

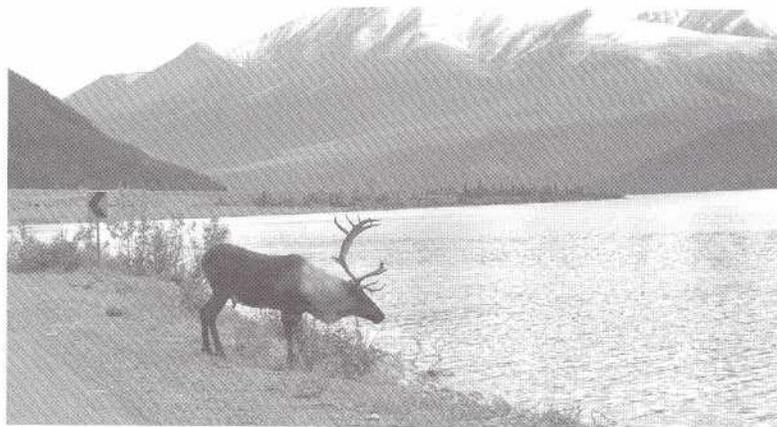
Northern Lights

#144

*The Journal of the Anglican
Diocese of Yukon*



Summer/Fall, 2006



*A familiar sight on the highway
to Yukon*

Thank you for
Praying



Day 1 & 16

Whitehorse: Christ Church Cathedral.
The Very Rev. Peter Williams and Barbara Williams.
The Rev. Mary Battaja, (Associate Priest, on leave).
Lino Battaja and family.

Day 2 & 17

Fort Nelson: St. Mary Magdalene.
Toad River, Alaska Highway, mile 150-506
The Rev. Dawn MacDonald and The Rev. Neville
Crichlow.

Day 3 & 18

Watson Lake: St. John the Baptist
Lower Post, Swift River.
Telegraph Creek: St. Aidan.
Dease Lake; Glenora.
Teslin: St. Philip's
The Rev. Lesley Wheeler-Dame, Eric Dame & family.

Day 4 & 19

Carcross: St. Saviour's.
The Rev. David Pritchard
Tagish, Johnson's Crossing

Day 5 & 20

Communities of: Carmacks, Keno, Faro and **Ross River.**

Day 6 & 21

Atlin: St. Martin.
The Rev. Dn. Vera Kirkwood & family.
Licensed Lay Minister: Dorothy Odian & family.

Day 7 & 22

Clergy in secular employment holding Bishop's
License for ministry in the Diocese of Yukon:
The Rev. Martin Carroll, The Rev. Dn. Niall Sheridan.

Day 8 & 23

Haines Junction: St. Christopher's.
Beaver Creek: St. Columba.
Alaska Highway: mile 918-1202
The Ven. Dr. Sean Murphy
& Lay Ministry Team.

Day 9 & 24

Whitehorse:
Church of the Northern Apostles.
The Ven. Dr. Sean Murphy (Archdeacon of Liard)
The Rev. Dn. Sarah Usher, Len Usher & family and
Licensed Lay Minister: Mal Malloch.

Day 10 & 25

Mayo: St. Mary with St. Mark.
The Rev. Susan Titterington.
Pelly Crossing: St. James the Lord's Brother.
The Rev. Dn. Walter Majola, Olga Majola and
Licensed Lay Minister: Betty Joe.

Day 11 & 26

Dawson City: St. Paul's. Moosehide: St. Barnabas.
The Klondike Creeks; The Dempster Hwy.
The Rev. Dr. Lee Titterington, The Rev. Dn. Percy
Henry. The Ven. Ken Snider (Honorary Assistant)
and Aldene Snider. Licensed Lay Ministers: Mabel
Henry; Shirley Pennell.

Day 12 & 27

Old Crow: St. Luke's.
The Rev. Susan Titterington, 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

Pattie Tetlich, Yukon Apostolate:
Bishop's School of Yukon Ministries.
Mission Education & PWRDF co-ordinator:
The Rev. David Pritchard.
Diocesan ACW President: Gloria Hockley and all
ACW members.

Day 15 & 30

Those retired from Missionary Service:
Isobel Greenwood.
The Rev. Ben Hall & Nancy Hall.
The Rev. Dorothy Thorpe.
The Rev. Bruce Aylard & Audrey Aylard.
The Rev. Don Sax & The Rev. Dn. Lee Sax.
The Rev. Dr. Ellen Bruce OM.
The Ven. Ken and Aldene Snider.
The Rev. Canon Geoffrey & Rosalind Dixon
The Ven. Arthur Privett
The Rev. Canon David & Alice Kalles
The Ven. John & The Rev. Dn. Carol Tyrrell.
Marion Carroll.
Licensed Lay Minister: Edith Josie.

Day 31 and daily:

The Most Rev. Terry Buckle, Blanche Buckle &
family.

Archbishop Terry writes.....

As I write it's summertime in
Yukon. Life for many is busy
with summer things. There are
still many tourists enjoying the scenery
and the streets of Whitehorse are alive
with people from distant places.

Whitehorse young people are protesting
against drug dealers at public rallies.

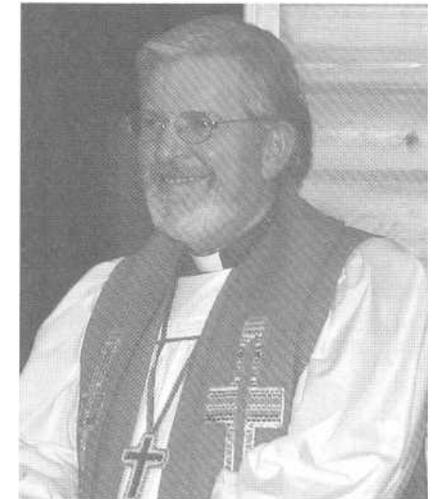
The Whitehorse Star features a picture
of young men lined up outside a
Whitehorse bar, one with a baseball bat
in hand and their message is, "Drug
dealers are not welcome in this city."
News comes to us that five people were
killed in a terrible vehicle accident on
the Dempster Highway. The "Han"
people gather at Moosehide for their
traditional Gathering. Hundreds come.

It is seen by the Han people as a very
important assembly. A worship service
is held while a native spiritual leader
leads another gathering around a sacred
fire.

The trees along the Klondike Highway
are showing signs of yellow: summer
is beginning to fade. But life goes on as
one season passes and another advances.

In the midst of life in the Diocese of
Yukon we have a message to give and to
live. It is a Kingdom message of
incredible good news. It is a message
that penetrates the hearts of people by
the grace of God and in the life
transforming power of the Holy Spirit.

It is the message of God's love in Jesus.
We are called as followers of Jesus to
proclaim Him to the nations. We live in
Yukon and many from different nations
come to see our land. Our people form
traditional nations of northern Canada.
Many of us are from other places in
Canada. Together we are in the Northern
British Columbia and Yukon Territory as



a Diocese called to make our Lord known.
There is only one way to faithfully fulfill
that mandate and that is to prayerfully in
the power of the Holy Spirit - do it! Pray
for us in our wilderness corner of Northern
Canada that we will be faithful to the One
who has called us.

Yours sincerely in Christ

Archbishop T.O. Buckle



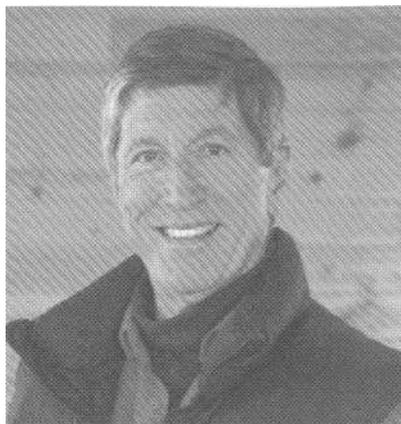
Guided By God

Rob Christie

At the moment my wife Sheila died, my life changed forever. What was God's plan to be for me in my life? In the void of that time of grieving, I could not discern His voice. Through faith we knew God to be a reality during our thirty eight years of marriage. During the six and a half years battle with cancer, Christ was shared through the outpouring of love and care by our friends and neighbours. After her death, I needed time to process all that had just occurred and so spent the next two years travelling. While fascinating and interesting, it became clear to me that there was much more to life. I realized it was time to give back for all the blessings that I had received.

Since first visiting Yukon in 1972, the magnetism of the North has been deeply engendered within me. In the summer of 1996 we got our chance to actually live in the Diocese. I had accepted a contract to undertake forestry work for Slocan Forest Products in Fort Nelson where we became actively involved in the parish of St. Mary Magdalene. Our time there was cut short because of Sheila's cancer. Now, eight years later, I felt I wanted to serve the Church in the North. A good friend and Priest counseled me to contact **Bishop Terry and explore the possibilities of volunteering my time in the Diocese of Yukon. Little did I know that he was in need of some administrative assistance.** As a retired senior forester, I had a fairly strong background in this area. I prayed, Bishop Terry prayed, my friend John prayed and God responded!

Early in His ministry, Jesus called to a



couple of lads and said "Come, follow me". They dropped everything and did just that. I feel a little like those men in that I literally dropped everything, packed some clothes into two backpacks, and caught a flight to Whitehorse. I am blessed with a roof over my head and adequate furniture. My material possessions are minimal. God provides for our every need...all we have to do is trust!

I am privileged to be able to assist Archbishop Terry with his added workload as Metropolitan. Much of the organization and implementation associated with meetings lands on my desk.

God knew all along what I needed, He knows what each and every one of us need. I have been blessed with purpose and direction for my life to fill that void which was created three years ago and am eternally grateful for His guidance on this stretch of my earthly journey. "To Him be the honour...to Him be the glory".

Rob Christie lives in Whitehorse and Worships at Christ Church Cathedral.

Yukon Youth

The Rev. Susan Titterington



We have been busy developing a resource library for parish youth leaders, thanks to the generosity of the Madge Hogarth foundation who have provided us with a second year of funding. The grant also enables us to offer an opportunity for learning and sharing through a Retreat and Gathering for youth and youth leaders, scheduled for later this year in one of our rural communities. As well, our Youth Ministry Coordinator is consulting with and providing support to youth groups in several communities.

Camp Gikhyichoh (Braeburn Camp) Camp Gikhyichoh was founded by an Anglican clergyman, Rev. Arthur Privett in 1960 and now operates as Braeburn Christian Camp each summer. The camp is now managed by an ecumenical society that includes Lutheran, Roman Catholic and United Church congregations as well as the Anglican Diocese.

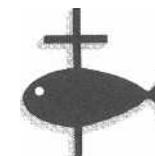
The camp provides a youth ministry program for each of the parish or congregation members as well as a community outreach to the general population. We provide a safe, loving, Christian community for over 150 children and youth each summer. We also have a summer counsellor in .

training program. Volunteers provide the Christian education, cooking and general house parent duties while paid staff insure the camp's safety and overall program. Children and youth from all over the Yukon, parts of northern BC as well as Alaska attend the camp. The camp offers unconditional love and acceptance to youth and children as well as adult mentoring for youth participating in the CIT program

This summer the camp completed the accreditation final inspection and awaits the decision of the United Church Camp Accreditation. This process was initiated by the National United Church and requires all camps that are owned or operated in part or whole by the United Church to complete the accreditation process . The process has been very informative and affirming. The camp received provisional accreditation last year and (at time of writing) awaits the final report from this year's camp inspection.

This fall, the society will continue the visioning process for the camp and camp program as we seek to best use this wonderful gift and further serve the youth of Yukon.

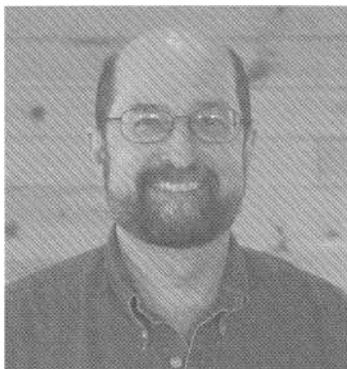
The camp is located about 90 km north of Whitehorse and is situated beside Braeburn Lake, which has a beautified lagoon area that offers safe swimming and calm waters for canoeing.



Equipping For Ministry

The Rev. Dr. Lee Titterington

The Bishop's School of Yukon Ministry has a new curriculum and a revised **model of learning** aimed at equipping individuals for ministry. At a recent Ministry Conference, Archbishop Terry Buckle and Rev. Dr. Lee Titterington, Coordinator of Bishop's



the program are encouraged to share with their mentors such **things as** traditional knowledge, and help non native clergy develop native language skills to further enrich the worship experience and contribute to healing and retention of language, which is a

School outlined the new vision for Bishop's School of Yukon Ministries. Mentoring as a model for learning is the new approach for learners. Mentoring is the deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced person, with the agreed upon goal of having the lesser skilled person grow and develop specific competencies. Each seminary trained priest is expected to participate in a mentoring relationship, which includes an agreement and learning plan for the individual. Mentoring also incorporates coaching activities to enhance the learning relationship and provide each learner with a contact person for problem solving and support in their studies.

One participant at the conference noted that each person in the relationship will learn; the seminary trained individual will have certain knowledge to share and the community based learner will also have skills and knowledge such as language, culture and community traditions to teach. Individuals who are students within

great concern for elders in Yukon. Seminary trained clergy have been assigned students to work with and the Coordinator of Bishops' School provides overall consultation on the training plan. As well, resource packages are developed to suit each learner.

Archbishop Terry has chosen thirteen fields of study for those providing leadership in our Diocese: *Bible; Church Administration; Church History; Pastoral Care; Doctrines and Creeds; Homiletics; Prayer Books; Methods of Catechesis; Conducting Public Worship; Ministry of the Holy Spirit; Canons of the Church; Evangelism; and Ethics;*

While it is recognized that not everyone will have an interest in all of these, it is expected that those in leadership in our parishes will have a working knowledge of these areas. Lay ministers will have more knowledge; deacons still more and priests should have depth of knowledge in all these areas.

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Here and There in the Diocese

St. Christopher's, Haines Junction

The congregation of St. Christopher's said farewell this summer to Peter and Nancy Marshall, who have moved to Red Deer, Alberta. Peter and Nancy were very involved in the life and ministry at St. Christopher's: Nancy with Pioneer Club and Peter in the music ministry. They will be greatly missed and we pray for God's continued blessing upon their life and ministry together.

St. Philips, Teslin; St. Christopher's Haines Junction and Church of the Northern Apostles, Whitehorse.

During the month of August a Vacation Bible School was held in each of these parishes. Watch out for stories on these events in our next issue!

St. John the Baptist, Watson Lake.

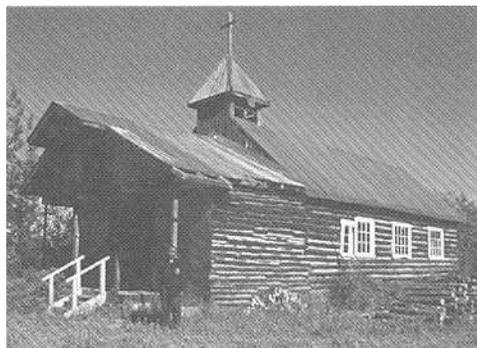
Barb MacCrae, a member of the Lay Ministry team and Vice Principal of the local school, has just begun a year's Sabbatical. As well as spending time with family and friends, Barb will be visiting Honduras and New Zealand. We pray God's blessing upon her as she travels and spends this time away; that she will come back feeling refreshed and renewed.

Moosehide Gathering:

On a summer weekend in July, many people gathered at Moosehide, which is "down the river" from Dawson City. Archbishop Terry was joined by Bishop Mark McDonald of Alaska for this occasions of the annual "Han" gathering. It was a joyous occasion for all involved. (See photographs elsewhere in this issue of the "Gathering").



Archbishop Terry Buckle (centre) with Bishop Mark Macdonald, Dicese of Alaska, (left) and the Rev. Susan Titterington, at the Moosehide Han Gathering



St. James the Lord's Brother, Pelly Crossing

I was born in 1941, at Vryheid Coronation, KwaZulu-Natal, South Africa. My father worked as an orderly at Vryheid Coronation Colliery or coal mine. My parents were practising Christians though my father attended services once or twice a month. He worked every other Sunday and worked at least half a day on Saturdays. This is still the work pattern in Southern Africa even today. My father was a football (soccer) referee on Sunday afternoons when he did not work. I was baptised as a baby on Sunday, December 6, 1941. I was, of course, baptised in a white dress as that was the church custom of that time. I wore dresses up to about age three and then wore a long shirt to the knees without pants up to age five. When we attended church services, we were dressed in black or grey short pants and white shirts. This was standard school uniform and therefore, parents were preparing us slowly to get used to school uniform. This set of clothing was called, "Sunday clothes" and could not be worn on any other day unless on Christmas Day or Easter Sunday or when going to town. I started attending school in February 1949 and I wore khaki short pants and a khaki shirt. This was the daily uniform for boys and girls wore a black gym dress and a white shirt.

I liked both school and church services. The longest time I missed at school was at St. Augustine's Boarding School when I missed five days due to sickness. My best subjects were General Arithmetic, English Literature, Scripture, and Physical Science. The worst ones were arts and biology because of drawing! I avoided subjects where I had to illustrate with diagrams yet I was excellent in biological terminology and factual knowledge. Those days one could not photocopy one had to draw diagrams and I was handicapped in drawing. I liked biblical stories and the first ones that attracted me were, "The Prodigal Son" and "The Good Samaritan." When I attended St. Augustines's High School, in Dundee district, in 1958, I enjoyed high masses with vestments and burning of incense. I joined the church mass servers so that I could become one of the participants of the high masses. For high masses there were 12 servers, a priest, an archdeacon, a deacon, a sub-deacon, and two catechists. This still appeals to me and I am thrilled when I see it occasionally in Anglo Catholic masses. On Good Fridays, we fasted and held the Stations of the Cross services that were followed by the service of the Last Seven Words of Jesus on the cross. To date, this service links me to heaven and to the reality of the Christian faith. When I was growing up I intended to pursue one of the three professions that

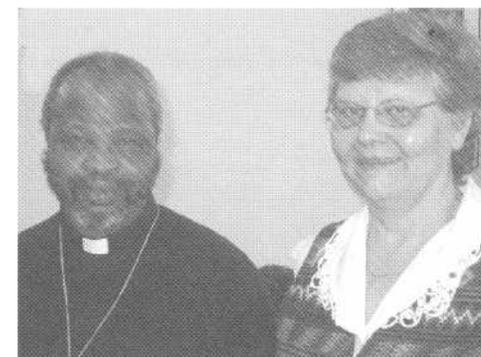


The Rev. Deacon Walter Majola
St. James the Lord's Brother, Pelly Crossing

appealed to me. First, I wanted to be a medical doctor or at least be a male nurse. The second was teaching as I intended to help educate people where illiteracy was over 90% among mine workers. I also wanted to be a priest so that I would educate and help people to accept Christianity. In our village Christianity was associated with civilization, education, and Western life-style.

In July 1973, while I was living and working at KwaNzimela, an Anglican Conference Centre, I was invited to attend Self-Supporting Ministry Training. It was also called Auxiliary Ministry. Classes were held on the last week-end of each month and for two weeks in January during the school summer holidays. There were two main conditions for acceptance. Trainees would never seek payment from the Diocese of Zululand and would pursue training until death or retirement, whichever came first was the condition. The Diocese of Zululand would pay for training, meals, and travel expenses to and from the Centre. Trainees were responsible for books and other expenses. When I came to Canada in September 1979, I had expected to continue such theological training. I had studied Urban Industrial Ministry at Gossner Mission, in Mainz, West Germany.

After completing my M. A. degree in Public Policy and Public Administration in Political Science, at Concordia



University, Montreal, Quebec, I did a Graduate Teacher Training diploma course at Bishop's University, Lennoxville, Quebec, in 1984 - 85. I then worked as a substitute teacher for the Protestant School Board of Greater Montreal. I did a diploma in Educational Technology and then one in Theology, Religion and Ethical Studies. These diplomas were to increase my chances of employability. I intended to teach Moral Religious Education at high school level. On the recommendation of Archbishop R. Hollis, I came to the Yukon. I wanted a teaching job and then to do self-supporting ministry. Bishop Ron Ferris suggested that I should first find a job and then see him to discuss about the possibility of ordination. When he left for the Diocese of Algoma, the late Dean Desmond Carroll encouraged me to pursue my interest with Bishop Terry O. Buckle. In February 1996, Bishop Buckle told me that he would ordain me before the end of that year. On Sunday, December 1, 1996, Bishop Buckle ordained Jeffrey Constable and me, as permanent deacons at Christ Church Cathedral in Whitehorse. A day after my ordination, I was diagnosed with prostate problem that could become cancerous if not attended to quickly. On that day, I prayed and asked God if he had allowed me to be ordained after 23 years

Equipping for ministry: continued from page 6

At the Spring Ministry Conference, Archbishop Terry set out his expectations for all in leadership to participate in lifelong learning. He also set out his vision for Native elders to participate in the process to further strengthen those who minister to First Nations.

Rev. Dr. Lee Titterington assumed the role of Coordinator of Bishop's School last summer. He holds a doctorate in Adult Education as well as a Masters in

Divinity. The model for Bishop's school has been revamped to reflect Bishop Terry's vision of circle ministry. All stipend seminary trained clergy will now be equippers for ministry and study groups have been identified. Clergy with gifts and expertise in key areas of interest will teach and share what they have learned and will be involved in delivering the new curriculum and also mentoring individuals and groups.

Cell Phone vs. Bible

I wonder what would happen if we treated our Bible like we treat our cell phones?

What if we carried it around in our purses or pockets?

What if we turned back to go get it if we forgot it?

What if we flipped through it several times a day?

What if we used it to receive messages from the text?

What if we treated it like we couldn't live without it?

What if we gave it to kids as gifts?

What if we used it as we travelled?

What if we used it in case of an emergency?

What if we upgraded it to get the latest version?

This is something to make you go...hmmm...where is my Bible?

Oh, and one more thing. Unlike our cell phone, we don't ever have to worry about our Bible being disconnected because Jesus already paid the bill! *(Author unknown)*

Traditional dancing at the Moosehide Han Gathering



At Home With The Lord Muriel Privett (1921 - 2006)

Muriel was born in England and came over to Canada with her parents when she was two months old and lived in Sioux Lookout in Northern Ontario.

Growing up, Muriel enjoyed being involved in sports and played on a softball team.

Following high school graduation, Muriel journeyed to North Bay, about eleven hundred miles by train, to begin studies at the North Bay Provincial Normal School. After graduating as a teacher, she also took summer courses at the University in London, Ontario.

Muriel first taught in several rural one-room schools in the Dryden area where some of the students were older than she was. Her next move was to the Kirkland Lake mining area. She worked in a seven-room school in the community of Swastika.

It was in Swastika she met a young Church Army officer named Arthur Privett. Although Arthur planned to continue his studies at Wycliffe College in Toronto for another two years, the couple became engaged. When Arthur finished his studies, in the summer of 1946, the couple was married in Muriel's home church in Sioux Lookout. Their first home together was in Garden River near Saulte Ste Marie. As there were no teaching opportunities there, Muriel soon became an active clergy wife and started raising two active boys,



George and Fred. After five years in this parish, the family moved to a parish church in Saskatoon and another son, John, was born. Four years after that in 1957, the young family traveled the Alaska Highway in a 1951 Austin, camping along the way. Their destination was Whitehorse, Yukon, where Arthur

was to be Minister of Christ Church Cathedral parish and this would become their permanent home. The family lived in the "old log rectory" for five years after which time a new rectory was built on Fourth Ave behind the new Cathedral.

A daughter, Ruth, was born in Whitehorse. Muriel was very proud of her children who all graduated from F.H. Collins High School and went "outside" for their University Education.

In the 1960's kindergarten was not part of the Whitehorse school program, however, three private kindergarten classes were operated by churches. Christ Church Cathedral, was the first, holding classes in the parish hall. After the kindergarten teacher moved to Southern BC, Muriel was invited to be the substitute, her first teaching position after getting married. This lasted about four years. When the family moved to Porter Creek, the Community Association was in the process of organizing private kindergartens in what is now the Guild Hall. These kindergartens were eventually taken over by the

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Celebrating Fifty Years Of Marriage

Bishop John and Barbara Frame

John and Barbara (Butters) Frame are celebrating their 50th Wedding Anniversary. After marrying on September 8th, 1958 at Trinity College Chapel in Toronto, the couple moved west (and north!) where they made their home and raised three daughters while John followed his vocation in the Anglican Church. They began their journey together in Burns Lake, British Columbia

at St. John the Evangelist and settled in Whitehorse in 1968 when John was elected Bishop of Yukon. After thirteen happy years in Yukon, they moved to Victoria where John served as Dean at Christ Church Cathedral until their retirement in 1996.

Please join daughters Alida (John) and Bronwyn (GianCarlo), grand-daughters Anne and Emily, and all their family in celebrating this happy occasion by sending your greetings to: 2173 Tull Ave, Courtney, BC V9N TS1. We envision a "shower of cards" from old friends, which will thrill them!

This article was written by



Bronwyn Frame.

The people of the Diocese of Yukon join in sending greetings and congratulations to Bishop John and Mrs. Barbara Frame on the occasions of their 50th wedding anniversary. God bless you both.



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of waiting for ordination, just to die before serving as a deacon. I felt intuitively that God wanted me to serve as a deacon before he calls me to serve in heaven. I was saddened by the death of Deacon Jeff Constable on November 5, 1997, before we completed a year after ordination. Jeff and I had promised each other that we would support each other until death separated us. I spent five years going through several surgeries and tests for my prostate disease. After the prostate gland had been removed, I was told that it was benign cancer. The bleeding due to many surgeries and tests I underwent, still occurs even today. I have decided to leave that to the Lord to heal or let it be my diathesis.

My ministry as a deacon has been spiritually assuring me of a good future in heaven, if I would hold on steadfastly to the Lord and the Christian faith. The challenges I face in life are but traffic lights that remind me where to yield or stop or cruise in life. It took 23 years before I was ordained and in less than 24 hours, I was told that I was in danger of suffering from prostate cancer. It was only my deep faith in the Lord that encouraged me to face the reality of my illness. The prayers and support from Bishop Buckle, the late Desmond Carroll, all the clergy and parishes in our Diocese and other churches, as well as many friends, helped me to heal gradually. I thank all of them for supporting me when I needed their support. Despite my illness, I struggled to chop wood and make the fire in the church for two years until Diane Baumgartner offered to take that job over. For me, I felt that if I would die working at the church, at least, I would die serving the people of God.

When I took over from the Ven. Ken Snider, I told church members not to compare and

contrast my ministry to that of Ken Snider. God grants different talents to different ministers and church members. God ordained me to help them to grow in whatever they were lacking and I did not know what it was but time would tell. It soon became clear that my call was to help with meeting our apportionment and to fund raise for the new church building that the community talked about. I prayed hard to have more people attend church services on a regular basis. The best was an average of 12 about five years ago but we have returned to five.

My dream for the Diocese of the Yukon is that a new and radical process of assigning clergy to parishes be established. The method I am dreaming about is used by some "Evangelical Protestant Churches," where a minister is recruited and hired by a congregation, not by a diocese or central synod body. The parish that hires a minister is then directly responsible for his salary, housing, and all other fringe benefits. The minister in turn is answerable and accountable to the local parish or congregation. The Bishop and the executive will be responsible for the affairs of the diocese that ensure that the Anglican faith, canons, liturgy, rituals, sacraments, clergy training and education for the whole diocese are followed closely. Those parishes that cannot afford to hire and pay a clergy person on a full time basis, should opt for local non-stipendiary deacons and lay readers but cover their travel expenses for church work. The diocese should continue to cover training for both stipendiary clergy and non-stipendiary ones as well as lay readers. Funerals and baptisms can be performed by local deacons and lay readers where there is no priest. Reserved sacraments can also be administered by deacons, lay readers, and

Muriel Privett continued from page

Department of Education. Muriel taught for twelve years in Porter Creek. Muriel's favourite TV programs were found on the Knowledge Network and PBS. She was always interested in the news and Olympic sporting events, particularly when Canadians were involved, but she also enjoyed lighter entertainment such as "Wheel of Fortune" and British comedies such as "Are You Being Served". She was an avid reader and particularly enjoyed reading mysteries and local newspapers.

Muriel was active in the church parish, especially the Anglican Women's Association now known as the Anglican Church Women.

After retiring from teaching, Muriel and Arthur made several visits to England and for several years Muriel enjoyed playing in the seniors bowling group held in Riverdale.

After a serious stroke four years ago, Muriel moved to Copper Ridge Place Extended Care Facility. Although requiring a wheel chair, she participated in all the Centre's activities, and thanks to the wheelchair taxi service and limousine was able to attend church services downtown. She was grateful for the kind support of Copper Ridge staff and volunteers such Banjo Bob.

Muriel will be remembered for her smile and her sense of humour that she shared often with her family and Copper Ridge staff and visitors.

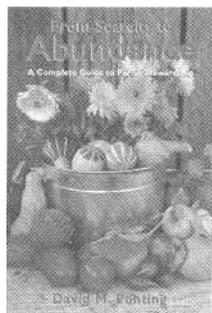
(This article is excerpts from the Eulogy for Muriel Privett.

Muriel will be missed by all who knew her and the Diocese of Yukon extends prayers and condolences to her family. Editor)

Book Review

From Scarcity to Abundance A Complete Guide to Parish Stewardship

By David M. Panting
ABC Publishing, Anglican Book Centre, 2005
218 pages, soft cover
ISBN 1-55126-438-2



David Panting has written a book called *From Scarcity to Abundance: A Complete Guide to Parish Stewardship* that approaches the topic of stewardship in a socially intelligent manner. Panting was a successful businessman with experience in advertising before becoming an Anglican priest. He has acted as Director of Stewardship and Financial

Development for the Diocese of Niagara. The subtitle calls the book a "complete" guide to parish stewardship. You could think of it as a people-friendly textbook on the subject, covering not the usual parish stewardship but also the special categories of planned giving and capital project fund-raising. Planned giving is those donations made from your

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Front Cover Picture

This is a familiar sight on the Alaska Highway at Muncho Lake. People driving up to Yukon will often stop and take pictures of the scenery and wildlife.

Photograph taken by Geoffrey H.G. Dixon

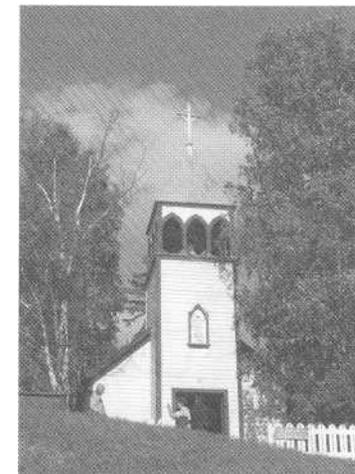
Book Review continued from previous page
investments or land that can be included in your will or arranged in other ways while you are alive. Ponting teaches us the language of stewardship such as narrative budgeting, personal money management, and proportionate giving.

I have compared *From Scarcity to Abundance* to a textbook because it is complete; however, it is not dull reading. A significant feature of David Ponting's writing is his positive tone. The book is a virtual pep rally for stewardship campaigners. For example, Panting says: "As stewardship volunteers we gift our congregations by helping them grow." This idea is repeated throughout the book. The author, in a section on personal money management, suggests that we can do our people a service by helping them to manage their money intelligently. He feels that people are lacking in this skill. Similarly, in the section on planned giving he suggests that the church could offer a seminar on making a will. Here again, a practical service for Christians, helping them deal with a stage of life. One of his foundation beliefs is that "people have a need to give thanks to God." It is clear it this book that David Ponting believes that he is helping people to be more complete Christians by educating them about

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Photographs of the Moosehide Gathering: taken by Rob Christie



St. Barnabas Church, Moosehide

stewardship. While the author is positive throughout the book, he is not unrealistic. He notes that if powerful people in a parish are opposed to a campaign, it won't happen. Also, he devotes a full 10 pages to coping with limited volunteer resources.

Recommended for parish priests and stewardship committees,
Ruby McBeth, Caledonia Times, January 2006.

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