimony, ministry of the Word, and prayer. These teams will invite others to a renewed love for Jesus, our Saviour.

While this initiative will be under the oversight of The Rt. Rev'd. David Parsons, Anglican Bishop of the Arctic, with the sponsorship of Anglican Renewal Ministries (Canada), the hope is that the entire Body of Christ will be blessed and joined together in order to pray for a spiritual awakening across Canada. This is a call to turn from our ways by turning to the Lord Jesus Christ.

We will invite other denominational renewal ministries and various intercessory networks to be part of this vision. So this is a call to the Church of Canada to come in a fresh way to the Lord God Almighty Jesus Christ, and by the power of the Holy Spirit, Glorify God our Father!

While this vision is still taking shape, the planning team wants to see the entire project saturated in prayer. We desire to see a broad "ownership" of the vision across the Body of Christ, seeking the Lord for spiritual refreshment and revival within Canada.

The planning team will meet regularly via Zoom during the fall-winter 2020-21. We will seek ways to introduce southern communities to the Biblical, Christ-centred spirituality of Arctic Peoples and invite them to partner with us in prayer and with their financial support of the vision.

The Zoom Meetings will be an opportunity to cast vision for mid-to late winter visits of Arctic Teams to southern Canadian

communities as pandemic restrictions are lifted. The southern faith communities will be encouraged to prepare for these meetings through prayer and Bible Study.

Our vision is not to be event-centred or organized for meeting's sake but to encourage people as they encounter the Lord, to establish and develop "next steps" on their faith journey with Jesus Christ our Saviour.

This will be a fresh opportunity for individuals and communities of faith to find ways to express our love for God the Father, the Son and the Holy Spirit, focusing on spiritual awakening and turning to Jesus Christ and to glorify Him in our daily lives.

To that end, resources from the broad range of Christian expression: Anglo-Catholic - Evangelical - Pentecostal - will be available.

We are unsure what the overall vision will look like - if there will be several series of visits to southern communities or if teams from the South will visit our northern brothers and sisters. We have been seeking the Lord for direction and are stepping out by faith to develop a newsletter, website and by making this appeal to ask you to partner with us.

Our desire is to ask you to partner with us in prayer and look for ways to communicate the vision across our land and help implement it.

May our Lord and Saviour Jesus be glorified and people come into His Kingdom and Lordship through a Holy Spirit Christ-centred revival that positively influences every Canadian, North American and person on Earth!

+David W. Parsons



Arthur Turner Training School

By: Rt. Rev Joey Royal

Director—Arthur Turner Training School

Theological Education: It's all about Renewed Minds

Psalm 1 is an introduction to the entire book of Psalms. It's a poetic bit of wisdom that speaks of two ways of living and thinking, with the implication that everyone has to choose one of them. The first, let's call it the righteous person, is secure and sturdy, "like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither." (Psalm 1:3). The second, the "wicked" person is unstable and will not last. They are "like chaff that the wind drives away." (Psalm 1:4).

This idea is common in the Bible. We read often of two ways, two paths, one to destruction and the other to life, one to God and the other to ruin and judgment. What struck me, however, in reading the first Psalm recently is the word "delight." It says the righteous person's "delight is in the law of the LORD, and on his law they meditate day and night." (Psalm 1:2). This is contrasted with the advice of the wicked, and the path of sinners. In other words, godly people delight in God's ways and God's communications, and they avoid words and actions that try to pull them away from God. What these two ways speaks of ultimately is two different kinds of education. There is a kind of education that is grounded in God's Word, and there is a kind of education that is grounded in the misleading words of human beings.

All of this has me thinking about the role of theological education in the church. We talk a fair bit about education, but we're less often in doing it consistently and effectively. Consider the average church-goer: They hear a short sermon on Sunday, reflecting on a reading or two from the

scriptures. These scripture readings usually come from the lectionary, and they presume that parishioners have sufficient biblical knowledge to locate the readings in the context of the whole Bible. But do they? I'm certain many don't. And what about the sermon? It's typically ten to twenty minutes, which is long enough to make one brief point. Very often the point is a moral one – Christians need to do *more* of this and *less* of that. But rare is a sermon that locates all this moral exhortation in the context of the Christian story, which is God's plan to save the world through the death and resurrection of Christ, empowered by the Holy Spirit. No wonder many Anglicans think that our faith is about "being a good person."

It may sound like I'm picking on preachers here, but that's not my intention. I am, after all, a preacher, and one who has made many mistakes and misjudgements in the pulpit. My point is rather to get us thinking a bit more deeply about how people are changed, and what role theological education has in all this. Take, for instance, St. Paul's words in Romans: "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect." (Romans 12:2). According to Paul here, the way we are transformed into Christlikeness is, first, through our minds. We need knowledge. We need truth. Once that true knowledge is anchored in our minds then we can discern what God wants us to do and change our wills to better reflect God's will.

What's most noteworthy here is that Paul does exactly the opposite of most preachers. Most preachers think that transformation happens when people are told what to do, so that they can then use their free will to do the right thing. That's why most sermons are about what to do and what not to do. They speak almost

exclusively to the will. Paul, on the other hand, says that transformation happens when the mind is renewed, and only then does it trickle down to our wills. In other words, people need to have their minds changed first and only then will their will cooperate with what they know to be true.

Alcoholics Anonymous knows this truth very well, even if the church has often forgot it. Look at the first three steps (out of twelve) in AA:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

Look at the first two steps. They're about "renewing your mind." It's about gaining knowledge about the dangerous effects of alcohol addiction, and gaining knowledge about God, who can alone restore order to the addict's chaotic life. And then only at step three do we see an appeal to the will. Once the mind is renewed then the person is able to turn over their will to God and begin making different decisions. What if preaching and theological education decided to follow St. Paul and AA on this? What if we taught "mind renewal" first and then "behaviour modification" second?

I think it would make a difference in several ways: First, it would help us to see ourselves as part of something much bigger, as part of God's plan to save the world by vanquishing all that opposes him and restoring it to his original intention! In contrast to that, "being a good person" sure sounds boring and tame. Think of the courage of the martyrs, the intellectual energy of apologists, and the zeal of missionaries. They were enlightened by a mind renewed with the gospel, and once

that gospel had seeped into their blood and marrow then they made life-changing decisions that had enormous impact for God's kingdom.

Second, it guards against the kind of "works-righteousness" Christianity that is endemic in the church. If all we talk about is changing our wills then we will come to believe that our faith is, first and foremost, about behaviour modification. We will come to believe that God wants us to be "good enough" which will either send us into despair or pride. But if our minds are renewed with the gospel then we know that we are saved only through Christ, and that all we do for good is done "in Christ" so that all thanks go to him and not us. Our hope is securely in Christ and not in ourselves.

Third, and lastly, it will set us on a path that leads to true transformation, because that transformation is rooted in a mind transformed. Our wills are important but they can't do the work of life transformation all by themselves. I once heard someone say that our wills are good for making small decisions like what to eat for breakfast, but not very good at making large decisions like who is going to be Lord of our lives.

Renewing minds is how God changes lives, and we would do well to rearrange our teaching and preaching to better reflect God's methods rather than our own. You don't need to be a minister or a theological student to have your mind transformed by the gospel. You do need the Bible, and you do need the wisdom of other Christians to influence you and speak into your life. It is certain, for all of us, that our minds will be transformed somehow, either by the world or by God. Let's open ourselves to God so that he may change our mind and, in so doing, set our wills free.

+J. Royal



An ATTS Student's Journey

By Nick Takkirug



I grew up in a Christian family, I remember my mother taking me to every Sunday morning church service. I would sing along with the church choir, while I was in my mother's packing parka. I was about 2 or 3 years of age.

Fast forward to my early teenage years, I started to be involved with leading evening worship services; although I did not know quite about what worshipping was at that time.

During my middle teenage years, I started being involved in Sunday schools with my late aunt who was one of the church Lay Leaders. During the involvement with Sunday school I then slowly began to understand what worshipping was about. Since then, I wanted to practise Christian living. During those times with being involved with the church and leading worship services, I was being bullied because of what I was doing and who "I believed in" from other teenagers in my community. I remember one time walking home after school, when I was further on from the school, I was surrounded by 7 or 9 other teenagers. They started calling me names, mocking me, and some were holding stones and rocks the size of their hands. At that moment, I thought that I would die that day, but I did not want to hold a grudge against them. I wanted to forgive them and make peace with them. I thought about Jesus being whipped, mocked, and being spat at. And he asked forgiveness for these people that did this to

him. In John Chapter 14:27 it reads, "Peace I leave with you. My peace I give you, I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid".

In my late teenage years, I started to have dreams about doing Ministry (missionary) in an Evangelist way, and also very biblical way. Luke Chapter 4:18 says, "The spirit of the Lord is on me, because He has anointed me to preach good news to the poor".

I was called to go into ministry back in April 19, 2016. At that time, I felt God's presence, and the Holy Spirit coming into me. It was such a wonderful feeling of God's grace and mercy. I was starting to feel warm. I agreed to God that I would go to ATTS. But I did not go to ATTS until October 5, 2020.

My journey started at ATTS, to serve God by being in Ministry. The reason why I did not come to ATTS earlier, is because I thought I wasn't done being involved with my community in worshipping and studying the Bible in Gjoa Haven, Nunavut.

I believe God has called me in such a powerful way that I would not want to refuse the offer God has given me. So far ATTS has been an awesome experience, and I hope there will be more people called into coming to ATTS.

Nick Takkirug





Journey to ATTS

By Abraham Kublu

I was born on June 14, 1979. I remember when I was a kid that my grandmother used to talk to me a lot about how I have to behave as myself, and I learned a lot from her. Her guidance, along with my parent's, has made me who I am today.

When I was a child, I remember we used to go church to the Roman Catholic on Christmas Eve but any other Sunday we went to the Anglican Church. It was because my father's side was Catholic, and my mother's side was Anglican. When my parents got married my father was asked to not go to the Catholic church anymore by the Father. I still cannot understand why this happened and that he was no longer able to go and be with his older brothers and sisters.

During my preteen, I used to be out on the land most of the year going fishing in winter up to two or three weeks at the lake with my grandfather. During the weekdays,

I would go seal hunting and caribou hunting. I enjoyed it a lot more than spending time with my now wife when we were starting to fall in love for the first time. It was helping me deal with my grief of my father's passing. He had cancer for five years. My parents used to go down South for treatment for his cancer, and I used to be home alone, the longest was six months. I had four sisters and one brother, though most of the time we were not together they would be at my grandparents' or at my aunt's place, when my parents were travelling. I can say somehow, someway I had something to eat for that long six months alone with out my parents. For 3 month I had nothing to eat, just water day-in day-out, up to today I still can't understand it.

By the time we had our oldest son in 1999 I wanted to help our community. This is when I joined the Youth Council. I volunteered by running a fundraising program for youth to attend different meetings as youth representatives with different organizations. The hardest one was with the Justice Committee. During my time with the Youth Council I joined the Baffin Region Youth Council. It was under Qikitaani Inuit Association and I had to learn a lot from the coordinators we had. I became the North Baffin representative, helping out 3 communities, Pond Inlet, Igloolik and Hall Beach, by giving them new ideas and knowledge of how to plan, how to run fundraising for different programs in their communities and, most of all, how to write up proposals to different organizations in their communities. I helped by advising them what to write. During BRYC time we had a conference call once a month, which reported what we had done. Two times a year I traveled to attend meetings and workshops. I was with them for 6 years. During that time I was acting Vice President for two years and acting President for 6 months.

I used to be an interpreter for the board members, council meetings and staff meetings for both schools in Pond Inlet during daytime and evenings when there were public meetings. The only time I would spend time with my family was during summertime, when there were no meetings in the community. It was then that I would spend a lot of my time with family. For the past 17 years, I was with Hamlet council, helping out administrators with operations beyond my ability. The only time I would be home, was when I had to sleep and eat, no matter what time it was I would be at the Hamlet office. I would be helping out with office staff and in the evenings maybe helping Search and Rescue for hours and hours. Sometimes I would be in the office more than 18hrs per day. When I am finally came home, my son Ishmael did not even know who I was. I was never there for him as a father. I can remember , maybe 4 or 5 times, he even asked me to get out of the house when I was trying to stay home for a full day. During my time with Hamlet, I was part of the executive, finance, personnel (hiring staff), health and wellness, environment, Economic Development and public works, and recreation. I served 5 different mayors as Deputy mayor, two years each. Every month I would be traveling outside of our community to attend meetings and different kind of workshop. Sometimes it was twice a month. For half a year I was Mayor of Pond Inlet until I had health problems. This was 10 years ago.

Before we came to Iqaluit my wife and I helped Rev. Caleb Sangoya at church, with preparation for services, with readings and cleaning the church on Saturday evenings. We attended Bible studies on Thursday nights and helped with funeral services. We regularly attended church on Sunday and every time during church services, I would be on the mixer and at times, if needed, I worked on the speaker to maintain it. Rev

Caleb, Rev Joshua, Rev Moses, Ronda Kastsak, Peter Aglak, and other Lay people were great mentors. Before we started getting involved, we were just church attenders without helping out, except on Sunday evening. In the mornings my grandfather used to call me up to pick him up so I can drop him off to church and I think we had 4 or 5 years without going to church at all because we were always busy with work and Sundays were the only time we had breaktime and were able to spend time together with our kids.

Three years ago, I told my wife Samantha that I was interested in going to ATTS and asked her to think about it. I also said that I do not want to take it alone, but I would like her to take the program with me at same time. Almost a year later when we were at church and at the end of the sermon and testimony, Rev Jonas said, all the people who became reverends are all getting old and we need to replace them soon. It hit me very deeply and straight after church, I reminded Samantha about ATTS again and asked her to think about it more and more and to pray about if we should go or not. Then when Bishop Joey came, I requested an application for attending ATTS. He spoke to me and gave me good information. We submitted all the applications and were accepted to come to Iqaluit to attend ATTS.

Today, I am attending ATTS and am in my second year along with my wife Samantha. We came to Iqaluit last year in 2019 just before fall, it was a big step for us as a family. We left the oldest behind in Pond Inlet with the two grandkids, and we have our other 5 kids here in Iqaluit. Two of them are teenagers now and 3 are younger. Their names are Ishmael who is 19, Daniel who is 16, Simone who is 10, Angel who is 9 and John who is 6.

Abraham Kublu



Coming to ATTS By Samantha Kublu

I am Samantha Kublu, of Pond Inlet. I am attending the ATTS program in Iqaluit. My husband, Abraham and I are on our 2nd year in the program. My mother's name was Martha Merkosak, who passed away in March 2007, and my stepfather was Lamech Pewatoalook.

When I was growing up and going to church on Sundays with my mother, I used to think of being a Bible reader in the pulpit. I used to like seeing many Lay Leaders being up on the stage. I never ever thought of taking a ministry program. But God plans what we never thought of doing in our lives.

My husband always thought of becoming a Minister and I supported him with what he wanted to be. When he applied for the program, I decided to take the program just so I will know what his role is and I will know what to do in order to help him out in this. Since we have started this program, God has been speaking to me and I realize that I was meant to take this program. In the beginning, for a few weeks, I was having a hard time accepting what God has called me to do.

I grew up as an adopted child. As a teenager I always felt different. I had a hard time accepting to be a child of God and a chosen one. I thank our good Lord for changing my heart and accepting God's calling.

When I started helping out at church a few years ago and started attending Bible study once a week, I felt like I could never get enough of God's Word. Also, I had a very busy life and never had enough time at home with my kids. Since we have moved to Iqaluit, taking this program and learning the Bible, I have learned that I need to focus on God and His Word and not be focused on any other things. God's guidance is the only way.

It is only few months now until we will be ordained, and I am now ready to become a Minister in the Arctic.

Samantha Kublu



Current ATTS Students from right,
Samantha Kublu, Abraham Kublu and
Nick Takkirug

The Bible 2 Tim 3:15—4:5, Isa 55 & Heb 4 By Rev. Bryan Haigh

"All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall, but the word of the Lord stands forever"

Over 40 authors, 66 books, 2 testaments. Law, History, poetry, prophecy. Gospels, letters, apocalyptic literature. One clear message of creation, fall, salvation and eternity. A sovereign God, a sinful people and a stunning glorious saviour. A way of holiness, service, love and obedience. A fellowship of people called out of darkness into the light of God's grace. I'm speaking about the Holy Bible – God's Word of revelation to His people. A book translated into thousands of languages throughout history. A book smuggled to countries where the gospel is outlawed. A book cherished by those being killed for their faith. A book challenged for its authority and discarded by those who consider its message uncomfortable or inconvenient. A book for which godly martyrs sacrificed their lives being burned at the stake. A

book that we take for granted and have in plentiful supply. A book that is forbidden in some countries and hidden from authorities. What's the big deal? Why is this Bible so important to us as followers of Jesus? What should our relationship be with the Bible? What sort of priority should the Bible have in our lives?

The Bible points us to salvation in Jesus

In Paul's writing to Timothy he is instructing Timothy how to continue ministry in the church once Paul has died. In 2 Timothy Paul is on death row and he knows that he will soon be executed for following Jesus. Nevertheless, he has absolute confidence in the Word of God and instructs Timothy to value God's word and uphold it in his ministry. Timothy had become convinced of the truth of the gospel (Vs. 14) and it was now going to be his responsibility to continue in ministry in Paul's absence. Essentially, Paul is passing on the baton to Timothy who will now run the race that is set before him. Paul had fought the good fight, kept the faith and finished the race and now it was Timothy who had to continue in the ministry. The deposit that Paul leaves for Timothy is the Scriptures. In Vs. 15 he calls these Scriptures the "sacred writings". These Scriptures would have been the entire Old Testament. These holy Scriptures point to salvation by faith in Jesus Christ. The Scriptures point you to Jesus in whom salvation is to be found. As Timothy looks to the Scriptures, they will lead him and those to whom he ministers, to salvation in Jesus. Paul knows that as Timothy shares the word of God, people will come to submit to Jesus Christ and receive salvation. The same is true for us today. The Scriptures point us to Jesus as the one in whom we receive salvation. As Timothy continues his ministry, this is what he must proclaim, teach and preach.

The application for us is obvious. These are the HOLY Scriptures – the word set apart by God. Therefore, the way we treat Scripture shows others how much or how little we value that which is sacred and given to us by God. Having studied Holy Scripture we must trust in Christ but there is another application for us and for our ministries: Apart from the teaching of the Scriptures, there is no salvation. We must

therefore highly value the teaching and preaching of Scripture in our parishes.

The Bible is God's true authoritative word

In Vs. 16 Paul continues to instruct Timothy and he moves from the Old Testament to all of Scripture. All Scripture is God breathed which means that it is inspired by Him, it comes directly from His mouth and therefore to hear Scripture is to hear God speak. It is inconceivable that God would give us a book that is not entirely trustworthy; that would be completely contrary to God's loving character. All Scripture is authoritative because it comes from the mouth of God. God is truth, Jesus is the Truth and the Holy Spirit is the Spirit of truth. Therefore it follows that the God breathed inspired word of Scripture is true and has authority over God's people. In John 17¹⁷ in His prayer Jesus affirms the truth of God's Word: "Sanctify them by your truth, your word is truth". We believe in a sovereign God which means that we also believe that in His Sovereignty His inspired word has come to us and is true and authoritative. When the world talks about something being "inspired" or "inspiring" it means that this is something interesting or informative. When God tells us that His Word is inspired, it means that His Word not only comes directly from Him and is true and has authority, it also means that His Word must be the basis for all of life and ministry. Scripture is supernaturally inspired by the Holy Spirit and, therefore, the Bible is the Word of God to the world in a way that nothing else is. The Apostle Peter shared this view in 2 Peter 1¹⁹⁻²¹ stating that no Scripture has its origin in man, the origin of Scripture is God and that the writers of Scripture were fully inspired (literally "driven along" like the wind in the sails of a ship) by the Holy Spirit. Human writers thus did not impose their own ideas on Scripture, rather, by the Holy Spirit of truth, the Bible writers wrote the word of truth.

Therefore, by way of application, the Bible is our final authority in life and ministry. Anglicans have always believed in the inspiration and authority of the Bible. This is clear in the 39 Articles of Religion as follows:

Article 6

Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.

Essentially, as Anglicans all our doctrine and practices must be governed by what we read in the word of God. The formularies and foundations of Anglicanism are very clear in that Holy Scripture is the true word of God. Bishops, priests and deacons pledge to uphold the authority and teaching of the Bible when they are made, ordained or consecrated. We are not entitled to push forward our own ideas or agendas.

Article 7

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man.

So by way of application, the question is not “What does this passage mean to me?” The question is simply “What does this mean?”. In other words, what did the original writer mean by writing the Scripture? And in response, how do we apply this truth to ourselves. Once we know the original meaning of Scripture within the context it was written, then we seek the application.

The Bible teaches us how to live for God

As we study the Bible and learn about God, salvation and His way of righteousness, the Bible will teach us about a way of life that is pleasing to God. Vs. 16 *“The Bible is useful for teaching, rebuking, correcting and training in righteousness.”* Teaching and training we kind of like but correcting and rebuking we often don’t like. Nobody likes to be wrong and in need of correction, but the Bible may hurt us with the truth but it will never comfort us with a lie. Indeed, Scripture does all of these things because the goal of Scripture is not just information but transformation of our lives that we might please God. The psalm writer (Psalm 119¹⁰⁵) put this in such an encouraging way: **“Your word is a lamp to my feet and a light to**

my path”. The way we know what is righteous, is to study the Bible. This is how the writer to the Hebrews describes how God’s Word works in our lives. Hebrews 4¹²⁻¹³. *“The Word of God is living and active. The word of God is a double-edged sword that penetrates deep into our souls.”* When you read Scripture it’s not so much you examining the Bible, rather it’s the Bible examining you in this way: It judges the thoughts and attitudes of your heart. Like the surgeon’s scalpel it cuts away all that is bad and removes it leaving what is good to flourish. And as the prophet Isaiah says, *“the word of God does not return to God void, but always accomplishes the purpose for which it is sent”* (Isaiah 55) so that as Paul says, we will be thoroughly equipped for every good work.

And so, as Paul hands over to Timothy, he speaks about Timothy’s ministry responsibility. This is how ministry is defined for Timothy as he takes hold of the task before him. This is the same task for every person in ministry today and in our country where Biblical literacy is at an all time low, this becomes even more critical for us. 2 Timothy 4² *“Preach the word – the humble yet awesome task of every clergy, of every lay reader, of every Christian. Proclaim the Word of God. All the time. On every occasion. Correct, rebuke and encourage with great patience and careful instruction.”* What we notice here is that Paul is seriously concerned for spiritual and doctrinal purity. Paul is not afraid that the word of God will scare people away, rather he is absolutely convinced that the word of God will bring people back to God and equip God’s people for life and ministry. Notice the serious tone with which he starts chapter 4. Vs. 1 Paul’s charge to Timothy is bound up in the solemnity of God’s presence, the coming judgement and the ushering in of God’s eternal Kingdom at the return of Christ. This is a solemn responsibility to proclaim God’s life-giving word. We now live in a time where sound doctrine is despised (vs. 3) which makes it all the more significant that we fulfil this role of proclaiming God’s word. Faithfulness to God’s Word matters most. This takes courage and boldness but we have the enabling power of God’s Spirit to empower us as we serve Him.

Rev. Bryan Haigh



From Germany to the Arctic

By Aaron Solberg

People often say God works in mysterious ways, but I want to add that the works of the Lord are found in the smallest of details. Sitting in the Diocese Office in Yellowknife and reflecting on how it came to be that on a cold evening at the end of October, my wife and I landed in Yellowknife to start a new chapter in our lives, this becomes ever more apparent.



Our journey began 9500 kilometers from Yellowknife in a small village on Germany's southern tip several years ago. I had moved to

Germany from the US to pursue a career as a musician and conductor when one evening, as I was serving as a youth band director, I met the youth representative from the neighboring village to review some pertinent information. My future wife walked in, and little did we know, this very moment would lead us to Muckluck shopping in Yellowknife one day.

Isabelle comes from a traditional German Lutheran family. My mother, growing up as a nominal Anglican, and my father, a devout Roman Catholic, both abandoned their faith and converted to Judaism, raising us kids in the Jewish faith. By the time I was 19, I had given up the idea of faith and moved to Germany to start a new life. With a one-way plane ticket, 250 Euro, and two suitcases, I left everything behind and flew to Germany.

I had always struggled with God in my life, but Jesus had other plans for me. A short time after Isabelle and I met, we sat outside one evening, looking up at the black forest's clear sky, and started speaking about the meaning of life and God. This, I would later realize, was the start of our journey into



faith. Sometime later, Jesus introduced himself to me, a struggling Jew, in 2 spiritual visions, which I denied at first but then realized were too powerful to reject, moving me to accept Jesus as the

true reality. Isabelle and I stood there, lost in the turmoil of a secular world with just one dream to hold on to. But holding hands, we looked ahead to something greater than us, a new life in Christ.

After coming to faith, being baptized as a Christian, and finding a strong community in the Anglican church, I felt a powerful calling into ministry. With Isabelle's tremendous support, I finally re-enrolled in university and began my theological studies. We continued our daily lives, but I ached to leave my old world behind and follow my true calling of serving Christ in ministry. The question that the Lord had still not answered was where we would go after I finished my studies; until one day, our local Anglican Minister jokingly suggested the Diocese of the Arctic. Yet, Isabelle and I did not see it as a joke but a

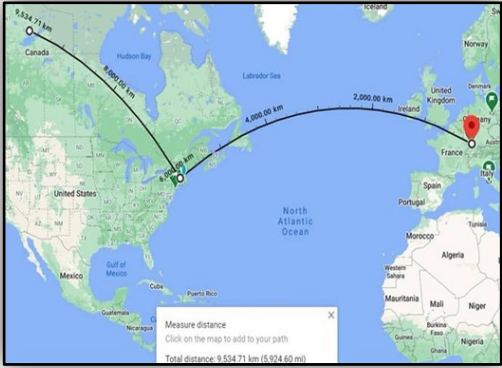


sign from the Lord, and on the 25th of October 2017, I wrote Bishop David Parsons an email expressing my interest in the Diocese, to which he later responded, "Initially I wonder how a refined, cultured man like yourself in a barren land like Siberia because that it is similar to Arctic Canada but possibly not so pleasant as Siberia. I will send an application." In July 2018, I flew to Baker Lake to get to know the Diocese. I felt a strong calling to the wondrous Arctic and drawn close to the people of Baker Lake, who met me with excitement and open arms. At last, Bishop David agreed to ordain me and assign Isabelle and me to Baker Lake.

After celebrating our wedding in July 2019, I was soon scheduled to leave for ministry training in the Arctic, and Isabelle would join me a year later, but the Lord had other plans. Several unforeseen events came across our path, and the move got pushed to January and then to March. In March, Isabelle was working in Berlin, and I packed up our apartment, filled two suitcases, said goodbye to everyone, and flew to Berlin to visit her before continuing to my first stop in the Diocese, Iqaluit. Again, the Lord had other plans, this time not only for us but for the entire world. The Corona Virus charged in a deadly spread across the globe, and the day before I was to fly, the borders were closed. Having planned for a year apart, Isabelle and I stuck together, waiting out the pandemic, growing and building our marriage. Even though the time was beautiful, it truly tested our faith, as 1 Peter 1:7 says, "so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ." In preparation for the move, we had given away our apartment, our car, and were living out of our suitcases because we had stored away



everything else. And so, we lived in my wife's childhood bedroom, praying, waiting, having faith, losing faith, and growing in faith. In



August of this year, Bishop David, Sandra, Isabelle, and I began searching for a viable way to travel to Yellowknife. Finally, after some back and forth, changing of flights, and unexpected circumstances, on the 26th of October 2020, exactly three years after I sent the very first email to Bishop David, Isabelle and I drove from NY over the Queenston Bridge crossing into Canada!



Proverbs says, "*In their hearts humans plan their course, but the Lord establishes their steps.*" I look back and think about all the fears we had, all the anxiety, all the unknowns, but none of it matters. We drove across a closed land border in the middle of a global pandemic, and the Lord provided. I don't know what would have happened had we traveled as initially planned, but what I know is to trust in the Lord, and He will guide you, and even if you doubt and fear, turn to the Lord; he will guide you!

Aaron Solberg



Letting God Speak in a Pandemic

By Rev. Alexandar Pryor

For so many Church leaders the first question when facing the unexpected is, “what does God want me to say?”. At its best, this is a good, God-given instinct that preachers should not seek to speak our opinions, but should seek to offer the gifts of encouragement, edification, and – when needed – rebuke that God desires for His people. Yet, so often, that desire to find something to say can send our searching minds into overdrive, while we miss what God has laid out so plainly in front of us.

The Lectionary

While there’s a time and place for every sort of godly teaching and preaching, at this point in this pandemic, I can say what a God-given gift the lectionary (the lessons appointed in the prayer book) has been. As a parish, this past year has been one of ‘growing into’ the practice of daily Morning Prayer: ringing the bell, gathering in the church, hearing the scriptures, reciting the BCP responses, and praying together as we begin the work day. Sometimes there’s half a dozen of us, sometimes it’s just me with others praying at home.

As the pandemic began and churches closed, services moved online. Knowing my own family’s difficulty and anxiety in adjusting, and having found the daily Lenten readings less than uplifting, my instinct would have led me to offer familiar words of encouragement during this anxious and challenging season. But instead, believing that the Holy Spirit is at work in the Church and that God knew what we’d be facing even decades ago when the lessons were put together, on that first day of online “pandemic worship”, I resisted my own desire to hear familiar words, opened the Bible to the

lessons appointed for the day, and said, simply: “Lord, your Word is unchanging; speak to us today.”

An Incredible Journey

By resisting my own desire to say ‘the right thing’ or calm my own itching ears, and instead approaching the ancient worship handed down by the Church with faith in God’s ability to speak, we heard something remarkable. As routines and confidence in things taken for granted came crashing down, the lessons appointed for Morning Prayer came from Exodus: the people saved by God’s provision had become enslaved, and God’s desire was to lead them into the land of promise and plenty.

Yet, as soon as they were delivered, they found themselves longing for the familiar, comfortable ways of Egypt. Deep down it wasn’t freedom that they wanted; they missed being able to take their food, drink, wages, and way of life for granted, even if it meant they were slaves.

Wow. What a message to hear in the same days when parents were reeling from school closures, grocery store shelves were empty, workers were being laid off, and people were discussing the inconvenience or even “injustice” of not having a haircut.

As the weeks rolled on, we heard – time after time – of God’s patience with His people, while those whom He called continued to miss the point, stubbornly disobey, and wander in the desert. Then, as though the application to our own COVID-19 desert wanderings wasn’t clear enough, the lectionary brought 1 Peter – the clear instructions written to the church learning to live in the midst of an unbelieving, even hostile culture.

Wondrously, there came a time when it seemed every time we opened to the lessons set forth for online morning prayer or Sunday worship, the same idea leapt off the page: “be holy, for I am holy.” God

called us to be a holy nation. His expectation is that our lives reflect His glory, and all for the sake of the world Christ died to save. And, as the lessons from Exodus progressed into lectionary selections from Leviticus, we hear again and again that God’s desire is to bless us, but that His continued blessing depends on our obedience and trust, not in ourselves or the idols we make when we take blessings for granted, but in God alone. For His glory, He will permit even disease, poverty, famine, and anxiety to teach us to call upon His name – and if we do, then He is merciful and just, and will remember His promises (Leviticus 26).



Remembering the most vulnerable.

Parishioners of St. John’s in Fort Smith wrote encouraging notes to the 26 residents of Northern Lights Special Care Home, where the church normally leads a weekly hymn sing and time of prayer. The home is locked down, meaning residents are unable to leave the home or receive visitors. The notes, together with puzzles, crosswords, candy, and a daily devotional were delivered to each resident to remind them that they’re not forgotten.

A Change of Perspective

How often do we take our Bibles in our hands, thinking of where we will flip to hear words of encouragement, or where we should turn for the next series of sermons we should preach?

God speaks through His Word – that one, unchanging revelation of His faithfulness revealed from before the foundation of the world until His coming again. As a preacher it’s reassuring to know that, when I don’t know what to say, He does – and, by the grace of the Holy Spirit, He has provided it through the Church, laid out in black and white in the lectionary, just waiting for me to read and hear His voice.

Rev. Alexandar Pryor



Caring for Those in Need

In response to the pandemic, the parish hall at St. John’s in Fort Smith became the site of the COVID-19 testing

clinic. With the doors closed, the work of being the hands, feet, and voice of Christ kicked into high gear: parish volunteers deliver groceries and prescriptions to those in self-isolation, and deliver bi-weekly food bank hampers to the homes of 150 people served by the Ecumenical Food Bank

Pandemic Sunday School

With in-person Sunday School cancelled, and so many parents not wanting their kids stuck in front of a screen, “Pandemic Sunday School” became a reality in Fort Smith. Every Friday the children receive a Bible lesson, an craft or activity (complete with supplies), and a selection of Bible-based games or art projects, while parents receive a list of questions about the Bible lesson to discuss while they do the activity together. As word spread through town, several families who have never been associated with the church asked to be added to the delivery list!

Pictured are the homemade palm branches that appeared in Sunday School families’ windows around town on Palm Sunday



DIOCESSE OF THE ARCTIC – PRAYER LIST

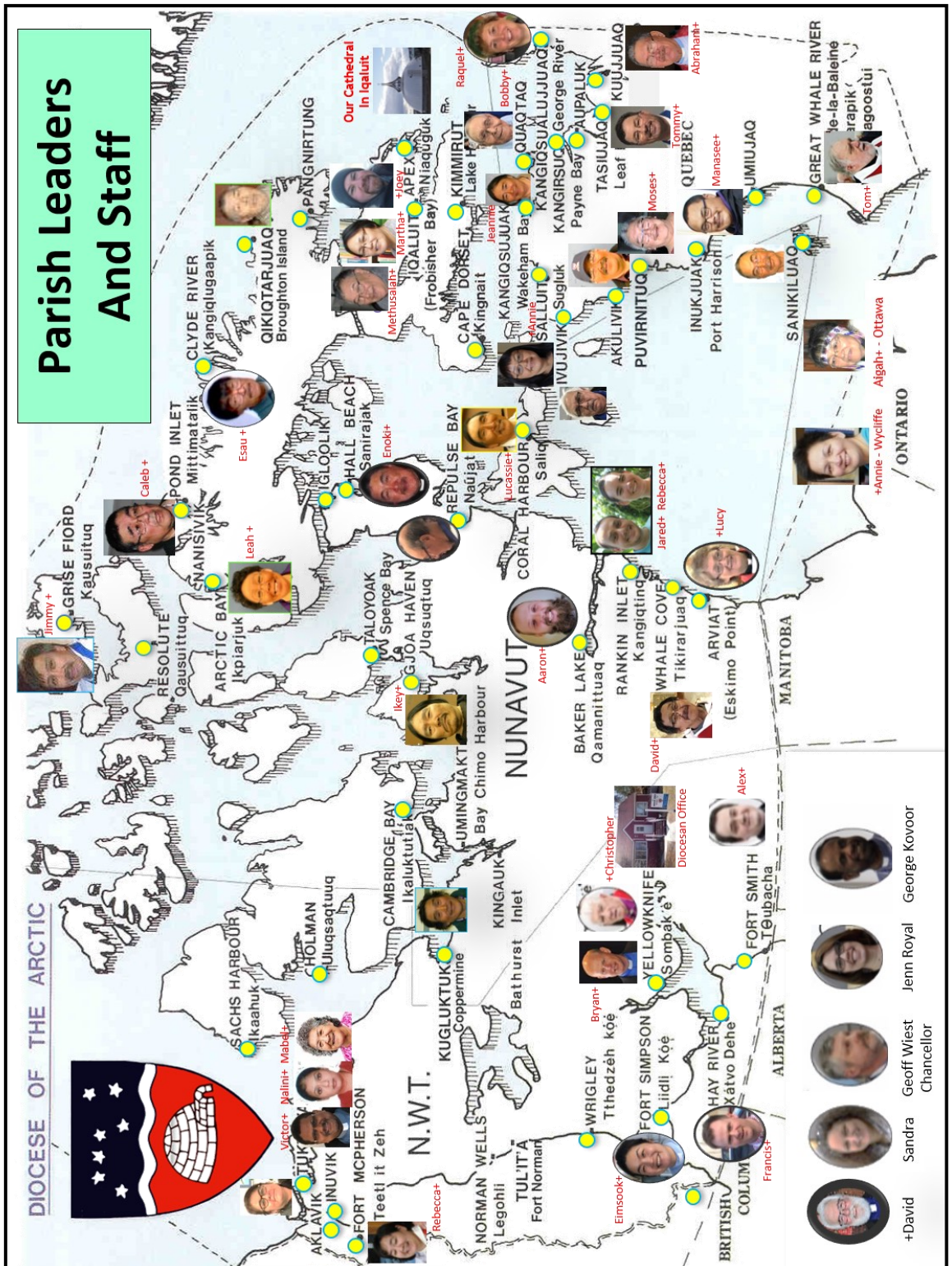
Day	Parish	Clergy/Lay Leader
1.	Great Whale River Sanikiluaq	Rev. Tom & Marianne Martin Moses Appaqaq and Dinah Kavik
2.	Inukjuak Umiujaq	Rev. Manasee & Wilma Ulayak Charlie Tooktoo
3.	Puvirnituk Akulivik	Rev. Moses & Iga Kalliraq Joanasie Qaqutuk
4.	Salluit Kangiqtasujuaq Ivujivik	Rt. Rev. Annie Itsoshat Aquuya Qissiiq Rev. Peter Analik (retired) Jeannie Nungak
5.	Kangirsuk Quaqtaq Aupaluk	Rev. Bobby Nakoolak (retired) No Clergy or Lay
6.	Kuujuuaq Tasiujaq Kangiqtasualujuaq	Rev. Abraham Deac. Tami Cain Jn. Rev. Raquel Mack
7.	Iqaluit Apex	Very Rev. Methuselah & Rev. Martha Kunuk Rt. Rev. Paul & Abigail Idlout (Retried) No Clergy or Lay
8.	Kimmirut	Ege Oqutaq
9.	Cape Dorset	No Clergy
10.	Pangnirtung	
11.	Qikiqtarjuaq	Deac. Loasie & Jeela Akayuk Kuniliusee
12.	Clyde River	Rev. Esau and Mary Tatatoapic
13.	Pond Inlet Resolute Bay Grise Fiord	Rev. Caleb & Zippora Sangoya No Clergy Deac. Jimmy Qaapik
14.	Arctic Bay	Deac. Leah Qaqqasiq & Frank May
15.	Igloolik Hall Beach	No Clergy Deac. Enoki & Sarpina Irqittuq
16.	Coral Harbour	Rev. Lucassie & Nowyah Nakoolak
17.	 Naujaat	Deac Paul Pudlat Paul Malliki
17.	Baker Lake	Deac. Aaron and Isabelle Solberg
18.	Rankin Inlet	Revds. Jared & Rebecca Osborn
19.	Arviat Whale Cove	Rt. Rev. Lucy Netser Deac. Joy & Luke Suluk Deac. David Kritterdlik No Clergy
20.	Aklavik	Revds. Victor & Nalini Johnson
21.	Inuvik Sachs Harbour	Deac. Mabel Brown Joey Carpenter
22.	Fort McPherson	Deac. Rebecca & Lesley Blake
23.	Fort Simpson Wrigley, Fort Liard	Rev. Eimsook Joung
24.	Hay River	Rev. Francis & Kassandra Delaplain
25.	Fort Smith	Rev. Alexander & Kristina Pryor
26.	Yellowknife	Rev. Bryan & Michelle Haigh Rt. Rev. Chris & Rona Williams (Retired)
27.	Taloyoak Gjoa Haven	No Clergy Rev. Ikey & Elizabeth Nashooriatuk
28.	Kugluktuk	No Clergy
29.	Ulukhaktok	David Kuptana
30.	Cambridge Bay Bay Chimo	Brenda Janke
31.	Tuktoyaktuk	No Clergy or Lay

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),
Youth Coordinator – Vacant, Translator – Vacant, Treasurer – Alex Mulooki (Interim)
Bible Translators — Very Rev. Jonas Alooos & Rt. Rev. Andrew Atagotaaluk, Retired and on-leave clergy.

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Parish Leaders And Staff



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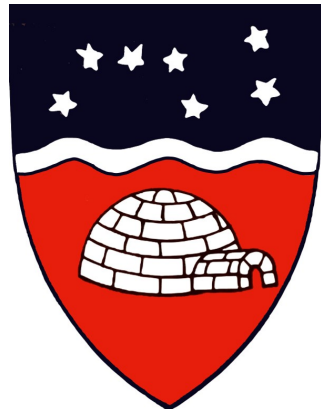
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