

Northern Lights

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The Journal of the
Anglican Diocese of
Yukon
Summer 2011



**The Church of the Northern Apostles celebrated its
25th Anniversary this summer.**

**Pictured are: Bishop Larry Robertson; Laura Kos,
Deacon Sarah Usher,
Lay Minister Sheila Robertson, Archdeacon Sean Murphy**

*Thank you for
Praying*

Day 1 & 16

Parish of Whitehorse: Christ Church Cathedral.

The Ven. Dr. Sean Murphy; The Rev. David Pritchard & family; Rev. Martin Carroll, Ruth Carroll & family; Licensed Lay Ministers: Gaya Tiedeman, Beverley Whitehouse.

Day 2 & 17

Fort Nelson: St. Mary Magdalene. Toad River, Alaska Highway, mile 150-506

The Rev. Dn. Don & Lana Thompson and family; Licensed Lay Ministers: Glen Gough, Jeanie Arva and Mark Tudor

Day 3 & 18

Watson Lake: St. John the Baptist

Lower Post, Swift River.

Telegraph Creek: St. Aidan.

Dease Lake; Glenora.

Rob Langmaid (Evangelist)

Licensed Lay Minister: Tim Liverton

Day 4 & 19

Carcross, Tagish, Johnson's Crossing St. Saviour's.

The Rev. David Pritchard and family

Teslin: St. Philips

The Rev. Dn. Sarah Usher and the Ministry Team

Day 5 & 20

Communities of: **Carmacks & Keno.**

Day 6 & 21

Atlin: St. Martin.

The Rev. Dn. Vera Kirkwood & family.

Licensed Lay Minister: Dorothy Odian.

Day 7 & 22

Communities of Faro and Ross River

Day 8 & 23

Haines Junction: St. Christopher's.

Beaver Creek: St. Columba.

Alaska Highway: mile 918-1202

The Ven. Sean Murphy and the Ministry Team

Day 9 & 24

Parish of Whitehorse:

Church of the Northern Apostles.

The Ven. Dr Sean Murphy (Archdeacon of

Liard); The Most Rev. Terry Buckle, Blanche Buckle and family; The Rev. Dn. Sarah Usher, Len Usher & family

**Day 10 and 25**

Mayo: St. Mary with St. Mark.

The Lay Ministry Team

Pelly Crossing: St. James the Lord's Brother.

Licensed Lay Minister: Betty Joe.

Day 11 & 26

Dawson City: St. Paul's. Moosehide:

St. Barnabas; The Klondike Creeks; The

Dempster Hwy. The Rev. Dn. Percy Henry.

The Ven. Ken Snider (Honorary Assistant) and Aldene Snider. Licensed Lay Ministers: Mabel Henry; Shirley Pennell, Betty Davidson.

Day 12 & 27

Old Crow: St. Luke's.

The Rev. Dn. Marion Schafer, Esau Schafer & family. and Lay Ministry Team

Day 13 & 28

The Rev. Dn. Sarah Usher: Diocesan Administrative Officer

Members of the Diocesan Executive Committee.

Diocesan Prayer Partner: Diocese of Fredericton.

Day 14 & 29

Patti Tetlich, Yukon Apostolate: Bishop's School of Yukon Ministries.

PWRDF Diocesan Representative:

Diocesan ACW President: Evelyn McDonald and all ACW members.

Day 15 & 30

Those retired from Missionary Service:

The Rev. Dorothy Thorpe.

The Rev. Bruce Aylard & Audrey Aylard.

The Rev. Don Sax & The Rev. Dn. Lee Sax.

The Ven. Ken and Aldene Snider.

The Rev. Geoffrey & Rosalind Dixon.

The Rev. Canon David & Alice Kalles.

The Ven. John & The Rev. Dn. Carol Tyrrell.

The Rev. Fred & Marcia Carson.

The Very Rev. Peter & Barbara Williams.

Marion Carroll.

The Rev. Mary & Lino Battaja.

The Most Rev. Terry and Blanche Buckle

Day 31 and daily:

The Rt. Rev. Larry Robertson, Sheila Robertson & family.

Our Bishop Writes ...



I write this short report from Old Crow, Yukon. As I sit in the morning gazing out the smallish living room window (certainly small by most people standards) the scene before me is a typical one for a Yukon mission house. The clouds seem high but thinly cover the sky. It has been raining in the night though; there are puddles along the gravel road and the tall grass has that damp sway about it. In front of me the river meanders by and the light breeze breaks up the reflection of the fir trees across the river. All seems at peace. A typical scene, there may be mountains and forests or valleys, but always there is water.

Water! It is the common ingredient of all the communities and churches. It may be a lake, it may be a river, but all the communities sit on the side of water.

It is not surprising really when you realize that water is the source of so much life for the people of Yukon. Water was used for travel and transportation.

One hundred and fifty years ago Rev. Kirkby traveled into the Yukon with the message of the Gospel. It was the rivers and lake through which he traveled. Ever since, it has been the route of missionary and local catechists to bring the

message of God's love and salvation to the peoples of the land. It was the river route that brought much needed supplies to the Yukon camps, mines and communities. It was the rivers that carried the precious gold and furs south.

Being next to fresh water was so important for drinking and cooking. It was along the rivers that moose and caribou could be found. Providing travel, mail, supplies, drinking and food, the lakes and rivers were of great importance and it is not surprising that communities grew up around their banks.

In many ways the lakes and rivers are symbols of the lifeblood of the Church in the Yukon. As the rivers connect the communities, so the Holy Spirit connects all Christians together into the body of Christ. As water is a source of nourishment and strength, so the Holy Spirit is the source of spiritual nourishment and strength.

As we enjoy the summer, as we enjoy the rivers and lakes God has given us, let us reflect on the blessings we have received in the past and let us work together for the future allowing God's water of Life, the Holy Spirit, to guide us, nourish us and sustain us.

May God be with you and refresh you this summer with his life-giving Spirit.

+Larry

Bishop's Report from the Truth and Reconciliation Commission Gathering

Inuvik – June 2011

At the end of June, I drove from my home in Whitehorse, Yukon to Inuvik, NWT, to attend the Truth and Reconciliation Commission (TRC) gathering.

This was a meeting to listen to those who attended the residential schools (survivors). This is the second of five gatherings that the Government of Canada has asked the TRC to hold. There were close to nine hundred survivors registered for the event. As a former suffragan bishop of the Diocese of the Arctic, which had five residences, and now as the Bishop of Yukon, which had four residences, I felt I needed to go listen and learn. The following are some of my thoughts and feelings of those four days.

Besides the entertainment and the retail stalls there were three main parts to the TRC gathering. There was the Listening Circle. These were places where survivors of residential schools had an opportunity to tell their stories uninterrupted and unquestioned. It was an opportunity for others to listen, learn and feel those stories. One was able to get a glimpse at how residential school impacted on their lives.

I tried to spend about two hours a day listening to these stories. It was hugely difficult for me to listen and accept what I was hearing. I heard stories of loneliness and students not being allowed to leave the schools. This I expected. The authorities had responsibilities. But I heard much more.

I heard stories of children going hungry, about there not being enough to eat, even worse about food deliberately being withheld as a form of punishment. I heard stories of degradation and humiliation; of children being forced to strip in front of the class and strapped in front of the other students. I heard stories where the student and their family were insulted and the student made to feel like dirt, all in the name of education.

Even worse I heard stories of children being used and violated to satisfy the sexual needs of other students or a school

worker, teacher or minister. I felt shame to think that the church that I love so dearly would have been an instrument through which so much pain and humiliation could have been given to children.

Regardless of the motives of the Church, which I believe were honourable and in the interest of the people and children, the church has much to account for and apologize for. I have heard many excuses. The church had to accept the government policy of Assimilation to be involved with the children; we were unaware of what was happening; we did what we thought right; we were working on a shoestring budget. None of these or any other excuse absolves us of the responsibility and guilt that is ours by allowing unknowingly, or in some cases knowingly, the pain and hurt that went on.

It is sad that the powers that be did not listen to Rev. I.O. Stringer who later became Bishop of Yukon. He felt that the children should be educated in the local communities and that the local schools should not be closed down in favour of the Residential Schools. Much hurt and pain would have been avoided if we had listened to the wise words of this minister. Although it is too late, it would seem that the emphasis on local education that we now have reflects Rev. Stringer's ideas.

A second part of this conference was a display of pictures by the Archives of the various groups. This was a very popular segment of the conference and one that brought much joy and sometimes peace. There were shouts of excitement as people saw pictures of uncles, grandmothers or themselves. Copies were able to be made on the spot and people went home with pictures of family and friends. One gentleman was able to get a picture of his mother who had died and he had no previous pictures. The Anglican Church National Archives did a wonderful job and

deserves many thanks for their display.

The third part of the conference was made up of “Expressions of Reconciliations” these are stories of actions taken to bring reconciliation to those involved. I wish to tell of two stories. The Anglican and Roman Catholic Churches spoke of the division caused by the denominations that were passed on to the people. We were able to speak of much better relationships today and a spirit of cooperation that is among us. I was able to apologize for the hurt that our religious differences have had on the people in the past.

Our Primate, the Most Rev. Fred Hiltz, reaffirmed the Anglican Church’s apology of 1993 and pledged the support of the Anglican Church to work towards reconciliation in the future. He spoke of the Anglican Church’s attempts in reconciliation; the formation of the Anglican Council of Indigenous Peoples (ACIP) and the Sacred Circle; of the appointment of an Indigenous Bishop, the Rt. Rev. Mark MacDonald, and he spoke of the Healing Fund.

As Bishop of Yukon, I reaffirm the Church’s Apology and publicly apologize for the hurt caused by the Churches involvement in the Residential Schools of the past. I will do all I can to learn of and bring healing where possible. I ask forgiveness for past sins and pray that we can journey together into the future as the people of God. This journey will require continued healing, understanding, and working together. This is my commitment to this process. May God bless us as we journey together as brothers and sisters in the family that the Creator has called together in the Diocese of Yukon.

+ Larry Robertson



The Commissioners: Marie Wilson, Honorable Justice Murray Sinclair, Chief Wilton Littlechild



Henrietta Thompson of the National Anglican Church of Canada, Bp Lydia Mummakwa – Diocese of Keewatin, RC Bp Murray Chaitlain – Diocese of Mackenzie/Ft. Smith, Bp Mark Macdonald – National Indigenous Bp for the Anglican Church of Canada, RC Bp Gary Gordon – Diocese of Whitehorse, Bp Larry Robertson – Diocese of Yukon



Feeding the Fire - Opening Ceremonies

**WINTER EDITION DEADLINE:
OCTOBER 20, 2011**

Anglican Church of Canada's Apology to Native People

A message from the Primate, Archbishop Michael Peers, to the National Native Convocation Minaki, Ontario, Friday, August 6, 1993

My Brothers and Sisters:

Together here with you I have listened as you have told your stories of the residential schools.

I have heard the voices that have spoken of pain and hurt experienced in the schools, and of the scars which endure to this day.

I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering.

I am deeply conscious of the sacredness of the stories that you have told and I hold in the highest honour those who have told them.

I have heard with admiration the stories of people and communities who have worked at healing, and I am aware of how much healing is needed.

I also know that I am in need of healing, and my own people are in need of healing, and our church is in need of healing. Without that healing, we will continue the same attitudes that have done such damage in the past.

I also know that healing takes a long time, both for people and for communities.

I also know that it is God who heals, and that God can begin to heal when we open ourselves, our wounds, our failures and our shame to God. I want to take one step along that path here and now.

I accept and I confess before God and you, our failures in the residential schools. We failed you. We failed ourselves. We

failed God.

I am sorry, more than I can say, that we were part of a system which took you and your children from home and family.

I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity.

I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally.

On behalf of the Anglican Church of Canada, I present our apology.

I do this at the desire of those in the Church like the National Executive Council, who know some of your stories and have asked me to apologize.

I do this in the name of many who do not know these stories.

And I do this even though there are those in the church who cannot accept the fact that these things were done in our name.

As soon as I am home, I shall tell all the bishops what I have said, and ask them to co-operate with me and with the National Executive Council in helping this healing at the local level. Some bishops have already begun this work.

I know how often you have heard words which have been empty because they have not been accompanied by actions. I pledge to you my best efforts, and the efforts of our church at the national level, to walk with you along the path of God's healing.

The work of the Residential Schools Working Group, the video, the commitment and the effort of the Special Assistants to the Primate for this work, the grants available for healing conferences, are some signs of that pledge, and we shall work for others.

This is Friday, the day of Jesus' suffering and death. It is the anniversary of the first atomic bomb at Hiroshima, one of the

most terrible injuries ever inflicted by one people on another.

But even atomic bombs and Good Friday are not the last word. God raised Jesus from the dead as a sign that life and wholeness are the everlasting and unquenchable purpose of God.

Thank you for listening to me.

+ Michael

Archbishop and Primate



Response to the Primate at the National Native Convocation

delivered by Vi Smith on behalf of the elders and participants Minaki, Ont., Saturday, August 7, 1993

On behalf of this gathering, we acknowledge and accept the apology that the Primate has offered on behalf of the Anglican Church of Canada.

It was offered from his heart with sincerity, sensitivity, compassion and humility. We receive it in the same manner. We offer praise and thanks to our Creator for his courage.

We know it wasn't easy. Let us keep him in our hearts and prayers, that God will continue to give him the strength and courage to continue with his tasks.)



Saint Paul's Vestry, with Bishop Larry:

L-R Back row: Joyce Caley, Percy Henry, Chris Collin, Ken Snider, Bishop Larry, Evelyn McDonald

Middle row: Ellen MacDonald, Aldene Snider, Brenda Caley, Dan Davidson, Ian MacDonald

Front: Betty Davidson Absent: Shirley Pennell, Mabel Henry, Naomi Viney, Roberta Joseph

New Blood is Coming

I once got a puppy from my brother in Ontario. It was a Siberian Husky and a beauty of a dog. As it arrived off the plane in the settlement in which I lived one of the elders eyed it admiringly and the first words he uttered were, "New Blood". He saw in this puppy a source of new life that would strengthen the lifeline of the dogs it mated with. So much hope in a puppy.

When new people arrive in our communities how do we receive them? Do we receive them with suspicion or mistrust? Do we say "another new white person from the south". Someone else who doesn't know our customs or ways, someone else we have to train all over again?

Or, do we treat them like a new puppy? People from whom new life and new ideas can pour into our communities. Do we see them as someone who will work with us and be part of our team or circle? Do we see them as someone who will pull with us as part of our church or community? Do we receive them as persons of hope?

We have joining our Diocesan Family this September three people of hope. These three have committed themselves to being part of our team. We welcome them into our family. I pray that we will gather around them, support them and accept them as part of our family.

Laurie Munro has been with us the last two summers; once in Whitehorse/Haines Junction and once in Fort Nelson. She has just finished her Theology Degree at Wycliffe College. Laurie will be joining the circle in Dawson City and she will also visit Old Crow to be part of the Ministry Team there. We will be celebrating with Laurie as she is ordained a priest of the Church on

September 11th at Christ Church Cathedral, Whitehorse, Yukon.

Steve Martin is coming with many years of ministry behind him. Most of it has been in Toronto's poorer sections working with people there. He is a preacher's kid. His father has worked in the Diocese of the Arctic for 20 years and so he says the north is in his blood. This summer he is in Arctic Quebec working with his dad in the Anglican Diocese of the Arctic. Steve will be moving to Mayo and will work with the people there and also in Pelly Crossing. I am told he likes to visit, tell stories and drink tea.

Lynn De Brabandere comes to us from the farming community of St. Mary's, Ontario. She has had considerable experience in children's ministry and family care. She has a background as a Registered Nursing Assistant and has theology training in St. Peter's Seminary and St Michael's College, both in Ontario. She is coming to be part of the circle ministry in Haines Junction.

These three new members of the family will bring new thoughts, strengths and ideas. They will also bring many questions. We need to realize that they come from different places and cultures and customs. As we receive and welcome them let us be ready to walk with them helping and guiding them in any way we can.

Welcome to the family, come and walk with us.

+Larry



You Too Can be Involved in Youth Ministry

Hello, my name is Rob Langmaid and I serve in the role of evangelist-in-charge at St. John the Baptist Anglican Church in Watson Lake. In addition, I am also the Youth Ministry co-coordinator for the Diocese of Yukon. From time to time I will be writing articles like this about youth ministry in the Diocese of Yukon.

I want to start by saying that all people in the Diocese can be involved in youth ministry. Now, you may be thinking, "But I don't have the energy to keep up with youth," Or, "There are no youth at the Church, so how can I be involved in youth ministry?" Both of these concerns stem from the view that youth ministry means youth groups. Youth groups are one form of youth ministry. However, youth ministry is more than youth groups. Youth ministry is about building friendships with young people. Once they know that you care about them, they will be more willing to learn about what matters to you: most importantly, your faith in Jesus. The reality is, any community where youth live is a community where there is potential for youth ministry. It is up to us, the people of God in each community, to

decide if we want to be involved in ministry to youth.

Once we realize that youth ministry isn't about youth groups, but about building relationships with youth, it is easier to recognize the many opportunities to be involved in youth ministry. A natural place to start is by asking, "What skills and interests could I share with young people as a means to building friendships with them?" If you like knitting or sewing, you might help young people who are interested in learning these skills. If you like woodworking, try helping a young person develop their own woodworking skills. Youth ministry can come out of any shared interest, such as: hunting, fishing, sports, card games or board games. Their lives and yours will be enriched in the process of sharing a common interest. Young people are often longing for adults who will care about them, are we willing to make that first step.

If you have questions about youth ministry, or would like advice on getting a youth group started, feel free to email me; Rob.Langmaid@thresholdministries.ca

Feeding the Multitudes



Dawson's churches share the ministry of a weekly supper for newly arrived transient workers during the month of May, using the facilities at St. Mary's Catholic Church. St. Paul's was in charge of one week and shared in the others.

Events at St. Paul's

Renovating has been the main order of business this summer, as we tore down the passage between the Thrift Store and the Richard Martin Chapel and made way for it to be replaced.

Meanwhile, repairs were under way at the Rectory, to get it ready for Laurie Munro's arrival in September.



It took our crew of six about 7 hours to dismantle the passage way and stow the debris.



The Rectory required repairs both inside and out, many of them caused by a leak in the roof.



We had no trouble at all filling the contractor's trailer.



A donation from the Whitelaws, regular visitors to Dawson, financed the repainting of our ramps and walkways.



While much of the money for our projects was obtained through funding agencies, we undertook a number of fund raising events. A yard sale was one of our major efforts.



Most of the people in this photo are from our congregation, but we always have some summer visitors. The railings at the front entrance were also replaced this summer.



We ran out of Aldene Snider's Sourdough batter at the pancake breakfast we held on July 1.



Circle Ministry in Watson Lake

Circle Ministry in Watson Lake

I had the opportunity to visit St. John the Baptist, Anglican Church. This is a small parish in Watson Lake along the Alaska Highway. This congregation is very small in number. According to the rules in other places in Canada this little congregation would probably have been closed because it is not financially viable. As I spent the weekend with them I was amazed at how many people they touched in various ways. Let me share with you how God's love reaches out to the community from this parish.

The Minister

Capt. Robert Langmaid is a young Threshold Ministry officer (formerly Church Army). Capt. Langmaid has made it a point to be part of the community. He regularly assists at the school. A former wrestler who competed on a national scale, he works with the wrestling team and other sports teams, getting to know the youth and the youth getting to trust him. Along with another Church, he has started a Christian youth group. Capt. Langmaid makes himself visible by attending public meetings and serving the community where he can. As we went throughout the community everyone seemed to know him and he knew them by name. Capt. Langmaid has made visiting homes a priority putting one evening a week aside for this purpose.

Thrift Store

The sign for the Thrift Shop on the Saturday I was there contained a smaller but very visible sign declaring "\$5 a Bag Day". Throughout the year this ministry to the community is open every Saturday and six days a week through the Summer. This summer ministry provides employment for a student of the community. The Thrift Shop provides clothing and other used goods at reasonable prices to anyone who comes.

In disasters and accidents such as fires the clothing is free. As the summer was beginning, they were organizing a t-shirt rack with shirts promoting the area and Yukon to be sold as souvenirs to the many tourists that visit the store weekly.

"You can pay 20 dollars for a new t-shirt at the other outlets or \$1 from us for a used one", says Dianne Amann, one of the two ladies who organizes the Thrift Shop.

It was common for a conversation that started in the store to end up in prayer in the Church next door. People know that the workers here care and that the minister is usually close by if needed.

This store is the largest suppliers of good rags for the area, supplying them to gas stations, janitorial companies, and the like.

There is a very high participation rate in the Church. In the service, many of the parish would read or say prayers, including a young lady (Cassandra, granddaughter of the Rev. David and Alice Kalles, retired) in training to be a server. After the service there was a vestry meeting and potluck dinner where they discussed the ramp that was nearly finished (being built by the men of the parish), the roof that needs recovering and the Bible Study being prepared for the fall. It was noted that little was being done for the age 25 – 30 crowd so a process of discovery was begun to see how the Church might reach out to them in the fall.

Some may look at this parish and say with so few people it is a drain on resources. I look at it and see the ministry that it does. I see the thousands of people it reaches in very tangible ways each year, and I see the potential for growth. Pray for this parish of St. John the Baptist, as it seeks to find God's will for them as they serve God in Watson Lake, Yukon

+ Larry



Cassandra Nugent with Bishop Larry and Gabby the Pink Flamingo



L & R: Bishop Larry, Cassandra, Capt. Rob Langmaid



Bishop Larry delivers a sermon.



Pot-luck for the vestry meeting



Dianne Amann and Bishop Larry at St. John the Baptist's Vestry Meeting

Reaching out to Whitehorse First Nations People

We bid you greetings in the name of our Lord Jesus Christ. For few years now a number of us have been volunteering to develop a Christian presence in the First Nations community in Whitehorse and in some cases the Yukon. Like it is done in our smaller surrounding communities we volunteer to reach out to the community where we thought a presence was required. About five years ago we began events to bring people back to the church. Georgianna Low contacted people through various ways about our planned events and we did get many first nations people coming, not only from Whitehorse but also some from surrounding communities. Debbie Sher has now taken up that challenge. The first major events we held in the early years and still hold today are the First Nations children's Christmas party as well as elders Christmas meals which are always a major success.

On a number of occasions we held rummage sales and flea markets to raise funds to support our events, but a lot of the food is bought and donated by those who prepared them. These events brought many volunteers together where we can bond as we worked side by side to make the outreach ministry a success. We have now expanded some of our volunteer work to include meals of celebrations for the less fortunate members of the community. These includes Christmas, St.Valentine's Day, Easter, Father's Day and others as they appear on the calendar.

We are often called upon to visit patients at the hospital or at home. We do some house blessings, and when we can, we visit people that need to talk or

just to have a follow-up after an illness or a funeral.

From this work Bishop Larry Robertson created a part time position beginning on November 1st 2010 and called me to lead this new initiative. The ministry is financially supported by the Diocese and jointly supervised by him and Christ Church Cathedral. Using this part time position as a vehicle to reach the community, I volunteer at both the Salvation Army Thrift Store to stock the shelves; at Soup Kitchen I was asked by staff to come and open the lunch meal with prayer. Most recently I volunteered five days at the first annual Adaka Arts Festival for visual and performing arts held in Whitehorse by First Nations people. The Festival was sponsored by the Council of Yukon First Nations with many corporate partners from around the country. This festival was the first of its kind in Yukon and we should see a repeat of this festival in the years to come.

In June I spent two full days attending the Truth and Reconciliation Commission hearings at the Nakwataku Potlatch Center at the Kwanlin Dun Village in Whitehorse. I heard many of the emotional stories presented to the commission about the years many people spent at residential schools and what happened to them while separated from family and community. One cannot walk away from hearing such stories without being deeply touched. During this time I was also able to reconnect with some people we haven't seen for awhile including Marie Wilson one of co-commissioners of the hearing. At one time she was with CBC North television and eventually

became head of CBC Northern Service. Some of you know my wife Ruth is also with CBC radio, where she is able to connect Gwich'in communities in Gwich'in language by the weekend show the Voice of the Gwich'in. She also produces and hosts Nantaii (trail through the land) which airs Monday to Friday in the Mackenzie delta.

On the second Sunday of each month we have a First Nation's service in the Cathedral at the regular time, 10:00 am. This is lead by me, with Sheila Robertson assisting, as Lay Minister. We try to encourage the First Nations who attend to join in the readings and music of this ministry and to participate in the life of the church.

To supplement my income I have found ways to raise additional financial support for this ministry. One faithful person contributes a considerable gift to support the work Ruth and I do in the community. The Salvation Army Thrift Store has now hired me for an on-call position, knowing that I have other duties to fulfill in my Anglican Church Ministry; this mutually benefits us both and gives me flexibility as we seek to serve the Lord where ever we can. There are also other ongoing efforts to raise support for the Lord's work in this ministry from other sources which will provide additional income for my stipend which you may hear about in future articles.

Those who have attended some of our functions have seen our volunteers give of their time, donating food, preparing food, baking, as well as serving and cleaning. Some of the younger ones don't come to church very often but will always help by offering rides and picking up food to bring to our suppers. Because of this, it is not possible to name all who have made our gather-

ings a success. At this time, we want to say a very big mahsi' choo, daiigoo and thank you to all of you who have helped us in our work.

Blessings:

Reverend Martin Carroll



Capt Shannon Howard, Martha Snowshoe, Reverend Martin Carroll, Capt. Jeff Howard

This picture was taken this spring at a volunteer appreciation dinner at the Whitehorse Salvation Army Church. Martha is one of our volunteers who assists us with events at Christ Church Cathedral and volunteers at the Salvation Army Thrift Store.



Ruth Carroll and Reverend Martin Carroll celebrating Gwich'in culture

This picture was taken at the Jigging contest on Gwich'in Day at the Adaka Festival. I volunteered through out the events but this day we participate in the celebration.



Northern Lights magazine is published by the Diocese of Yukon and its goal is to inform people everywhere about the life, work and mission of the Anglican Church in the diocese and to inform the churches of Yukon about each other, thus strengthening the bonds of mutual appreciation. Opinions expressed herein are those of the writer or contributor and not necessarily those of the Diocese of Yukon.

Subscriptions: \$10 or greater donation per year (3 issues per year)

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Printed by: Arctic Star Printing Whitehorse, Yukon