

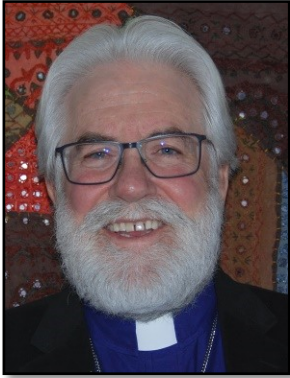
The
ARCTIC NEWS

THE JOURNAL OF
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Winter 2021/2022

BISHOP DAVID'S MESSAGE



Friends I want to thank you for your prayers. Like you, we are praying for the end of this Covid pandemic. Many are concerned that the

vaccines came out too fast. I choose to believe that vaccines were developed quickly because we were praying, asking God to guide medical scientists. We have experienced God answering prayers in the most amazing ways and I believe that God answered our prayer again. In the Arctic we were able to have our first inoculations in January. I'm thankful for that.

There's much concern about our Canadian governmental and rightly so. We need to be discerning, and we need to pray for those in authority. At times, we need to say "no" to their policies.

Today the Canadian government promotes gambling, murder (euthanasia & killing babies) gender confusion and doping society. And where is the church? Is it once more in collusion?

The church is to be an ambassador of Christ Jesus, not the representative of earthly powers. We should not follow the spirits of the age. We should work

for a living and generously give a good portion of our money to charity (Deuteronomy 26). We should not be bowing to the god of luck. We are to be our brother's/sister's keeper not killing them anytime after conception.

God created us male XY or female XX. In this age of deception let us not be deceived. It happens but it is extremely rare for a human to have confused chromosomes. We are either XX or XY.

As for those who are in confusion, who in the Church is without sin, that we should hold to any exclusive human phobia. If we are to be Ambassadors of Jesus Christ, we are to be obediently guided by the Bible; the Word of God. We are not to usurp the Bible's authority.

Do not believe everything that church leaders, politicians and media are saying. Pray for them. Look to the Bible for your proof of the truth.

There's much worry about climate change. I believe there needs to be a 'spiritual' climate change. There's much spirituality and devotion to the gods, but Jesus seems to be receiving a cold atmosphere. While our Canadian government embraces the gods of the nations. Jesus' name is not allowed to be mentioned. Why? Is it because Jesus stands apart from the gods of this world? Jesus claims to be God: the

LORD of lords and the KING of kings. Jesus said nobody comes to the God the Father except through him. Therefore, Jesus is an offence to many. Friends, those who reject Jesus, reject God the Father, and reject God the Holy Spirit.

The world seems to be shaking: the water, the air and the land is crying out. What is the answer? While the governments of this world and the environmentalists are seeking answers, God calls His people to pray. Let us obey Jesus and seek first the kingdom of God. Let us listen to the wisdom of Proverbs 2 and 3 and lean not to our own understanding, but in all our ways acknowledge God and when we do, God promises to guide us in the right path.

That leads me to 2 Chronicles 7:14 “if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.”

In time of sickness we take medicine, a pill. In this time of Dis-Ease, may I suggest a daily dose of the Gos-Pill. Gospel means good news and we sure need it. Here are some bible passages to consider: Matthew 6:33 Seek Him first, Psalm 46 Be Still, Proverbs 3 Acknowledge Him, Matthew 5 Follow Him, Matthew 11 Learn His Ways, 1

Peter 2 Walk In Jesus’ Steps, John 6 All who have been taught by my Father come to me.

+ David L. Parsons



BISHOP JOEY’S MESSAGE



A book I’ve enjoyed reading lately is Be Still and Know, written by Michael Ramsey, who was

Archbishop of Canterbury from 1961 to 1974. The book is about prayer, and I particularly like Ramsey’s definition of prayer: it is “to be with God for a space.” That initially sounds like an awkward way to say it – why not “to be with God for a time”? I think Ramsey defines it this way because he wants to communicate the fact that prayer is an ongoing reality for Christians, not something we switch on and off like background music. This is what St. Paul is getting at when he urges Christians to “pray without ceasing.” (1 Thess 5:17).

For that to happen, however, a “space” needs to be carved out in our life. This space is not, of course, for God to be present (after all, God occupies all space, just as he occupies all time); no, we need space for our benefit, so that

we can be increasingly aware of God's presence, in order to listen and to be attentive and receptive. God is there, always, but we're only "there" with great effort and, sometimes, great difficulty.

Ramsey goes on to describe different kinds of prayers: "To be with God wondering, that is adoration. To be with God gratefully, that is thanksgiving. To be with God ashamed, that is contrition. To be with God with others on the heart, that is intercession. The secret is the quest of God's presence: 'Thy face Lord will I seek.'" In referencing these different kinds of prayers (adoration, confession, thanksgiving, intercession) Ramsey intends to show us that our prayers are not simply things we should do, as one priority among many. Rather he wants to show us that these different kinds of prayers all arise inevitably from being with the Lord. They are the fruit of knowing and loving God.

There is, in adoration, attentiveness to God's worthiness and inherent loveliness. In other words, God is not only worthy of praise; his glory is such that it inevitably summons praise from us, in an analogous way that glorious parts of creation summon praise from us. Adoration is one way of being with God; an essential and, if we truly know God, an inevitable one.


Thanksgiving too is also inevitable if we recognize the sheer grace that is in our

lives. We not only receive gifts from God, we are God's gift. There is nothing necessary in creation; God made it not from compulsion or need, but from love. Thanksgiving arises spontaneously from a heart that has grasped the sheer gratuity of all that is.

In all this as well there is the inevitable sense of unworthiness, what Ramsey calls contrition. Faced with God's inherent loveliness and graciousness, we see ourselves in a less than flattering light – as sinful, frail, feeble, half-hearted, inconsistent, petty, vicious, apathetic. Being with God will inevitably conjure up in us feelings of unworthiness. There are of course unhealthy – and frankly, prideful – ways that we feel unworthiness (usually rooted in our unwillingness to accept forgiveness) but in and of itself this feeling is not unhealthy. It is perfectly natural when we encounter a holy God. We simply do not deserve, on our own merits, to be in God's presence. The gospel assumes this and – thank God – answers it with Jesus' self-offering on our behalf.

Lastly, being with God will inevitably remind us that our lives are full of the presence of other people. The presence of others sometimes feels like a joy, sometimes like a burden, but nevertheless their presence is to be welcomed. After all, we never know when our hospitality to strangers (and are we not all strangers to one another,

even to ourselves?) is in fact an instance of having “entertained angels unawares” (Hebrew 13:2). It is this posture of welcome to strangers which inspires this fourth mode of prayer Ramsey calls intercession. Rowan Williams (another Archbishop of Canterbury) once described intercession as “thinking about someone together with Jesus.” Again, there is an inevitability to this; to love God means to love others, and to be attentive to God means we must allow the needs of others to crowd in on us.

All this to say prayer arises from relationship with God. Thank God he wants to be in relationship with us. Thank God he made a way in Christ, and thank God he delights in hearing us, even at our worst. May these summer months be a time of refreshment and renewal in your prayer life, and may you know God more deeply and intimately as you “make space” for the One who knows you better than you know yourself. 

+J. Royal

Arthur Turner Training School

By: Rt. Rev Joey Royal

Director—Arthur Turner Training School

Another ATTS year has come and gone, and another group of students are nearing completion of their program. We began the 2020-21 school year with 3 students: Nick Kigeak, Abraham Kublu

and Samantha Kublu. The Kublus graduated at the end of the summer, and Nick will have one more year of courses before he finishes.

This past year involved in-depth study in many areas such as Church History, Preaching, Worship and Liturgy, Pastoral Theology, Teaching the Faith, and Systematic Theology. It was a combination of classroom and hands-on learning. Each day began and ended with prayer and, although we used many different books, the scriptures were always our main “textbook.” Again and again, we marveled at the way God’s Word speaks anew in every time and place. God’s Word truly is “living and active” (Heb 4:12).

Because of the COVID-19 pandemic we were not able to bring visiting instructors north, so Bishop Joey did all the teaching. That said, for the second half of the year Rev. Annie Keenainak joined the ATTS staff, and was a big help in the classroom and outside of it. Rev. Annie temporarily filled the gap as Jennifer Royal resigned as Administrator of the school.

This summer students did their practicum, which is a time when students put into practice in the parish, what they learned in the classroom. Nick was in Kugluktuk, NU and Abraham and Samantha were in Arviat, NU. Upon graduation, Abraham and Samantha

stayed in Arviat, where they began their careers as ordained ministers in the Diocese. Please pray for all these students, and for the communities they will minister in. God will no doubt do wonderful things through their ministry.

We are always aware that ATTS is only possible because of the support of many. In particular I want to thank the Anglican Foundation and the New England Company, both of whom gave generous grants to support the students of ATTS and the work of ATTS more broadly. Since ATTS runs entirely on donations, these funds – and the generous support of many, many others – have allowed us to continue operating for the past year. We are so grateful, and thank the Lord regularly for our many partners in ministry.

This coming year we will, God willing, accept more students in the program, and we ask your prayers for incoming students, and for those across the Diocese who are in the process of discerning a call to ordained ministry. 🇺🇸

+J. Royal

BISHOP ANNIE’S MESSAGE



On May 18th, 2021 Our Lord opened a door for me to receive an Honorary Doctorate from Wycliffe College. Little did I know this would

happen when I first heard His calling into the ministry through a dream in 2003. With each step within His calling I have not thought of reaching this far, but only took that one step into the unknown.


All the doubts, fears, uncertainty, pain, joy within this calling has led to one more door open even in times of feelings of not being the right person for the ministry. When we are in a battlefield and the Enemy has one purpose which is to destroy you and everything that you love, it may lead you to doubt whether or not you are even in the right place, or if you are even qualified. In the midst of this, I have taken each step not knowing what I am getting into, but I know My Lord Jesus Christ who conquered all has been right beside me every step of the way. What is so wonderful is He is, and He has, and will always be there, and will never forsake you and I.



I Know it is our Lord God who opened doors and deserves all the Glory and Honour, for He is all wisdom, all knowing and I know that “God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” (Romans 5:8)

On May 18, 2021, I have celebrated this

event with my loved ones and friends from my hometown in Kuujjuaraapik Northern Quebec. Due to Cove 19 this event was held online.

Thank you all for you well wishes, your prayers and your love . 

Therese N. Ullrich



BISHOP LUCY’S MESSAGE



I ordained Abraham Kublu and his wife Samantha Kublu November 03, 2021 at St. Francis church, Arviat. This couple are originally from Pond Inlet, Nunavut, the northern part of Baffin Island. They finished Theological studies at Author Turner Training School in Iqaluit, Nunavut. ATTS is where most Arctic people take theological training as it is the only theological school offered in the Arctic other than taking online corresponding

courses from the south.

Ordination was suppose to take place on Sunday October 31st for Kublu's but Rev. Jared Osborn, from Rankin Inlet, who is the Regional Dean for Kivalliq, was unable to come that day so it was postponed. However, delaying the date worked out for Abraham's mother, who was traveling from Pond Inlet, as she then was able to attend the ceremony. At times, weather doesn't permit on time travel, especially during the Arctic's Fall or Spring seasons.





I've been keeping in touch with the communities that I have to go to, but for some people the timing for them and for myself has made scheduling visits difficult. The main travelling difficulty has been COVID-19 especially when I was locked-down in Arviat for 5 months. Then half a year later, after I moved to Coral Harbour, it also got hit, but not as bad as Arviat. Protocols are limiting activities especially worship services, not being able to sing. Regular attenders are missing in the services because they are used to singing freely. Singing is a big part in worship to most people.

On August 02 2021 I moved to parish St. Mark's, Coral Harbour. It has been a busy year for me, first moving out from the church residence to another unit in Arviat, while at the same time packing stuff to move to Coral Harbour which is where I originally came from. Having a house of my own made it possible to move back to Coral Harbour

where there's no mission house and with no mission house we can not place a priest.

During my stay in Arviat, 2 new lay leaders, Maggie Manik and Lena Napayuk took oaths at the church to help leaders at the church. Cecilia Karlak, lay leader is returning back from leave. Cecilia had felt she needed to take time and return when she's more at ease about herself. She will be helping at church again and she too took oath.

Some communities do not have rectors and are mainly operated by lay leaders. When there is no mission house it's hard to find somewhere to stay during visits, especially if the parish doesn't have enough funds to house a bishop at the hotel.

Rankin Inlet has been hit hard this year by many deaths and most of them are not by natural deaths. Please remember those that are grieving hard especially affected by suicide. Thank you for your continuing support by prayer.

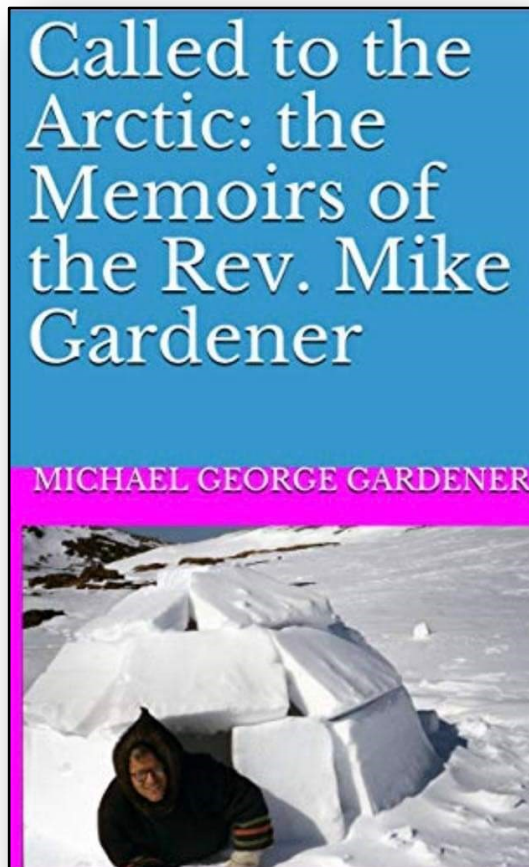
Baker Lake Deacon Aaron Solberg wishes to be priested by a male Bishop from the Diocese of the Arctic who will go up and priest him. His education background is Roman Catholic that makes it understandable and I appreciate that.

God bless,



+Cher

Rev Mike and Margaret Gardner
Message from
Bishop David Parsons




In this issue of Arctic News we wish to remember our sister in Christ, Margaret Gardner the beloved wife of the Reverend Canon Michael Gardener. Margaret now abides in Glory with Jesus.

Ann, Pat, Susan, Kym, Mike and all your beloved family, please accept our sincere condolences. While we your Arctic family are blessed by Margaret's contribution and thank God for her, we know only eternity will reveal the full impact her selfless ministry.

In thinking of your family and ministry, I wish to apologize that I did not acknowledge Mike's book in the Epiphany 2020/2021 issue Arctic News page 25. That was an oversight on my part.

Mike's book, Called to the Arctic: the Memoirs of the Rev. Mike Gardener may be purchased from Amazon.ca

<https://www.amazon.ca/Called-Arctic-Memoirs-Rev-Gardener-ebook/dp/B0892Y87K1>

This book, an autobiography tells the story of how Mike and Margaret answered God's calls to come to the Arctic 1955. May God bless you Mike and all your family, we are blessed to know you. 

+ David W. Parsons

David The Arctic

John Turquand "Turq" McCollum
May 12, 1923 – June 14, 2020
a tribute by his children

Turq would often refer to himself as, "A son of a gun". Born in 1923, the son of Anglican minister, Canon Arthur Clendening McCollum (St. John's, York Mills), Turq could not remember a time when he didn't want to go north.

Turq grew up in the "dirty thirties" and overcame several hurdles in his

younger days. He was dyslexic before it became widely recognized as a learning disability and he was home schooled by his father for awhile. Turq recalls a summer night discussing ships while he and his Dad did dishes. His Dad said, "Come with me", and they went out to the long street in front of the rectory. He said, "Let's put a rock here at the side of the road, I'll start pacing and you start counting". Turq thought he was going to run out of numbers by the time his Dad stopped and said, "Do you see that rock back there? That's the length of the Queen Mary – now try putting that in your garage."

Turq served in the air force as an aircraft mechanic from 1941-44 in the, then, Dominion of Newfoundland.

Turq then waged a war with TB (tuberculosis), primarily, at the Sunnybrook Sanatorium over a four year period. This experience may have provided him with the patience for being, primarily, bedridden for the last eight years of his life as a result of a stroke in 2012.

In the late 1940's, after much introspection, Turq decided to follow in his father's footsteps and at the age of 26, he enrolled in Wycliffe College. This formalized his call to serve the Lord until his retirement in 1988 and beyond. In 1953 Turq married Joan Watson and their ministry began, taking them north, in the direction that he had always wanted to go. Turq was ordained to the diaconate by the Rt Rev

Donald Marsh June 6, 1954, at St John's, York Mills, his father's parish of more than 30 years. He was priested a year later - again at St John's, York Mills, June 19, 1955, and again by Bishop Marsh.

Turq's first parish was in Fort Smith, NWT which involved him travelling to Ft Resolution and Port Radium as well as providing pastoral care and Holy Communion to Hay River, and Ft Simpson when these missions were vacant or served by lay ministers. Joan said that no matter where they went over the many years that they had together, she always felt like she was coming home whenever the road brought them back to Fort Smith.

In 1964, after 9 ½ years, Turq, Joan and their three children left Fort Smith to take up the parish in Beaverlodge, AB. While there, Turq did services in Hythe, Wembley, and Goodfare on a regular basis. While in Beaverlodge a warm and close association was formed with the local United Church, with joint Sunday School classes and shared services. Turq was also closely involved with the Roman Catholic Church, renovating an old RC building in the country allowing each of them a place of worship.

In 1970, Turq, Joan, and their four children returned north to Hay River. Upon Turq's arrival, he was asked if he would take on the United Church as well. He declined, but said he was willing to hold a joint congregation,

becoming Grace-St. Andrew's. He also did one Sunday Service a month in the community of Pine Point. Turq found that, although congregations in the smaller centres lacked resources and had a shortage of people, they learned to share without losing the uniqueness of their individual denominations.

Turq's ministry was not restricted to Hay River and area and in 1975 he was appointed Archdeacon of The Mackenzie, overseeing renovations and new builds in Aklavik, Fort McPherson, Inuvik, and Sachs Harbour.

After 18 years in Hay River, Turq and Joan retired to Calgary in 1988 where they became active members of the congregation of St. Stephen's Anglican Church. In the years following retirement, Turq heeded the call of the Lord and travelled to Airdrie, just outside Calgary, to assist with services and in 1992 returned to Fort Smith, NWT, to minister to the congregation on a temporary basis – bringing his ministry full circle.

Turq loved people, all people, from all walks of life. He met dignitaries such as Prince Charles, Pope John Paul the Second on his trip to Ft. Simpson, Governor General Vanier, and various Commissioners, but the most meaningful relations he had were with the members of the congregations and communities that he visited throughout his ministry. Chance encounters on the street, conversations in private homes – his ability to work with people and put them at ease with his wit and caring

enabled him to provide a rich ministry to those he encountered regardless of their faith. Turq was actively involved in the communities to which he ministered, sitting on the boards of community organizations, serving as Justice of the Peace and Coroner. His life in the north was well lived in service to The Lord, well documented through the lens of his camera, and well remembered by those whose lives he touched. He had a genuine caring, concern and interest in everyone he met.

In Turq's words from "The Arctic News", Spring 1988, "It has been no small thing for me to have been called to serve the Lord in his Church – to proclaim the gospel of Jesus Christ in this vast northern country among so many fine people and for so many years. There is nothing I would rather have done."

Turq and Joan's final journey will see them laid to rest in the north they both loved and served so well.

The First Chapter of Arctic Ministry

Let all that ye do be done in love.

1 Corinthians 16:14

By Rev. Aaron Solberg



It was a cold and dark Wednesday afternoon in December when our flight touched down in Baker Lake. Finally, one journey

had ended. A journey that spanned over two continents, four countries, great anticipation, fear, and much faith. And a new journey was about to begin. Silas, the Rector's Warden, picked us up from the airport and we slowly drove towards the lights of town. After unloading our luggage into the mission house, David Simailak came to see us - after a big round of hugs, dinner was delivered as requested! Two pizzas, a coke zero, and some dark chocolate.



Ministry in Baker Lake started with a bang. We arrived on the 16th of December, just in time for Christmas. Back home, we rarely have a white Christmas and so we experienced the stormy weather and snow-covered Baker Lake with great joy. Although the public health measures in place made it difficult to meet people in town, Silas and several others took great care of us during the first days.



Our first great challenge came just a few days after arriving. We ran out of water and the tanks were not refilled for a few days. The second problem was that no matter how high we turned the heat, the living room and the downstairs area would not get warm in the mission house; this turned out to be partially due to a hole under the kitchen sink that ran outside. On Sunday afternoon, water finally was delivered, and suddenly the whole house began to leak water through the walls into the kitchen. I have no problem admitting that I was discouraged at that moment, far away from home, wet, cold, and no idea what I was supposed to do. But Isabelle, in her calm wisdom, reminded me to breathe and to trust.

By Tuesday afternoon, David Simailek put us up in a comfortable house a few minutes walk from the Church. I found a few Christmas lights and purchased the last Christmas tree in Baker Lake. Christmas came and went, and we were ready to start settling in and getting


acclimatized. Sadly, the month of January was filled with tragedy; two suicides and three elders passed away. As I stood to give my very first sermon at a funeral, my very first sermon for a suicide, anything and everything I had ever learned seemed to mean nothing. The bereavement classes, the public speaking experience, the theological education, it all just dissipated; I looked at the family, and I thought to myself: God, I can not do this. But with the grace of God, the support of my lay leaders, and my wife, somehow we made it through that first month.



March into April was filled with many joyous occasions, baptisms, young people's services, meeting people, and getting to know the community. As we looked towards spring and summer, we had many exciting things happening in our Church. On Sunday mornings, we have been studying the Gospel of John, and at our young people's services, we have been looking at the Epistle of James. Thanks to the lifting of some of the restrictions,

Bertha and Travis started up their weekly youth nights again. I have been able to use my musical education background to start a small choir at the High School in order to better reach out to the youth. And soon, we will be beginning an Old Testament Class and a Confirmation Class.



There are many different opinions and approaches to ministry. Nevertheless, I have learned one thing in our very short time here in Baker Lake: love and care for people genuinely as God loves and cares for you, and everything else will fall into place. 



Resources for Home Worship

By Bishop Joey Royal

During the Covid-19 pandemic church buildings have been closed, but the Church is not closed. That's because the Church is the body of Christ, the community of people related to one another by the blood of Christ. Jesus said whenever two or three of his followers gather together in his name he is there too with them (Matt. 18:20). That means when a Christian family worships together in their home, or when friends gather together in the name of Christ, that is a gathering of the Church.

With that in mind, I'd like to recommend some good resources that can be used at home. I hope these will continue to be used in Christian homes and gatherings long after the pandemic is over.

Prayer Books

Canadian Anglicans have an abundance of resources. We have two "official" prayer books – the Book of Common Prayer (BCP) and the Book of Alternative Services (BAS). If you don't have physical copies in your home, they can be accessed online in digital form:

<https://www.anglican.ca/wp-content/uploads/BCP.pdf>

<https://www.anglican.ca/wp-content/uploads/BAS.pdf>

There are parts of these prayer books I'd like to draw your attention to: In the BCP there is a service of Family Prayer (p. 728) which is meant to be used in homes. It is a short service, but substantial, and I'm often surprised how even young children are able to follow along and understand it despite the fact that it's written in an older form of English. The BAS too has a service of Home Prayers (p. 685) which is in more modern language.

These services are meant to include scripture readings, and Anglicans typically follow a lectionary, which is a schedule for scripture readings which are assigned each day. The BCP has its own lectionary at the beginning of the book, and the BAS (and most Anglican churches nowadays) follow the Revised Common Lectionary which you can access here:

<https://lectionary.library.vanderbilt.edu/>

Gospel-Based Discipleship

There is another excellent resource called "Gospel-Based Discipleship" (GBD). This has been developed by Indigenous Anglicans in the United States and Canada, and has been widely used, particularly in Indigenous communities. A small prayer book – called A Disciples Prayer

Book – has been printed and has various kinds of services intended for use in home or small groups. You can find a digital copy here:

<https://www.anglican.ca/wp-content/uploads/A-Disciples-Prayer-Book.pdf>

At its core, GBD is about encountering Jesus through the reading of Scripture. It is very simple, but the results are often profound. It involves people gathering together, reading a scripture text aloud and taking turns answering questions. A GBD gathering would go like this: Someone reads a text from one of the Gospels, then asks the following question which everyone answers in turn.

- What words or ideas did you hear?

That initial question is meant to identify what it was in the text that caught your interest. There is no need at this point to elaborate further. Just identify the words or ideas that grabbed you. The same scripture text is then read again, usually by a different person, and then everyone takes a turn answering another question:

- What is Jesus (the Gospel) saying to you?

Here we move into a process of listening for the voice of Jesus in the text, as he speaks into your specific situation. Usually this will arise out of the words or ideas you identified

earlier, but the intent is to move into how Jesus addresses us personally and individually. Sometimes this is a word of comfort or encouragement, sometimes a word of challenge or conviction. Then once everyone has shared, the same scripture is read once more followed the last question:

- What is Jesus (the Gospel) calling you to do?

Now that we've paid close attention to the text, and heard the voice of Jesus in that text, we hear a call to action. This may involve a change of our thinking or priorities, or a call to repentance, or a reassurance or comfort in the midst of a difficult season of life. Although we are all called to obedience, that specific call looks different from person to person, and from day to day.

It is amazing to hear what Jesus says to people through this process. The key word here is encounter. GBD is not really a method or technique; it is a posture of openness to hearing our Lord speak, and a trust that he will do that if we're willing to listen. After all, the gospel of Jesus Christ is about a person who is alive and promises to meet us when we gather to meet him. The introduction to the Disciples' Prayer Book explains this dynamic process well: "The gospel becomes fully alive, a living, breathing and organic element in the life and the place where it is being experienced."

Another key element in GBD is that everyone who gathers in Jesus’ name gathers as a peer. Whether you’re ordained or not, a seasoned scholar or a new believer, all people have access to the Lord on equal terms. It is a gospel of grace, available to all who seek him. Rather than emphasizing what divides us, we emphasize the way the Lord draws us together in relationship with one another, with God and with the entire created order.

I hope these resources are helpful to you as you worship in your homes, with family and friends and neighbours. May we become more attentive worshippers of our God, more patient neighbours of one another, and more faithful stewards of the gifts we’ve received. 🇨🇦

+J. Royel

P.S. here is another resource:



**Common
Prayer Canada**

Daily Prayers from the BCP

OPEN

The Prayer Book Society of Canada has recently released an App called “Common Prayer.” It’s available on the Apple App Store and Google Play, and is attractively laid out and easy to navigate. It presents Morning and Evening Prayer from the Book of

Common Prayer (1962), along with assigned scripture readings and collects. Use to pray the daily office on the go, or in your home on your phone or tablet.

Bishop Joey has spoken to the Prayer Book Society about incorporating Inuktitut into the app, a suggestion which was enthusiastically received. God willing, that will be a goal for the future, making the app accessible for Inuktitut-speakers across the Arctic. 🇨🇦

Stained Glass Artist, George Low
By Rev. Francis Delaplain



That is his story from start to finish as I sit in his glasswork shop on a June day. George grew up in Norway House on the north end of Lake Winnipeg, where his parents ran a store. George studied fish and wildlife and his love for the northern Forests and the outdoors

prompted him to a career in the same. George is also creative and innovative. As I look around the room I see evidence of this all over, from his stained glass work, to gift cards he has sketched, to glass etchings he produces; it is clear that George likes to create.



So perhaps it should be no surprise that when St. Andrew's received an Anglican Foundation grant to replace our windows George decided to create stained glass windows for behind the altar. Northern people, not unlike other people, are people of stories. And George created a series of windows that tell a story. Birth, Death, Resurrection, and Ascension - the story of the earthly life of Jesus. And in these stories George places his own families story and that of the Arctic peoples. In the manger scene the Nativity scene is placed in a teepee which is surrounded

by an igloo to represent the peoples of this diocese.

George's windows leave a legacy. George's family will be able to view this work long after he is gone. People will be inspired by these images, moved forward in faith without ever knowing the northern artist who created them. George's story, his northern history, his family's story held onto in these windows. His participation in telling the gospel story through his art will outlast him. And in sense it will even outlast the artwork itself, for it tells that story most true, that story which will echo through eternity. And our participation in that story, is what makes our lives lasting.

In the way that my friend George uses his art to tell the story of Jesus, Jesus retells the story of George, of all who put their faith in him. Our windows would only be two scenes if told in the same way as this. Birth, death, and that is all. But Jesus tells a better story. He takes our story and makes it a part of his own. We are made a part of his resurrection and ascension to glory. He tells our story, new and reshaped, like George's

glass. And all our work, in this life, is best done when it is done to tell this story. 🏴󠁧󠁢󠁥󠁮󠁧󠁿



Don't Stop Praising

By Rev. Francis Delaplain

Don't stop praising!

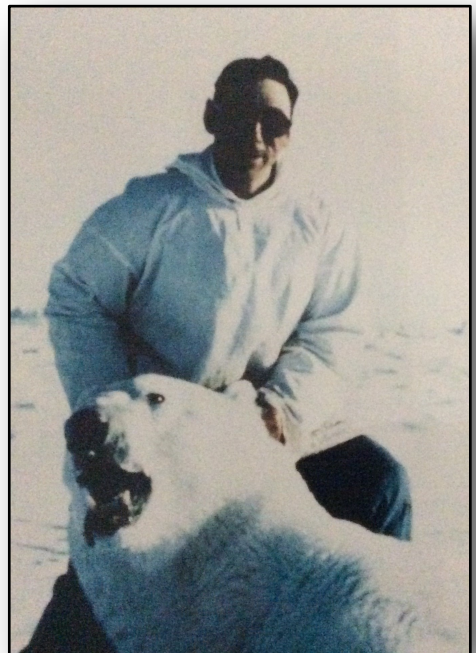
When I, Rev. Francis Delaplain visited Gordon Anaviak at the long term care facility, Woodland Manor, in Hay River, NT, I found his appearance shocking. Because of the COVID19 restrictions, I had not been able to visit Gordon for months, and by now Gordon was very frail. But as I sat to pray with Gordon there remained one strength in Gordon; the strength of faith. Gordon responded to each prayer with a resounding, AMEN! He then spoke of going to be with the Lord. He said that people clothed in light were calling him to come. Gordon couldn't stop praising the Lord. Shortly after this visit Gordon had passed.

Gordon Anaviak was born in Ballie Island NT, July 2nd, 1931. Gordon was a hunter who also guided American hunters on polar bear hunts. He worked on the Dew Line (Distant Early Warning Line) for years, as well as worked on Northern Transportation Company Ltd in Tuktoyaktuk, till he retired at 65 years old. Gordon never went to school but, he taught himself to read and write. He lived in Tuktoyaktuk till 2016, when due to dementia, he came to live in Hay River, with his sister Minnie and Moses Butt, and later moved to Woodland Manor. Gordon passed away May 15,

2020, at age 88 .

In Gordon's honour, Minnie and Moses, his sister and brother in law, donated funds to St. Andrew's Anglican Church to update the sound equipment. through this donation, St. Andrew's was able to install screens to help serve in continued worship through out the COVID19 pandemic. A fitting legacy gift, given so that the praises could continue!

We are reminded in this time of the brevity of life. We are surrounded by perils it seems during this pandemic. But the hope of the gospel, is that, for the believer, our last days on this earth is the gateway to the glorious hope of the resurrection. As Gordon was passing he was surrounded by the presence of God. He was not filled with fear, he was filled with praise. May we to, even in uncertainty, not stop praising the Lord! 🇩🇪



Live, Love, Laugh Gathering for Women
Kugluktuk 2021
By Millie Qitupana Kuliktana

December 1, 2, 3 of 2021

Daily 9:30 AM – 3:30 PM

Venue: St. Andrews Community Church
Kugluktuk, Nunavut

Facilitator; Milie Qitupana Kuliktana,
MEd. Educational Leadership

Sponsoring Host: St Andrews Anglican
Community Church.

Participants consisted of 30-40 women
who attended full time or as drop ins,
with a few excused hours or half days
due to personal reasons and other
commitments.

Women ranged from Younger
Generation Elders, Middle- aged
Women and Moms and Several Youth.

There were Grief Counsellors, and
Mental Health Support staff each day to
support the Women. Should they have
needed one on one sessions, of which
several did happen.

**Ilihautikhap Ijjuhikhait / Program
Development**

Through the themes of Live, Love,
Laugh Participants reflected on the
meanings and development of personal
wellness through healthy choice making
in their personal journey of being
present amongst society.

Key Points of Outcomes:

- Healthy relationships – discussions of

how we share and demonstrate love
with defining the meaning of love,
conditionally and unconditionally,
who and what we love, with
differences of liking or loving, what is
tough love and having boundaries.

- Being Present in your Community –
being neighborly with safety for self
and families, Living in Kugluktuk and
what our roles are in helping our
society be a happy, healthy place to
raise families and supporting future
disciplines for safe communities.
- Safety, Independence and Choice –
Personal choice making as guidelines
for self and family wellness.
- Remorse and Respect – We discussed
how society looks like, feels like, and
sounds like to seek community
wellness and health. With identifying
what behaviors we as a society can do
to turn negative energy into positive
healthy outcomes.
- Laughter and Effects – Engaged in
laughter as medicine for healthy
minds and souls. We also discussed
what laughing ‘with people’ feels over
laughing ‘at people’.
- Healing, Grieving and Wellness –
discussions on loss and grief were
heart felt as grief often overcomes all
healthy choices of living, and the
coping mechanisms society turns to.
Identifying healthier choices that are
supportive were shared amongst
women.

- Women Listed their names to show interest in creating a Local Kugluktuk Women's Group

Pijutaujut / Program Goals that were targeted.

Goals the program hoped to achieve were;

- To reflect on engagement of living, laughing and loving of self and others.
- To recognize personal choice making and results.
- To revitalize community wellness and participation.

Day one: Theme of Live; How do we live? Do I live independently? Do I live Safely?

Day one: Theme of Love; Ways to love, Whom we love, How do we love, Loving People vs Habit.

Day two: Theme of Laugh; Activities and sharing to created laughter, compared laughter styles and effects on our personal being as healthy natural medicine and wellness.

Daily:

Feasting Together: each lunch was prepared by participants working together, and sharing with loved ones as guests.

- Gift Giving to show appreciation for participation in deep conversations and heavy topics, and promotion of being involved on time and demonstrating engagement.

- Demonstrating Mutual Respect, Attentive Listening, Having the Right to Pass, but Showing a Commitment to Participate, using their Language of Choice, and Respecting Confidentiality.

Highlights: Key Points and "Aah huh" moments

- We are not alone.
- Each Woman is different.
- We all have needs.
- Always a New Day.
- We all make up our Society.
- Community Problems Affect us All.
- Personal Choices are Our Own Control.
- Sharing and Distribution of Roses and Flowers to each other and other Women in their lives.

Low Points:

- Grief prevents full participation, as Women are to hurt or angry to fully participate.
- Extreme Cold Weather prevented some morning attendance

Points to reconsider:

- Starting each day with a breakfast table, as some came without eating. (Some due to lack of food)
- Have bannock premade for lunches.
- Use of Audio Visual Aids for next program.
- Provide Self Help Phone Numbers.
- Advertise more of the Program

Participants Attendance:

Sponsorship gift cards were distributed by draws in \$25 -\$50. Amounts to promote starting on time, draw prizes during breaks and through ice breaker games as prizes for winners. There were also food packages and items as gifts to participants. Sponsorship came from The Local IIBA Tahiryuaq Fund, Kugluktuk Cooperative, Northern Store 170, JMS Supplies, and Women sharing amongst each other.

Participants Feedback Responses:

- “Participants to share more personal stories, some were too quiet.”
- “ Live Love Laugh should be an annual event.”, (Said by almost all participants)
- “LLL should be twice a year.”
- “Advertise more for more Women to come.”
- “Include more games and singing”
- “Provide Help Phone Numbers, for Women to have”
- “Turn phones off during sessions.”
- “Appreciated the lunches and meals.”
- “Gift cards helped me get food.”
- “Needed one more day.”
- “Well worth the days off work.”

Financials:

Revenue in total and total expenses
Details given to Final Report to Funder

Tahiryuaq IIBA

Actual Budget:

Based on 30-40 Actual Participants and
Additional Sponsorships:

Health Break Nourishments	\$ 200.00
Lunch Making Ingredients	\$ 500.00
Flowers for Distribution	\$ 900.00
Cargo	\$ 100.00
Participants Gift Cards \$50. x fifty(20)	\$1000.00
Presenter / Facilitator Fee 5 days X 200	\$1000.00
5 days (prep and delivery)	
Materials (seal skin, leather, paper)	\$ 250.00
Ten (10%) Percent Proposed Donation to the Church	\$ 520.00
Sub total:	\$ 4470.00
Surplus additionally donated to St. Andrews Anglican Church	\$1250.00
(With the additional surplus we will be able to use the remaining funds to help offset the Men’s Live, Love Laugh Gathering in the New Year.)	
Grand Total	\$5,720.00

I had originally designed the proposal based on 50 participants, but didn't reached the full attendance, although registration was more than 60 willing.

Other generous sponsors had also donated enough to be able to replace costs of gifts and food, allowing a surplus to be able to pay myself a professional fee, covering my time and effort. Of which I had planned on giving my own volunteer time. Realizing the commitment and time given, It was suggested that I honor myself with a facilitator, planner and delivery fee.

Kugluktuk Cooperative donated \$3000.00 of which \$1.500 was used for the Women's gathering, and \$1500 is set aside for a future Men's gathering.

Northern Store 170 also had donated \$250.00 worth of gift cards in \$25. Sets X 10 cards.

JMS donated three items for door prizes.

This was a successful gathering despite the extreme cold temperatures and location of the venue being very far from the newer section of town.

Thank you for the Sponsorship, as a result we have names to bring together Women in the New Year to establish a new Kugluktuk Women's Group.

Millie Kuliktana 

Life during Covid-19

By Bishop Lucy Netser





Harvesting caribou and other animals.



People across the Dioces of the Arctic sining "Amazing Grace" outside their steps.



Facetime with family especially with grandchildren



Out on the land for families especially men hunting while snow here here.

DIOCESSE OF THE ARCTIC – PRAYER LIST

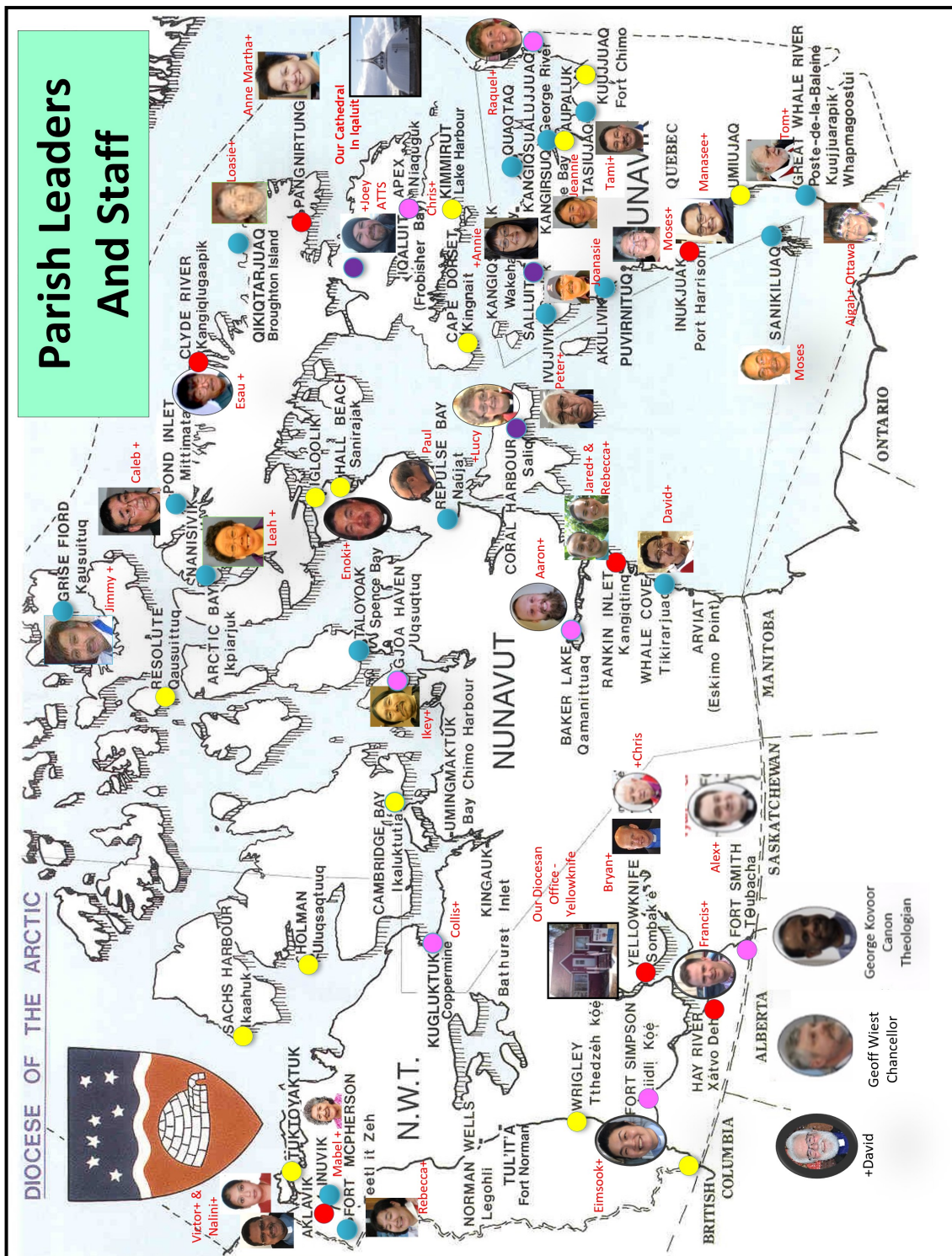
Day	Parish	Clergy/Lay Leader
1.	Great Whale River Sanikiluaq	Rev. Tom & Marianne Martin Moses Appaqaq and Dinah Kavik
2.	Inukjuak Umiujaq	Rev. Manasee Ulayak No Clergy or Lay
3.	Puvirnituq Akulivik	Rev. Moses & Iga Kalliraq Joanasie Qaqutuk
4.	Salluit Kangiqsujjuaq Ivujivik	Rt. Rev. Annie Itsoshat Aquuya Qissiiq Rev. Peter Analik (retired) Jeannie Nungak
5.	Kangirsuk Quaqtaq Aupaluk	Rev. Bobby Nakoolak (retired) No Clergy or Lay
6.	Kuujuuaq Tasiujaq Kangiqsualujjuaq	No Clergy Deac. Tami Cain Jn. Rev. Raquel Mack
7.	Iqaluit Apex	Rev. Chris and Amy Dow Rt. Rev. Paul & Abigail Idlout
8.	Kimmirut	No Clergy or Lay
9.	Cape Dorset	Eege Oqutaq
10.	Pangnirtung	Rev. Ann Martha Keenainak
11.	Qikiqtarjuaq	Rev. 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 or Lay Rev. Jimmy Qaapik
14.	Arctic Bay	Rev. Leah Qaqqasiq & Frank May
15.	Igloodik Hall Beach	No Clergy Rev. Enoki & Sarpina Irqittuq
16.	Coral Harbour Nauyasat	Rt. Rev. Lucy Netser and Rev. Paul Pudlat Paul Malliki
17.	Baker Lake	Deac. Aaron and Isabelle Solberg Rev. Joedee & Vivian Joedee
18.	Rankin Inlet	Revs Jared & Rebecca Osborn
19.	Arviat Whale Cove	Deacs. Abraham and Samantha Kublu Rev. Joy & Luke Suluk Rev. David and Susie Kritterdlik
20.	Aklavik	Revs. Victor and Nalini Johnson
21.	Inuvik Sachs Harbour	Rev. 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 Delaplaine
25.	Fort Smith	Rev. Alexander & Kristina Pryor
26.	Yellowknife	Rev. Bryan & Michelle Haigh Rt. Rev. Chris & Rona Williams
27.	Taloyoak Gjoa Haven	Deac. Tommy Aiyout Rev. Ikey & Elizabeth Nashooriatuk
28.	Kugluktuk	Rev. Collis and Margaret Muchoko
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, Bishop's Personal Assistant & Executive Officer — Vacant, Youth Coordinator — Vacant, Translator — Winnie Hatkaiittuq, Financial Officer — Alex Mulooki (Maggie), Finance Assistant — Michelle Lucas (Dave)
Bible Translators — Very Rev. Jonas Alooloo & Rt. Rev. Andrew Atagotaaluk, Retired and on-leave clergy.

God's Laborers in The Diocese Of The Arctic

Parish Leaders And Staff



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IN GREAT BRITAIN:

In Great Britain the government has a program called “Gift Aid”, whereby a donor can sign a simple form and the tax element of their donations can then be reclaimed by the treasurer, i.e. 28.21 pounds for every 100 pounds donated. (Note, the donor has to be a tax payer) More details if required can be obtained from the above addresses. If you are interested in making this type of commitment please contact the Rev. John Tonkin at the address above for the required form. Thank you.

Please send UK donations to:

Crosslinks

251 Lewisham Way,

London, SE4 1XF

(Please make cheques payable to Crosslinks, earmarked for The Diocese of The Arctic Support Fund)

Any other enquiries please direct to:

Rev. Canon R. J. Tonkin,

39 Shackerdale Road,

Wigston,

Leicester, LE18 1BQ

Tel: 0116 281 2517

IN CANADA:

The Diocese of The Arctic, PO Box 190, 4910 – 51st Street

Yellowknife, NT X1A 2N2

Tel: 867-873-5432 Fax: 867-873-8478

Email: dota@arcticnet.org Website: www.arcticnet.org

IN USA:

You may contact:

The Rev. William A. Johnson,

27 Fox Meadow Road,

Scarsdale, NY 10583

USA

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Yes, I will support the work of The Diocese of the Arctic

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Account # _____

Bank _____

Date _____

Branch address _____

OR EMAIL: dota@arcticnet.org

(Please enclose "void" cheque)

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Editor – Rt. Rev. David W. Parsons

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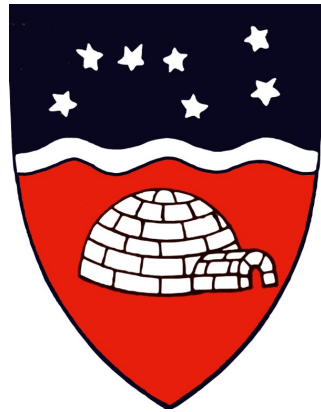
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