

# *The* **ARCTIC NEWS**

JOURNAL OF THE DIOCESE OF THE ARCTIC

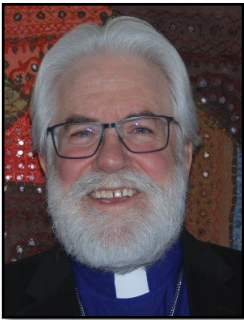


British Anglican Bishop Archibald Fleming (L) (known as the 'Flying Bishop') and his crew sit on a rocky beach and consult their maps, Northwest Territories, mid July 1937

Fall Edition

2019

## BISHOP DAVID'S MESSAGE



### INFLUENCE

Friends, I have good news to share! We are in a spiritual battle. Jesus has defeated our enemy. For forty years God has stirred my soul with the message through the prophet Joel. I hear God saying wake up, an enemy is leading people astray. Sound an alarm, gather everyone to pray and seek God. As we gather to pray, turn to God with all our heart Joel 2:18 says, "Then the LORD will be jealous for his land, and pity his people".

The world is groaning with climate change, political unrest and spiritual confusion. Conflicts prior to and within the 20th centuries birthed many anti-establishment movements. The late 1940s -50s Beat movement influenced the nonconformists Beatniks from which grew the 1960s hippie movement. Hippies rejected established institutions, criticized middle class values, opposed nuclear weapons, the Vietnam war, championed sexual liberation, opened the door to consciousness altering drugs and a quest for life's answers. While many adopted the atheistic propaganda "God is dead" others turned to old world religions and the philosophy to do "whatever feels good as long as you don't hurt anyone else." As Canadians adopted pluralism believing it is acceptable to pray to any god, a New Age church grew. Christian doctrines were substituted, redefined and a false gospel was introduced. Instead of believing 1 John 5:17 that "All wrongdoing is sin..." New age clergy created their own god of love. While their mantra is "God is love and love is God" they reject all biblical scripture that does not meet their approval. New lectionaries were written deleting anything convicting.

Friends, love does not say everything is ok when it isn't! We live during a time of much deception. It seems most people are unaware that we have a cunning, ruthless enemy who uses the power of suggestion to deceive us. In John 10, Jesus says "...The thief comes only to steal and kill and

destroy. I came that they may have life and have it abundantly." Our loving God warns, begs and calls us to turn from our misguided perceptions and follow Him. Often the Good News becomes a reality after we wake up to the bad news. Yes, God loves, and God is a God of Love, but God is a God of justice and truth as well.

I often hear Anglicans talk about our baptismal ministry. They often speak about social service and saving the planet, and yes we are to care for people and be good stewards of creation, but rarely do I hear new age Anglicans talk about leading souls to Christ.

Our baptism service is very direct in that we live amid a spiritual battle. In baptism, we call people to turn from Satan's kingdom and enter God's Kingdom. We exhort parents and God-parents "DEARLY beloved, forasmuch as you have brought this Child to be baptized into the family of Christ's Church, and have promised that he shall renounce the devil and all his works, and shall believe in God, and serve him: you must remember that it is your part and duty to see that he be taught, what a solemn vow, promise and profession he has here made by you, and be instructed in all other things which a Christian ought to know and believe to his soul's health..." All too often this instruction is not being provided. People are often ignorant of who Satan is and that he is actively at work deceiving mankind and appears as a god to many nations.

When people say they believe in God, I do not take for granted that that they mean the God of Abraham, Isaac and Jacob. I question who they are thinking of when they say "God". The bible speaks of many false gods who are not gods at all. They are fallen angels who rebelled against God: Amon, Asherah, Ashtoreth, Baal, Bel, Cherish, Dagon, Moloch, Diana and many other are all false. I have heard Anglican clergy invoke the goddess and speak in favour of Wicca. They tell me I should respect other gods. I do not respect them rather I renounce them.

There are so many debates about spirituality that people are in confusion and that's exactly where Satan wants people to be ... in a state of confusion. The reason why Satan doesn't want us to hear and believe God's Word is because faith comes by hearing

and hearing by the Word of God. In St. Mark, chapter 4, Jesus' disciples couldn't understand His parable about the farmer who sowed good seed in the field, so they asked Jesus to explain. What Jesus says is very important and if we do not understand and believe Jesus' explanation, we will not understand anything about the spiritual battle that we are in.

Jesus explained that the farmer, (Christian messengers—Apostles, Prophets, Evangelists, Pastors or Teachers) share the WORD of GOD. But Satan hates GOD's WORD and so Satan and his forces will do all in their power to prevent people from hearing and understanding GOD's message of salvation. Jesus said, as soon as one of disciples shares GOD's Message -GOD's WORD, Satan comes to prevent people from understanding the WORD of GOD. He will distract people, speak doubts, create fear, persecution, slander and many other things to keep people from believing in and acting on the WORD of GOD.

The book of Joel is relevant for today. God says wake up you drunkards, can't you see that your field has been invaded by locust, a demonic army of false teachers, who are leading people astray. God says that the farmers who should have prevented evil spiritualities are either drunk or asleep. God says wake up! Be aware of what's happening!

In Ezekiel 34, God says, "The weak you have not strengthened... the strayed you have not brought back, the lost you have not sought, and so they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them. "'For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness. - Ezekiel 34:4-6, 11-12

The fulfillment of God's promise occurred when Jesus stood and said, I AM the good shepherd. Jeremiah 23:6 told generations prior to Jesus' arrival that God

Almighty would become a human and be called The LORD OUR RIGHTEOUSNESS. To see the relevance of what I am talking about read Ezekiel chapters 33-34 and Jeremiah 23.

Friends, we in the Arctic are not ignorant to what is happening in the world. However, the mission of the Diocese of the Arctic has not changed. As weak as we are, by God's grace, mercy and forgiveness, we continue 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, we are doing all we can 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. The result is we are growing, building churches and equipping saints for ministry. Glory to God!

In conclusion I leave you with this:

#### **CLEMENT XIII REMINDING BISHOPS WHAT THEIR DUTY IS.**

"It is principally your duty to stand as a wall so that no foundation can be laid other than the one that is already laid. Watch over the most holy deposit of faith to whose protection you committed yourselves on oath at your solemn consecration. Reveal to the faithful the wolves which are demolishing the Lord's vineyard. They should be warned not to allow themselves to be ensnared by the splendid writing of certain authors, that they may halt the diffusion of error by cunning and wicked men. In a word, they should detest books which contain elements shocking to the reader; which are contrary to faith, religion, and good morals; and which lack an atmosphere of Christian virtue. We manifest to you our great happiness in this matter that most of you, following the apostolic customs and energetically defending the laws of the Church, have shown yourselves zealous and watchful in order to avert this pestilence and have not allowed the simple people to sleep soundly with serpents."

*+ David W. Parsons*

**Bishop David W Parsons** 

## BISHOP JOEY'S MESSAGE



Lucy, Annie and I were consecrated a little less than six months ago, and it has been an eventful six months.

My episcopal ministry started with a trip in May to the high Arctic,

specifically the communities of Clyde River, Pond Inlet and Arctic Bay. In Clyde River, I ordained Esau Tatatoapik (one of my former students at ATTS) to the priesthood. I also installed two lay leaders, one of whom was Esau's wife Mary. In Pond Inlet I conducted baptisms and confirmations, installed several parish lay leaders and did some Bible teaching for interested parishioners. My trip to Arctic Bay involved the ordination of Joshua Kango as deacon. In each community I met many warm and welcoming people, and was inspired by the strong faith of many. Please keep our new ministers and lay leaders in your prayers as they serve local people in the name of Jesus.

In the month of June I installed (on behalf of Bishop David, who could not be present) Methuselah Kunuk as Dean of the Arctic and rector of St. Jude's Cathedral in Iqaluit. Methuselah has faithfully ministered in Iqaluit for many years, but has recently moved into full time ministry. Please lift up Methuselah and his wife Martha (who is ordained as a Deacon) in your prayers before the Lord.

The month of July was taken up with General Synod in Vancouver. There is much that could be said about it, but two things stand out for me: First, the synod overwhelmingly approved Indigenous self-determination within the Anglican Church of Canada. All the details have yet to be worked out on that, but at very least it

means that Indigenous people and Dioceses are formally recognized as having the right to steer the direction of their ministries toward a future that is best for them. Second, the motion to change the marriage canon to permit same-sex marriages failed to pass, which means the current canon is retained. Unfortunately, many in the Anglican Church of Canada have decided to proceed with same-sex marriage anyway, causing considerable strain across the church and leading many to ask what the point of this divisive process was in the first place. All that to say the church is in a difficult place, and proclaiming the Gospel is hindered when different people in different places are saying different things.

The answer, in this and in all things, is to throw ourselves upon the mercy of God. Following General Synod all four Arctic bishops issued a statement, which contained the following: "...we call on everyone in our Diocese to join us in a season of prayer, worship and the study of scripture. As bishops we will be interceding for you and looking to the Lord for guidance.

We ask you to join us in renewing our commitment to the mission of the Diocese of the Arctic: '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, to enable all members of the Church to live out their Christian calling in parishes, in the wider church, in society at large and in the world.'"

As a bishop in the Arctic, I am determined to not be distracted by the turmoil around us. There are many signs of hope and faithfulness within our Diocese, and it is to the people of the Arctic that I am called. Will you join us in a season of prayer and renewed focus on our mission?

*+J. Royal*

**Bishop Joey Royal**







## BISHOP LUCY'S MESSAGE



### MY SUMMER

Early August the Reverend Jared with his wife Reverend Rebecca Osborn moved to Rankin Inlet with their three beautiful children. I met with them in Rankin Inlet that week

and then introduced them to Holy Comforter's congregation, where they were welcomed and prayed for by the church congregation.

Soon after I left for Yellowknife from Rankin Inlet on route to Gjoa Haven for a Youth Revival. As I arrived in Gjoa Haven I was greeted by the Youth Committee at the airport along with several other people. Mable Brown, Evangelist from Inuvik, NWT, also came and was part of the revival. The Youth Revival went for a week with Youth Services every evening at 7pm and bible studies in the morning at the Anglican Church. They had raised funds to cover the airfares of the invited teacher's and the snacks for the meetings etc.

The Youth Committee is very active in what they do, with their music and also helping with the Praise and Worship services. The Youth Services song leaders are all youth. Nick Angusluq is a young man with musical talent and can sing and lead in English and Inuktitut during services. When it comes to prayer and alter calls, they get the church prayer warriors to look after that.

I was also able to set up a schedule to meet with the Anglican Church Vestry, Youth Committee, Women Auxiliary, Lay Leaders, Treasurers during my stay in Gjoa Haven.

I first met with Youth Committee early one afternoon to discuss what they can do to help the community and where to look for funds and what they can do or not do in fundraising.

The next afternoon I met with Vestry. Questions

and concerns were brought up at the meeting and stuff they want to know more about several things that they're not sure of. Here are some of the things that were mentioned:

- Where to look for money for renovations and possibly new church.
- Pews need to be replaced
- Rules, regulations and Canons
- They have more than one church lot that are not very big but enough to have a mission house in one area or even a church.
- How to fundraise
- Finance
- Tithing
- Month End Reports
- Inventory
- Annual Reports
- Sunday School/Brigades
- Criminal Record Checks
- Alter cover colours
- Anglican Foundation
- Marge Foundation in Vancouver
- Lay Leader training
- How to have Committees under Vestry
- I asked them to get Maintenance Committee set up asap to finish the renovation/paint at church and taught them who they can ask from the community to sit on the committee.
- Etc.

The next day I met with the Women Auxiliary in the afternoon. Some of these discussion points were:

- Discussions to what they have been doing over the years.
- What their roles are.
- I taught them how to make sure communion is set up ahead of time before communion service and what colours that they need to use for each event.
- What not to have or to have on the alter.
- They have an older building that they use for their meeting in a different lot from church area.

The next afternoon I taught some youth and parents of children, who came and joined about 20 children for the afternoon, how to hold Brigades for Girls and Boys. There were about 5 people who came for training. I also included some teaching for Sunday Schools. Some of the safety topics I taught were:

- Teachers shouldn't be alone with children; it is better to have two or more instructors present for everyone's safety and that parents need to trust sending their children for Brigades and/or Sunday School.
- Where/how to collect teaching material.

I was able to also teach them how to do different activities during each gathering by demonstrating with the children that were present, so the teachers could see how things are done while teaching. Some of the things I taught were:

- Opening
- Scripture
- What the chapters are or verses
- Music
- How to teach them to be alert
- How to help others and ask for help
- How to help those that are away from the group.
- How to listen
- Drama
- Culture/Tradition
- Games
- Elders to teach 10-15 minutes about culture because they need to know where they came from
- Have every child's birthday written down so the children can have cake or snack to celebrate someone's birthday.
- Ask for donations from the stores for activities
- Teach the children how to do tithing or offering and use that money for resource material or snack and don't forget to let the parents know what the children may need for activities since there are people out there that are willing to help.

- Excursion trips close by e.g. for sliding, picnic or other activities but consent form should be signed by the parent each time for a child to join.

On my second last day I was able to preform a confirmation service during the morning service with one lady being confirmed.

I had a very busy time, full of lots of activity and teaching. I left to head back home to Arviat with an overnight stay in Yellowknife on the way.

*Lucy Netser*

**Bishop Lucy Netser**



## BISHOP ANNIE'S MESSAGE



Consecration of the three Suffragan Bishops of the Arctic Joey Royal, Lucy Netser and myself Annie Ittoshat took place end of March where we work with our Diocesan Bishop David Parsons.

My husband Noah and my two boys have moved from Montreal to Salluit in Nunavik, Northern Quebec. Since my boys were in school in Montreal we moved on July 1st 2019 to Salluit and have settled in very well. During the summer, being that most communities are out camping, I stayed put in Salluit and got to know the people of the community.

Since then I have travelled to Kangirsuk for the funeral of late Rev. Eyetsiak Simigak who passed away on August 29th 2019. Rev. Eyetsiak Simigak who came from Kimmirut Nunavut in 1960s and came our way to Nunavik.

From Kangirsuk I traveled to Kangiqsujuaq to meet with the Lay Leader. I was veery excited as I met with the Lay leader and vestry as they shared what



God is doing in this community. This community is raising funds to build a new Anglican Church. And along with the help of the parish from the community of Kangirsuk they are both in the process of raising funds for this new church. Building.


I am overseeing 15 communities in Nunavik including Sanikiluaq which are in need of ongoing Lay land clergy training so that we can grow more and more



*Bishop Joey and Bishop Annie's visit at Saint Brides in Mississauga for Arctic Fellowship*

At this moment I am away for House of Bishops meeting, provincial house of bishops and Council of the North. When I do get back from the meeting in Ontario I plan to start my visits in Nunavik.

*Handwritten signature of Bishop Annie Ittoshat*

**Bishop Annie Ittoshat** 

**Arthur Turner Training School**

By: Rt. Rev Joey Royal  
Director—Arthur Turner Training School

The new cohort at Arthur Turner Training School (ATTS) begins on October 1, 2019 in Iqaluit. We will begin the year with three new students - Abraham Kublu, Samantha Kublu and Leena Sangoya, all of whom come from Pond Inlet. Please remember in prayer these three faithful people who have left their home to pursue God’s call on their life.

ATTS is now stronger than ever. After a year-long review of our program to ensure continued

government designation, we have now been officially recognized by the Government of Nunavut for the next five year. That means students are able to access funding to pay for their studies and support their families. The reviews process was extensive, and much of the work was done by Jennifer Royal, ATTS’s part time administrator.


We still need more student housing. The Nunavut department of education notified me a few months ago that there will be no government-subsidized housing available for ATTS students this year. In a city with some of the highest living costs in the country, this was a blow. For the coming year we will be using our own church housing, which means we’re limited in how many students we can accept. In order to accept more students in the future, we will need government-subsidized housing. I’ll keep asking for that for our students. Please keep this matter in prayer.

The year ahead will be no doubt be challenging and life-changing for me and for the students. We need your support to make it a success. Since we run on a very bare-bones budget, any financial assistance is most welcome. You can send money to:

Arthur Turner Training School c/o the Diocese of the Arctic PO Box 190 Yellowknife, NT X1A 2N2

Please make any cheques payable to The Diocese of the Arctic.

And please join us in praying for the work of ATTS, for its staff and students. May our work in Christ’s name be a blessing to the Arctic and beyond.

*Handwritten signature of Bishop Joey Royal*  
**Bishop Joey Royal** 



## Diocesan Youth Ministry

By: Deanna Fillion  
Diocesan Youth Coordinator

### TEENS ENCOUNTER CHRIST 2019



We had our third annual Teens Encounter Christ in Yellowknife over September long weekend. We had six youth (all female) attend the weekend, with three others who sadly ended up being sick. The flu was going around the week prior to TEC. We hope these three young ladies will attend next year – and they hope so too.

The purpose of Teens Encounter Christ (TEC) is to provide a safe, non-judgmental place where young people ages 15-21 can take time from the pressures of the outside world to think about and maybe decide where Jesus fits into their lives. The weekend is filled with talks, worship times, and open space for reflection. The prayer and desire is that each young person will encounter the living Jesus during his/her TEC weekend. I can say with praise and awe that each of the six young ladies did encounter Our Lord and Saviour Jesus over this TEC weekend.

My favourite part of the weekend is the last lunch together. The youth have just heard a talk about what it means to be a Christian and how we are called to action, then they spent time responding to two reflection questions about the talk. They come up for lunch and during lunch I have the honour as the retreat director to present each youth and volunteer with a gift bag full of personal prayers, words of encouragement and

personal notes (with some candy, of course). And I get to give each one a huge hug. It is always a huge honour and blessing to me.

As the retreat director it is such a pleasure and honour to see my deepest desire come to be. I get to watch young people encounter Jesus often for the first time and in a new personal way. I get to watch volunteers from various denominations come together as One Body to serve the Living Jesus. I get to watch as Our Lord Jesus does His work in others. It is such an honour and so humbling to serve in this way. The desire of myself and our TEC team is to see young people come to know Jesus Christ as their living Saviour and choose to follow Him and His ways. This does happen at each TEC and the lives of these youth are changed forever.

One of the youths reflected over the weekend saying that she never knew we were not alone here on Earth, that He, God, is actually with us! It amazed her to come to this revelation. For the many who served over the weekend, this reflection was beyond worth all the effort.

**Deanna Fillion** 



## Rev. Victor Johnson

Dean of the Mackenzie Delta Region

### MACKENZIE DELTA DEANERY

All glory be to our Living God! Praise His Holy Name! Thank you one and all for your fervent prayers. I believe after a great summer we are now geared up for the beautiful chilly weather.

Thanks to Bishop David for the opportunity given to me to serve in the Western Arctic and thereby completing three years serving in the Canadian North. It wasn't smooth sailing at all while passing through huge challenges but God is good all the time and the People of God in our communities have always been very warm and loving. I have enjoyed my visits to Aklavik, Sachs Harbour and Tuktoyaktuk for ministry. I will be travelling with Bishop David in October 2019 to Aklavik, Ulukhaktok and Tuk and God willing, at a later stage Fort McPherson.

My wife **Rev. Nalini** and I are experiencing God's grace in a very special way as we continue to labour in His Field for greater Harvest. My son, **Aashish** graduated in September doing Music Production and Sound Engineering from Toronto and now praying for God's leading for the future. My daughter **Asha** is pursuing her studies in Professional Counselling specialized in Behavioural Analysis from Vancouver, BC. We thank God for this pleasant family reunion and we cherish it.

Interacting with people of the communities is always very encouraging. This gives me opportunity to learn the different life challenges of individuals and families so we can explore ways together to keep being a witness and disciple of Jesus in the community. Looking back with hearts full of gratitude in this amazing journey for God's faithfulness in guiding and leading me and my family to complete one year ministering in the Mackenzie Delta, a time of learning and sharing.

The parish family along with the community of Inuvik and other communities are very excited to witness and glorify God as **Mabel Brown**, God willing, is ordained October, 9th 2019 at the Anglican Church of the Ascension, Inuvik at 6 PM. We are thankful to God in His wisdom and appreciate your prayers for her to be a huge blessing to many, as she takes up this greater role in ministry.

We are equally delighted for God's plan in preparing **Melba Mitchell** who is to be installed as

**Layleader** at the same worship service for the Lord's glory. Looking forward to Bishop David's visit to Inuvik on the 8th October.

We praise God for the Youth Revival in Inuvik and the great support of the Vestry. Appreciating the prayers and encouragement of Deanna Fillion at all times. We need more prayers for greater work at Sunday School, Women Auxiliary and Elders Gathering. Hospital Chaplain Ministry has been overwhelming and to engage in the community life is amazing.

Thanking God for the community of Fort McPherson and especially for the dedication of Rev. Mary Teya, Rev. Rebecca Blake and Rev. Hannah Alexie and Layleader Joanne Snowshoe for their deep commitment to work for Lord Jesus. We praise God for the Aklavik vestry and church members, Rachel who had been very supportive and Cindy. Elizabeth Semple is now installed as Layleader for the Aklavik community which is a great blessing.

Appreciating the sincere prayers and participation of the vestry members of the different communities. It is worth noting the involvement of the community in many ways for the upkeep and growth of the Church. Whole hearted thanks to our Diocesan Office Team for their sincere contribution enabling our diocese to grow stronger and shine.

Let us continue to uphold Bishop David Parsons and our suffragan Bishops Joey, Annie and Lucy and their families and the Diocese of the Arctic as a whole. May the good Lord continue to empower us and grant us immense zeal to serve **HIM** joyfully.

**Rev. Victor Johnson** 

**Rev. Francis Delaplain**  
Dean of the upper Mackenzie Region

**HE DESCENDED TO THE DEAD**

The healing of the demoniac - Luke 8:23-29  
I have shared before that I have had periods in my



life of Christian faith where I have experienced great doubts. I have also experienced significant darkness in my own mind and heart, where I couldn't see a way out from where I was. I think it is important to note that we have these experiences. That indeed, or perhaps especially, even clergy experience significant doubt.

We prefer the joy and the miracle stories of the Christian faith I think. We want the perception to be that all is well, or very near well. And when it is not we do our best to mask it.

However - this is not true always for any of us. It is probably not most often true for many of us. The truth is that all life, lived in Christian faith or otherwise can be very hard at times. It is one of the reasons that it is very important to keep gathering together in faith communities, so that we can help each other sustain a faithful life.

But there is a darkness deeper still that we very often do not know what to do with. There is the very painful and isolating darkness of mental illness, the darkness of deep depression, of addiction — the inability to cope with life. And perhaps some have experienced, or are experiencing these types of things. They can make us feel very hopeless indeed, and can drive us into radical isolation.

I would hazard a guess that there are many who are not that many degrees of separation from someone who has had to deal with or is plagued by mental illness. And so I want to look at the gospel story and see what our Christian hope says in the face of the hopelessness brought on by this.

Jesus calms one storm and heads straight for another. As they are crossing the sea of Galilee it is one of the great miracles. And it causes the disciples to tremble and ask "what kind of man is this." And the question is fitting. This is no sort of man who has ever been, and here again as they cross the sea they are headed for another storm; another darkness, brewing across the sea.

The land on the other side of the Sea of Galilee; the

land outside. The unclean land with unclean practices and unclean people. When the boat lands there Jesus is storming the beach, he is waging a war, he is dealing a blow deep into the heart of darkness. In this trip across the sea Jesus has shown his power over the wind and the waves; and now he comes face to face with demonic powers and they are no match for him. He shows his determination to free even those on the other side of the sea.

With a few words Jesus calms the storm on the sea, with a few words Jesus casts out the Legion of demons in the man. He is master, he is the one who rules over forces of nature and forces of the spiritual realm. All obey his voice, he is the Word, and his words have power.

The demons beg to be allowed into a herd of pigs. Jesus agrees - and the herd runs headlong into the sea. When word gets to the town they are afraid. This kind of power is frightening and uncontrollable. Even the disciples were afraid when Jesus calmed the storm and as frightful as having a town demoniac is, it turns out that having a miracle worker is more so.

As they are leaving the man asks Jesus if he can come with him. He wants to follow Jesus, the man with the power to set people free. But Jesus insists that he return to his family.

What does this story teach us about our own battles with darkness and isolation? Or those we love who are plagued with darkness in their minds? The first thing I want to say about that is I am not drawing a straight line from mental illness to demon possession. This has been done by some in the Church and can be very harmful. Mental illness is most often neurological and chemical and can be medically treated.

However there is hope in this story, even for those suffering in the darkness of mental illness.

This man is an outcast. He knows darkness and he knows isolation. He is out of his mind - chains can not hold him.

He is an outcast whose life is being completely ruined by the darkness within him. No one wants anything to do with him and he is likely known throughout the area as the insane person he is. He is stigmatized and he is ostracized.

And yet Jesus comes to him.

Across the sea - and through the storm

We often think of faith as our journey towards God, but this story shows us that when we are unable to get to God - God is on a journey to us.

Jesus does one miracle and then heads back; he came for this man.

And the miracle, like the calming of the storm on the sea is intended to display his tremendous power over the elements and over demons.

It displays something else. It is a display of the power of the resurrection. It displays the power of God to do away with evil and the bringing in of good. It is like the raising of Lazarus from the dead.

It is a display of Jesus' own descent to the land of the dead, when he goes now to this man in the land of the dead. This man is cut off. He is as good as dead. He is in the caves (a tomb of sorts). He is called out and restored.

He wants to go with Jesus but Jesus says, no go back to your family. You could read this story and forget about the family or not think of them. But think of this man's wife and kids. They carry his stigma. They live in the gloomy spotlight that the community has cast on any associated with this man. Now where there was darkness there is light. He is no longer the crazy man, he is the man powerfully healed. Here we see the hope that we have of the resurrection.

Jesus will seek us out, even in our deepest darkness and will make us new and right, restoring us. All of those who are now held in the chains of darkness and despair, they will be released. Jesus will set them free and set them right.

The weird bit about the pigs is "all who deal in impurity", is that this is written to a Jewish

audience who would find this story wonderful and funny. They saw pigs as unclean animals. Jesus is showing his power against the works of darkness and all who deal in impurity. He sends darkness where it belongs is what this miracle shows us.

Jesus seeks out the man in among the tombs along the shore of Gerasenes - indeed he says - "I have come to seek and save the lost". But His seeking goes further still. He himself is plunged into the darkness of the tomb. He goes deep into the land of the dead to lead out the captives of darkness.

If you, or one you love, are held in the grips of isolating and painful mental darkness, you are not beyond hope, they are not beyond hope. Jesus' resurrection from the dead reveals the power of God to call us out from our caves and darkness, to set us free and restore us to community. Even in the tombs God will seek you still. You are never outside the reaches of his grace.

### **THE PROVISION OF CALLING**

Two of the primary prayers the last two times I wrote for the Arctic news was that God would provide a minister for Ft Simpson and for Ft Smith. And now we give thanks to the Lord that we have Rev. Eimsook Joun and Rev. Alexander Pryor joining us. We rejoice at God's provision.

As we head into this fall we keep this in mind. We pray for the Lord's provision. We know that he provides for the needs of the Church. He blesses us with gifted ministers to lead our parishes. And so we continue to pray for God's provision. We look forward to the ways that we will receive his provision.

Our prayers are with the those parishes who still need ministers. Our prayers are for those lay leaders who are still giving so much of their time and energy to lead their churches. We pray for those people who are feeling the call of God to go into vocational ministry. God provides in wonderful ways, but always someone needs to respond to God's leading in their lives. Yes we have many needs still in our diocese, but perhaps you may be

the way the God provides?

If you are praying a prayer that you can, with a simple action answer I invite you to look at why God has put this burden on your heart? is there something you can do about it? Are you perhaps being called to prayerfully act? I give thanks to the Lord for his provision, and I give thanks to the Lord for those who have said yes to his call. We especially give thanks in this season for the obedience of Rev. Eimsook and Rev. Alexander. And I pray for those who are feeling the call of God, that through them the provision of the Lord would be felt and the needs of the Church would be met.

**Rev. Francis Delaplain** 

**Rev. Jared Osborn**

Dean of the Kivalliq Region

***A NEW DEAN FOR THE KIVALLIQ***

On August 12, my family arrived in Rankin Inlet to begin our ministry here. My wife Rev. Rebecca and I had just completed four years of ministry as assistant priests at the cathedral in Iqaluit. About a year ago, Bishop David asked us to pray about moving to Rankin Inlet. We prayed and sought the Lord about this, and we asked Bishop David if there was a way that I could visit the community. Bishop David agreed to let me stay over for the weekend in Rankin Inlet on my way to Synod in Yellowknife in March. As the date got closer, there was a blizzard in the forecast. We sent out emails asking for prayer that my flight would land. And as it happened, the blizzard quieted down for a few hours and the plane landed! Then it went back to blizzarding again for three out of the four days of my visit. For those of you who don't know, Rankin Inlet is known for long blizzards, so I was treated to an authentic Rankin Inlet experience! I spent most of the days with my host, Randy Miller, but we were able to visit some friends and neighbours and spend some time with Rev. Eimsook Joung, who was packing up and getting ready for her move to Fort Simpson. Church on Sunday was cancelled, but

we met for a pot luck lunch on Monday, and I was able to meet some of the congregation before flying out that evening. The visit helped confirm for us that God was calling us to minister in Rankin Inlet and to build up the church here, so we packed up our house in Iqaluit in May and June before spending some time on vacation in July and arriving in Rankin Inlet in August. It's always hard to say goodbye to a home and church family that you have come to love, and we are very thankful for the four years we spent in Iqaluit.

When we arrived in Rankin Inlet, the church welcomed us with open arms. Bishop Lucy happened to be staying here on our first Sunday, so she introduced me to the congregation and helped me lead my first service. We've also had a visit from Rev. David and Susie Kritterdlik from Whale Cove. Our three daughters are loving their new home and are quickly making friends in the neighbourhood and at school. Naomi (age 6) started in Grade 1, Martha (age 4) entered preschool, and Diana (18 months) stays at home with Rebecca, where she is running around and climbing on everything she can. Our new church family has made us feel very welcome here, helping us with rides around town, berry picking on the land, and even sharing country food! We've had our first taste of muskox meat, and we have also been given caribou, fish, and maktaaq. Due to some delays, our vehicle and most of our belongings are still on their way here by boat, but they are due to arrive by the end of October.

Bishop David and Bishop Lucy have asked me to serve as regional dean of the Kivalliq region. It's an honour to be able to work with them and with the church leaders in this region. I am looking forward to getting to know each parish, learning more about the challenges we are facing, and discerning how we can support and encourage each other. Please pray for me as I take on this new role in our diocese.

Also, on October 26-27, the Billy Graham Evangelistic Association will be holding a Celebration of Hope event in Baker Lake. A similar

event was held here in Rankin Inlet about a year ago. I am hoping to go there to meet with the leaders from the parish and participate in the event. We are praying for the Holy Spirit to move in a mighty way, to bring people who do not know Jesus to faith in him, and to strengthen the faith of those who do know him.

**Rev. Jared Osborn** 

**Rev. Rebecca Blake**

St. Matthew's Parish —Fort McPherson, NT

Thank you for the opportunity to report on the happenings at St. Matthews here in Fort McPherson.

Currently the ministry team here at St. Matthews consists of :

- Rev. Rebecca Blake
- Rev. Hannah Alexie
- Lay Leader Joanne Snowshoe
- Daniel Peterson is a youth that also robes on Sundays as well.
- Mary Teya has recently stepped down as a member of the ministry team but I could hardly say that she has retired, as I don't think we ever retire from our ministry.
- Arlyn Charlie has gone to Columbia Bible College in Abbotsford, BC. We are already looking forward to his return during the Christmas holidays. Arlyn has been a wonderful addition to our team and contributes to every part of the ministry. We are hoping that we can arrange his installation during the Christmas holidays this year.

We have been keeping busy with our regular services on Sunday Mornings, holding communion service on the first Sunday of each month. .

We do the morning prayer service out of the blue prayer book and combine the Gwich'in language to certain parts as well as we sing two English hymns/songs and two Chiligs.

We have been trying to offer baptism classes and a baptism service monthly but that hasn't happened over the summer. The last Baptism Service was Aug

4, 2019. We will be planning again soon as we have had a few requests.

Earlier in the year we started recruiting some young people for confirmation but I was away on Medical for the months of April and May so that didn't get carried out. We will try again next month to pick this up again and plan for a spring confirmation service.

Our attendance numbers are pretty consistent and are usually around the 50-60 range. In keeping with that our monthly offerings are very strong as well.

We have had one wedding this year, one service at the Midway Lake music festival, and several funerals.

Arlyn and I were asked to speak at a wellness day at the school for the grades 7-12 students. We really didn't discuss what each of us were planning to say; all they asked us was how we found our faith. I think the both of us along with the students present were quit amazed at how our two stories intertwined yet we came from two different paths. It truly was the hand of God at work that day.

There have been a few vestry meetings to discuss renovations and or the construction of a new church. So far I have left this in the hands of the vestry to try and figure it out. Its a very big venture , certainly not impossible but definitely a very huge undertaking. So my stance at the moment is to represent the Diocese and make sure our church doesn't get torn down in the heat of things and to make sure they present to the executive a solid plan before anything moves ahead.

I believe that God is working in our community and beyond as I have travelled the McKenzie Delta this summer and I see and hear the stories of many people who are seeking, some who have found and some who are yet to find who God is in their lives and what that means to them.

Thank you again for giving us the time to share some of the happenings here in Fort McPherson at St. Matthews church.

God Bless and take care

**Rev. Rebecca Blake** 

## Rev. Alex Pryor

St. John's Parish — For Smith, NT



### ANSWERING THE CALL

On June 6, my wife and I loaded up our van with our two kids and the family dog to begin the 4,300 km journey from Nashotah, Wisconsin

(USA) to our new home in Fort Smith, NWT. For five years I had been teaching church music and worship at Nashotah House Theological Seminary, teaching those called to parish ministry and hospital or military chaplaincy to use the liturgy itself as a tool to teach the faith while learning to live in a Christian community that shares one another's burdens. After a total of 8 years in academic rather than parish settings, and dealing with the struggles of work permits and the other issues that went with being Canadians (originally from Newfoundland) serving in the USA, we answered the call for me to serve as a parish priest in the Diocese of the Arctic.

### The Joys of Parish Ministry

One of the real joys of ministry in the Diocese of the Arctic has been finding that the idea of the traditional Anglican "parish" is alive and well. While many denominations speak of "congregations" or "churches", the traditional idea of a parish includes a bold claim to serve an entire geographical region, regardless of whether the people in that region consider themselves "members" or appear on a parish list. Many Anglican churches in the South have sadly forgotten this, and find themselves only ministering to those inside their four walls. Not so here – thanks be to God! It's a real joy that the vestry shares the call of God on my life to claim the entire town of Fort Smith as our mission field, with the church as the outpost or home base from which we go out to minister in a society facing the same temptations

and challenges common to us all: uncertainty, isolation, fear, broken relationships, illness, and addiction.

Practically, ministry outside the walls has challenges. The first months of my time in Fort Smith were filled with meetings with staff at the Housing Authority, the Town, Health and Social Services, the schools, the RCMP, and others; it's these relationships (and now, friendships) with those serving the physical needs of the community that build the bridges necessary for me to address the spiritual needs of those who otherwise might never step through the doors of the church except for a funeral.

### Culture and the Collar

Teaching at the theological college in Wisconsin, ordained professors were required to wear black pants, black shirt, clerical collar, and black suitcoat to perform our duties. Coming to the North, I expected that would change. After a few months of real life on these dusty roads the black pressed trousers and suitcoat are gone but, much to my surprise, the collar has remained.

Moving to a small town, it seems everyone knows me ("you're the new minister") long before I know them. Yet, in this town of 2500, less than 2% are in the Anglican Church on Sunday morning. Because the work of a parish priest is in the parish – that is, the entire town – I am sure to wear my collar when I'm out and about, just as a police officer or town employee wears their uniform. The opportunities for conversation have been amazing, as the average unchurched resident spots a minister "in real life", going about their everyday business. It's worth remembering that, a generation ago, clergy were hanging up their collars out of concerns the general public saw them as stuffy or too old-fashioned; unchurched people my age and younger have only seen collars on TV, prompting great conversations. People see "the priest", my wife, and my kids out and about, enjoying an activity at the rec center or the school, shopping, at the post office, at the health centre, or even responsibly enjoying some

live music in the evening at the legion or another establishment, and it shatters their ideas from TV of clergy as stuffy, boring, out-of-touch people, and offers opportunities to start conversations and plant seeds that, by the grace of God, will grow into these people knowing where to turn to hear the Gospel comfort of Jesus’ forgiveness in their time of need. I’ve had strangers walk up out of the blue and ask for prayer for a loved one in the aisle at Northern – what a blessing!

**Worship God in the Beauty of Holiness**

Perhaps the biggest blessing to me personally is ringing the church bell to start Morning Prayer. The BCP teaches that clergy have a duty to recite Morning and Evening Prayer daily, “either privately or openly in the Church”. Being a priest with a young family, our parish recites Morning Prayer publicly in the Church Tuesday-Friday each week. Some days it’s just me; some days there are two or three who gather; some days a stranger walks in off the street. The church bell is heard almost all across town; I know because I’ve had people I’ve never met tell me that they hear the bell as they go in to work! And that’s the point – like the collar, the sound of the bell is a seed planted in both church-goers and the unchurched alike: it invites members to lift up their hearts in prayer if only for a minute as they start the work day, and reminds them that their priest is praying for their parish; it says to the unchurched “we’re here”, and we’ll be here when, by the grace of God, those seeds start to grow and the Holy Spirit urges them to answer the call. For me, a busy priest in a new parish, that bell and the steady, unchanging words of Morning Prayer have become a rock in the midst of what are always unpredictable days serving this wonderful community.

*Rev. Alex and Kristina Pryor have been in Fort Smith since June. They would appreciate your prayers as their children (Theo and Lorelai) make friends in a new home, and your prayers for God’s blessing on the congregation’s outreach to their community.*



On September 22, St. John’s in Fort Smith, NWT had their first monthly Kids’ Club and “The Gathering”. All children are invited to come for a hands-on lesson, with various “activity centres” around the hall to teach the Bible lesson through crafts, science, creative writing, music, and drama. September’s theme was “The Whole Armour of God”. Then, because the task is not just to educate kids but to build up the body of Christ as a family that supports one another, the entire parish is invited for a free dinner and an informal hymn sing as the children share what they learn.

*Pray that God would guide the vision for the ministry as we reach more children whose families are not connected to the church.*

**Rev. Alex Pryor** 

**Ted Williams**

St. Francis Parish—Arviat, NU

Dear readers,

As I am writing, the weather has shifted. Since yesterday the cool summer breeze has changed into something fierce, at first bringing snow geese, who fly south in ever greater numbers, and over night, the first coating of snow. It is my first taste of the winter.

It was only ten years that I departed Iqaluit to return to college. I had won a plane ticket from the Diocese of the Arctic to visit Iqaluit; I ended up staying for the summer. Return to Nunavut has been like a homecoming for me. And I am happy to have this opportunity to reflect on the summer



past, even as I look forward to spending my first winter here.

When you journey here to Arviat the first thing you will observe is the flatness of the land. In the early summer, the ice floes have not yet melted and you can't quite mark the shoreline; until you see the little settlement that stands out: Arviat. When you land, the first interactions are with people welcoming you. This welcoming spirit continues through the summer as people approach you in the streets and kids ask if they can visit. Interestingly, most people in Arviat are under the age of 30.

My highlights this summer were the flag football league sponsored by the Hamlet and the local Arctic Connection, reading to kids in the library, meeting elders, having people over for coffee, and visits with families. These are things which I would like to continue doing.

It was remarkable running across a soccer pitch with a dozen kids. It was miraculous to have refereed and coached 49 flag football games – someone was counting- I've never even refereed a game of anything before! I even had a whistle; I felt like the Catholic priest out of Roch Carrier's "The Hockey Sweater". As the skills of the boys and girls increased, so too did their confidence in challenging my calls! No sooner did I blow the whistle than two teams of eleven and twelve year olds would run over to me; one of them demanding a replay. Because of our language barrier, these were tough moments to surpass; yet we persisted, the games continued; and the boys and girls returned each night. Joining in on the various community events has been outstanding. The Square dances in Arviat are out this world. I am familiar with the western film's highly choreographed dance scenes; the odd competition at a fall fair where the dancers stick to the caller like bees to honey; and various weddings where the square dance is composed of beginners. Here in Arviat, the square dance is the real McCoy. Truly, there are moments of jubilation in the hall when the community gathers to dance. The band plays fast and furious. The accordion leads, the percussion accompanies with a snappy double

double time, a guitarist responds gently strumming, and a bassist does everything possible to keep you on your toes.

More recently I've joined school activities such as the Tae Kwon Do club and the Terry Fox run. And, I am developing friendships throughout the community and with members of St. Francis church. It's great to receive this community's support in training and preparation for ordination.

I should end by saying that I when left Iqaluit, I wrote to Artic News saying that I would like to learn Inuktitut and more about Inuit spirituality. It is a tremendous opportunity to be back in Nunavut, to keep these old promises of a twenty year old. I was grateful then to live in a tent on the outskirts of Iqaluit. I am grateful to now to learn ministry, serve God in Arviat, and to participate in God's plan for the Diocese of the Arctic.

**Ted Williams** 

**Rev. Steve Swan**

Pastor—Yellowknife Alliance Church

**VISIT TO TALOYOAK**

On September 19th, I had the great pleasure to visit Taloyoak for a second time. Last spring, I had been invited to come and speak at the Youth Revival organized by the young people of Good Shepherd church. I confess that I grew a soft spot in my heart for Taloyoak and the people there. I was honoured to be invited again. For four evenings, the community gathered for praise and worship and prayer. Coupled with extensive Bible study during the day, it made for a lot of activity at the little Good Shepherd building. As an ordained pastor in the Christian & Missionary Alliance, I am always pleased to be welcomed onto "Anglican turf" and am encouraged from such cross-denominational efforts.

During my visit it continually occurred to me that I was as much a student as I was a teacher; perhaps having less to teach than to learn. And when it

came to worship and prayer, my understanding is indebted to my Taloyoak friends. To see the great love the people had for Jesus was something that encouraged and challenged me. Both young and old sang the Lord's praises with great passion. Dozens from the community came forward to be anointed with oil and prayed for. From their example, the elders taught how to have great patience and tenderness as they laid their hands on those wanting prayer. No one who came forward was rushed through perfunctory prayer but were prayed over until they felt they had been touched by the Spirit. Such hunger for the Lord and the tenderness with which his presence was ministered to others encouraged me to no end.

Because this was my second visit to this community, I was able to reflect a little deeper. While not discounting the power of special revival-type events, I do wonder about how people may seek the heights of experience with such special worship events. The Lord Jesus will meet us on the mountain tops of experience but faithful discipleship happens in the valleys of steady, regular, daily walking with him. I encouraged the folks there to appreciate the ordinary means of grace – regular church involvement, Bible engagement, coming to the Lord's Supper – and to expect the Spirit to be working in those ordinary things as well. My continued prayer for my Taloyoak friends is that they will be met by God in both the extraordinary encounters and ordinary means.

I left Taloyoak encouraged and laden with generous gifts. The hospitality of the people, the beauty of the land, and the taste of country food are things I treasure. What I want most for this community is for continued renewal and strengthening. Taloyoak needs a regular, permanent pastor of their own. The youth council (especially Alishia Aleekkee) did a great job at organizing the event and should be commended. But I want more for them. I'd love for them to see the transformation of their peers and lasting fruit for their labours.

**Rev. Steve Swan** 

## Inuit catechists at Blacklead Island

By Kenn Harper

*(Article published in Nunatsiaq News 11 & 25 January 2019; permission to use granted by Mr. Kenn Harper.)*

### INUIT CATECHISTS AT BLACKLEAD ISLAND — PART 1

By Kenn Harper



*Tulugarjuaq on the left, with another man, Angutirpiaq. (From the General Synod Archives, Anglican Church of Canada)*

It was always the goal of the Anglican Church Missionary Society that its missionaries at Blacklead Island—near present-day Pangnirtung—would train a small cadre of Inuit catechists to carry on the work of the church when there were no missionaries at the station, and to advance the work of the mission into areas where white preachers had not ventured.

Tulugarjuaq was one such Inuit leader. He had been born in Cumberland Sound during the heyday of whaling activity, sometime around 1860, and achieved a position of importance in that industry in adulthood.

He was not among Rev. Edmund Peck's earliest converts at the Blacklead Island mission

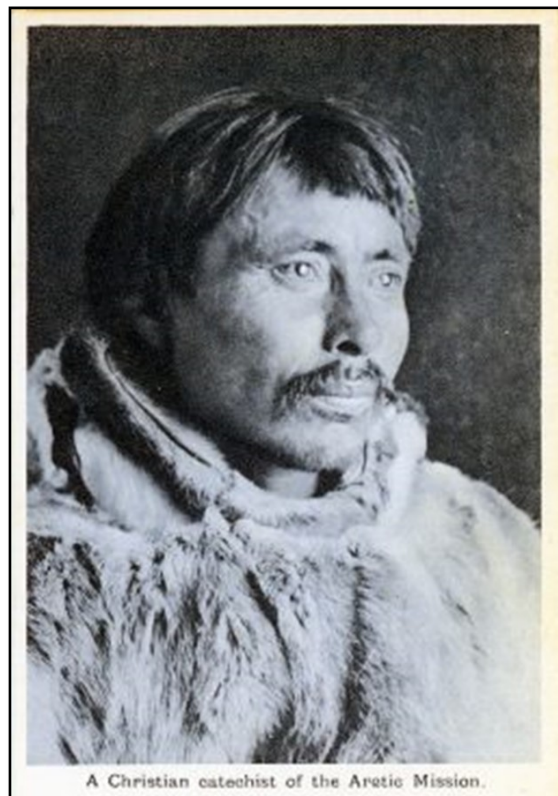
(established in 1894), and was probably an angakkuq—a shaman—who opposed the missionaries in the beginning.

But, with one other man and five women, he converted to Christianity on Feb. 9, 1902. His wife, Angalik, was known to be an angakkuq for some time after her husband's conversion.

(There are various spellings of this man's name in church records, including Tooloakjuak and Tooloogarujaq. I have used the modern spelling Tulugarjuaq throughout.)

Peck mentions Tulugarjuaq favourably in his journal in November 1903: "Had one of the men with me who has long been a subject of prayer."

Peck invited him to become a teacher and the man readily agreed. He went on:



*Tulugarjuaq in young adulthood. (Harper Collection)*  
*"Tulugarjuaq—for this is the name of our friend—is one of the most promising candidates for baptism, has a good rapport amongst the Eskimo, and is in many ways, a very reliable man."*

Once he began leading prayer meetings that fall, men finally began attending evening services. Peck's fellow missionary, Julian Bilby, described him as "a quiet, pleasant man, and respected by his fellow men, both for his generosity in times of need and for his good hunting qualities."

The following Sunday, which Peck described effusively as "a day of days," Tulugarjuaq was appointed a teacher in front of a large congregation. He read a passage from the Bible in Inuktitut, after which Peck spoke to the people "of the necessity of teachers being raised up from their own people."

Tulugarjuaq was baptized on Feb. 21, 1904. He read to the congregation from Acts 9, verses 1 to 10, and then spoke to the assembly about St. Paul's conversion. Peck noted:

"How the people did look and listen as he exhorted them to turn to Jesus. The whole service was one of power and blessing."

One has to wonder what this little congregation on windswept Blacklead Island in mid-winter actually understood of the conversion of a man in a far-off Mediterranean country almost 2,000 years earlier.

In addition to his role as a teacher among the Inuit, Tulugarjuaq remained active as a hunter, and became captain of a whaleboat later that year.

But hunting trips were also occasions for ministry; as Bilby wrote: "While all the men were at the floe-edge he held services for them."

His name appears often in Bilby's reports, and in those of Greenshield. In 1911, when Edgar Greenshield, the last Qallunaaq missionary to live at Blacklead, returned to the station, which had had no white missionary for a year, he wrote:

"I found the church, house, hospital and store all in perfect order, they having been again taken care of by our Senior Native Teacher, Peter Tulugarjuaq."

With the mission closed and whaling at an end, Tulugarjuaq and his extended family left Blacklead Island in 1923 and settled at Qimmiqsut in a camp

that numbered about 70 people at its maximum. He was about 65 years of age and his influence as a camp boss was beginning to wane.

But he continued to preach. One elder recalled simply, "He converted many people to Christianity because he talked like a great preacher."

Tulugarjuaq died at Qimmiqsut in the 1940s.

## INUIT CATECHISTS AT BLACKLEAD ISLAND —

### PART 2

Another well-known catechist from Blacklead Island was Luke Killaapik (often written as Kidlapik.)

He is first mentioned in Rev. Edmund Peck's journal in April 1904 in a description of a disaster on the sea ice a month earlier. His prowess as a hunter was critical to the survival of the group.

The tragedy occurred when the ice on which a group of Inuit were camped began to break up. Three lives were lost.

Killaapik managed to grab his gun, and his younger brother seized a number of cartridges. They and a few others made it to an uninhabited island close to Blacklead. There they killed four ptarmigan, and finally a seal.

"Two of the party had been able to save their knives," wrote Rev. Edmund Peck. "With these poor tools they managed to... make three very small snow-houses. Into these they crept, and thus managed to shelter themselves from the piercing cold."

Finally, someone on Blacklead spotted them with a telescope, and sent a dogsled off over the newly formed ice. They were saved.

Killaapik was already a candidate for baptism at the time of his ordeal on the ice. His wife, Rhoda Siimi (Silmerk,) had been on the ice with him. The couple was baptized a few months later, on July 17.

Killaapik turns up occasionally in missionary

journals and letters, although not with the frequency that Tulugarjuaq does. He travelled with Rev. Greenshield from the mission to other camps occasionally.

He was not averse to travelling far from home. He turns up at Lake Harbour (now Kimmirut) in 1912, and appears in the records there often. Peck, on a summer voyage, met him there in 1917.

That year Killaapik ministered to the people at Lake Harbour until after Christmas, then embarked on a journey to Frobisher Bay where he preached to about 120 Inuit. In 1919 he was working again in Lake Harbour, teaching the Inuit employed at the Scottish mica mine.

Rev. Archibald Lang Fleming, later bishop of the Arctic, wrote about Killaapik in 1920:

"He has gained for himself a position of greatest confidence and influence in the hearts and minds of the Eskimo and the HBC officers, all holding him in highest regard. His wife is a splendid helpmate..."

Anglican church records contain letters from Killaapik to Peck and Greenshield. Usually these talk about the work he is doing among the Inuit, and the poverty the people face.

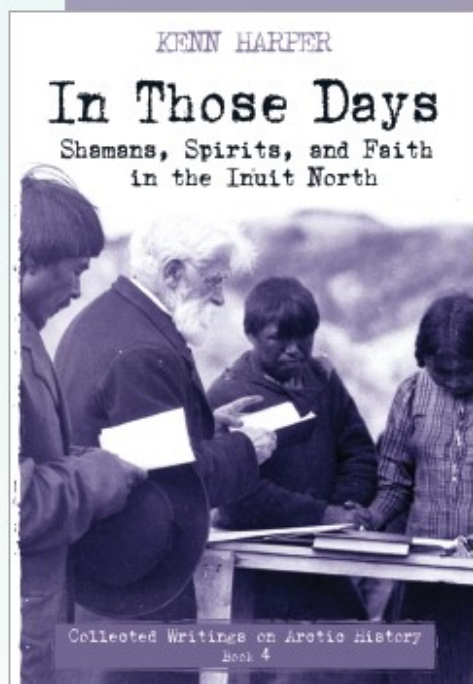
Often he asks for a little help from the missionaries—Could they send him a new rifle, some ammunition, a pocket-knife, some tobacco? There is no way of knowing if all of his requests were met, but on one occasion, Peck sent him a new rifle.

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





These stories will also be in a forthcoming book of Mr. Kenn Harper, to be published in October, with an official launch in November, entitled "Shamans, Sprits, and Faith in the Inuit North.." It is volume 4 of the series "In Those Days (Inhabit Media)", which is a collection of some of Mr Kenn Harper's Nunatsiaq News articles over the years. The cover photo is, of course, Reverend Peck.



Wednesday, November 13<sup>th</sup>, 2019

7 PM

Octopus Books



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IN THIS NEW COLLECTION, Kenn Harper shares tales of Inuit and Christian beliefs and how these came to coexist—and sometimes clash—in the nineteenth and twentieth centuries. During this period, Anglican and Catholic missionaries came to the North to spread Christianity among the Inuit, with often unexpected and sometimes tragic results. This collection includes stories of shamans and priests, traditional practices and Christian proselytizing, and a sealskin church, drawing on first-hand accounts to show how Christianity changed life in the North a variety of ways. This volume also includes dozens of rare, historical photographs.

On November 13<sup>th</sup>, we'll be launching the fourth volume of  
*In Those Days: Shamans, Spirits, and Faith in the Inuit North*



KENN HARPER IS A HISTORIAN, writer, and linguist, a Fellow of the Royal Geographical Society and the Royal Canadian Geographical Society, and a former member of the Historic Sites and Monuments Board of Canada. He is the author of the *In Those Days* series, *Give Me My Father's Body: The Life of Minik, the New York Eskimo*, and *Thou Shalt Do No Murder: Inuit, Injustice, and the Canadian Arctic*. Taissumani, his column on Arctic history, appears in *Nunatsiaq News*.




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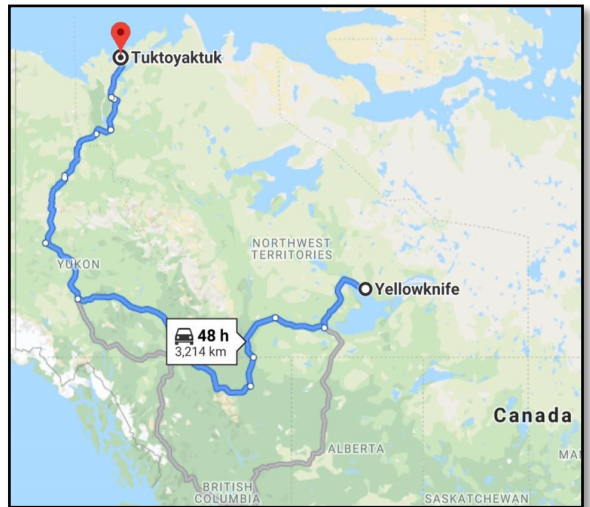
## Bishop David's Recent Travels

by Sandra Drost (Executive Officer)

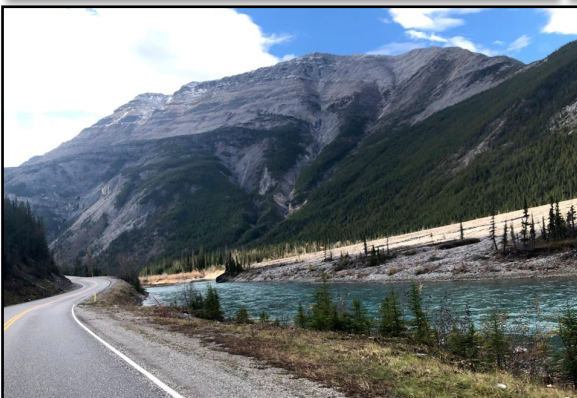
One of the blessings yet challenges of ministry in the North is the vastness of the land in which we live. Many miles separate our communities but in that there is the reminder of the beauty of the land and our all powerful, all knowing, Creator and Author of our faith. The one who created this amazing land.

As I prepared this Arctic News edition, Bishop David recently began a journey to visit one of the regions of our diocese; the Mackenzie Delta region. The journey is one by road, travelling 3,214km many of which are unsealed dirt roads, which will take him to the arctic ocean. He will then continue by air to many of the fly in only communities in this region of the Diocese of the Arctic.

Please enjoy some of the beauty that Bishop David has been able to capture and share through pictures of people, places and animals in the first few days of this journey. 







# DIOCESSTE OF THE ARCTIC – PRAYER LIST

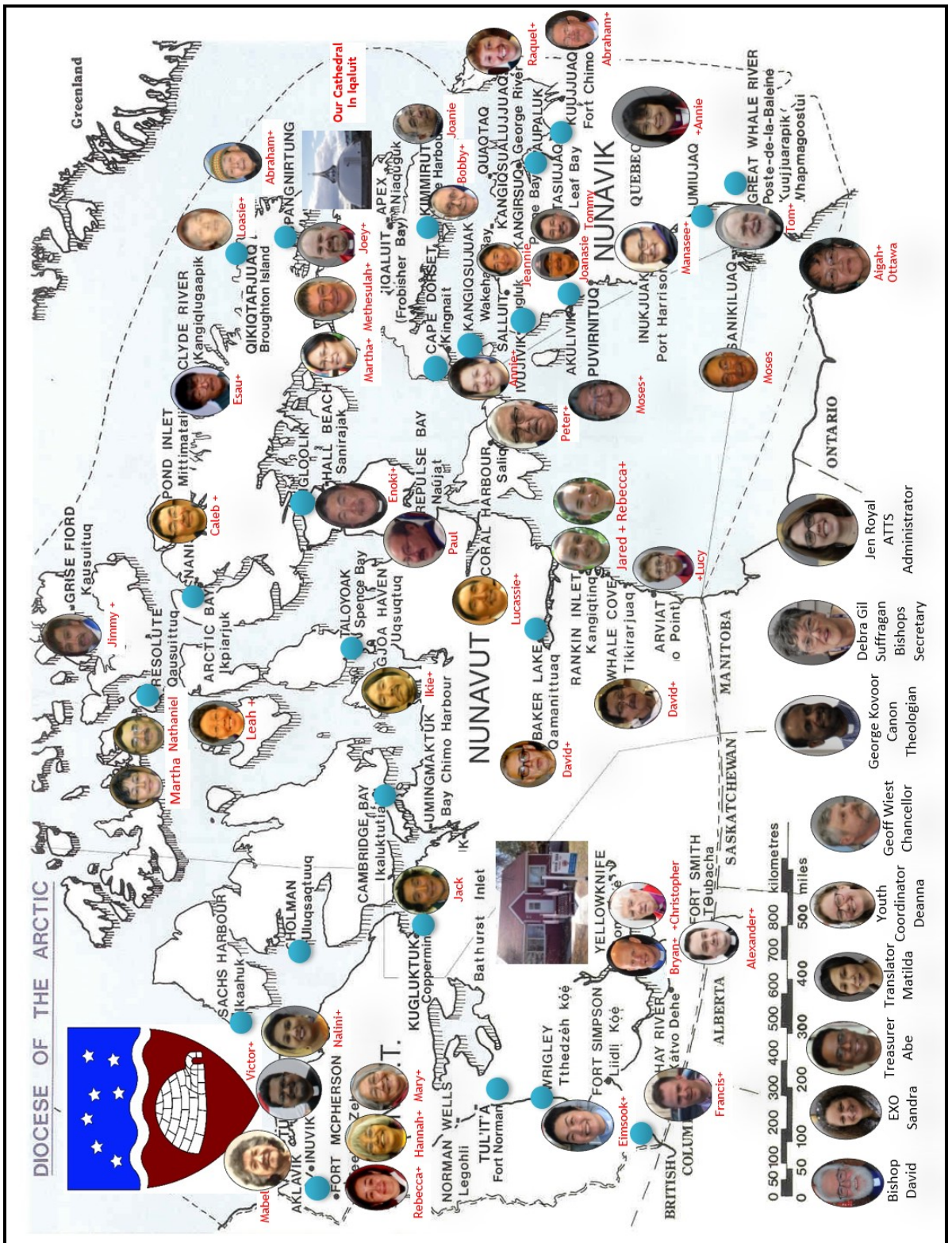
Day	Parish	Clergy/Lay Leader
1.	<b>Great Whale River</b> Sanikiluaq	Rev. Tom & Marianne Martin <a href="#">Dinah Kavik</a>
2.	<b>Inukjuak</b> Umiujaq	Rev. Manasee Ulayak Charlie Tooktoo
3.	<b>Puvirnituq</b> Akulivik	Rev. Moses & Iga Kalliraq <a href="#">Joanasie Qaqutuk</a>
4.	<b>Salluit</b> Kangiqtasujuaq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

## Daily pray for:

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



## God's Laborers in The Diocese Of The Arctic



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### IN CANADA:

The Diocese of The Arctic, PO Box 190, 4910 – 51<sup>st</sup> Street  
Yellowknife, NT X1A 2N2  
Tel: 867-873-5432 Fax: 867-873-8478  
Email: [dota@arcticnet.org](mailto:dota@arcticnet.org) Website: [www.arcticnet.org](http://www.arcticnet.org)

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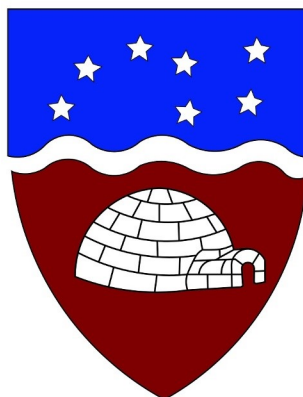
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