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“Missionary Disciples” is a publication of the Catholic Diocese of Fairbanks that serves northern and western Alaska. Its purpose is to provide a regular opportunity for all ministries throughout the Diocese to share information so our tremendous diversity may enrich our common mission of service to the people of our Diocese.

If you have questions or suggestions, please contact David Schienle at the Chancery at (907) 374-9500 or library@cbna.org.

Cover photo: Bishop Chad processing with the Blessed Sacrament as parishioners in the parking view the benediction.

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Dear Brothers and Sisters in Christ,

In March, I made my hardest decision yet as the Bishop of Fairbanks--I decided to temporarily close church buildings to reduce the spread of COVID-19.

The decision was an anguished one for me. I had consulted with highly qualified science and health providers, who assured me the virus presented a serious and potentially overwhelming threat to public health. As a priest and now bishop, I have passionately preached about the Real Presence of Christ in the Eucharist and I felt deep emptiness and sadness over denying people the Mass, and that pain was only intensified during Holy Week and Easter. I prayed constantly that I was doing right by God’s people and was fearful that I was not. I thought about those whose faith would be weakened or scandalized if we stayed open and the Church herself became a life-threatening source of infection for our communities.

These were frightening, unprecedented times for the modern world, a crisis described most eloquently by Pope Francis in late March when he gave an extraordinary blessing “urbi et orbi” (to the city and the world) to an empty St. Peter’s Square while Italy was on its own lockdown to stem the spread of coronavirus:

“Thick darkness has gathered over our squares, our streets and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing void, that stops everything as it passes by; we feel it in the air, we notice in people’s gestures, their glances give them away. We find ourselves afraid and lost. Like the disciples in the Gospel, we were
caught off guard by an unexpected, turbulent storm.” (March 27, 2020)

The temptation—of Adam and Eve, of the apostles during the storm, and of us during COVID-19—is to believe that God has abandoned us and that he cannot be trusted. Yet God is always with us, inviting us to an even deeper faith through adversity. Coronavirus has made people sick, ended lives, brought financial hardship, and intensified mental health struggles and despair worldwide. At the same time, the pandemic “exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities…the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters” (Pope Francis, March 27, 2020).

For too long, the family of God had carried on business as usual, prosperous and complacent in our faith. Then, confronted with our own mortality, we once again turned to the Lord and implored him to, “Wake up!” and save us.

**Two Cultures, One Diocese**

One of the challenges of being bishop of the Diocese of Fairbanks is that practically speaking, I head two wholly different groups of Catholics: those who attend churches around Fairbanks and the native Catholics who live in rural villages. This uniquely informed my decision-making about the diocese’s response to COVID-19. Alaska is already so remote that an outbreak could easily have overwhelmed our limited healthcare facilities in Anchorage and Fairbanks. But our small, remote villages typically only have small clinics (if they have a clinic at all) that provide basic care; they would not be prepared for a viral outbreak.

In addition, native Alaskans know better than most the devastation that new disease can cause to their people. In his book, *Yuuyaraq* or *The Way of the Human Being* (available for reading at: [http://ankn.uaf.edu/Publications/Books/Yuuyaraq.pdf](http://ankn.uaf.edu/Publications/Books/Yuuyaraq.pdf)), Yup’ik elder Harold Napoleon traces many of his people’s current social problems back to the influenza epidemic that swept through Alaska in 1900 like wildfire. “The Great Death”
killed 60% of the Yup’ik and Athabaskan people and in some cases, whole villages were wiped out. Missionaries who visited afflicted villages often found just a few surviving children who had lived among the corpses of family members for weeks. Famine, starvation, and disease continued to plague native villages through the 1950’s, giving birth to generations of orphans.

Until that point, native people had a holistic spiritual world view rooted in a sacred respect for all things, both the created and spiritual worlds. “They lived in deference to that spiritual universe of which they were, perhaps, the weakest members,” says Napoleon. Yet almost overnight, their world view about living in harmony with the spiritual world was upended. Their people had experienced great evil and had been deeply wounded. There were no counselors or Red Cross or even a language to help them process such profound cultural trauma, that would no doubt be recognized as post-traumatic stress disorder today. Napoleon argues that this made native Alaskans vulnerable to ethnic abuses by the well-intended early missionaries who set up boarding schools in rural Alaska to care for the orphans, for whom there was a regrettable belief that native ways were barbaric, uncivilized, or even “from the devil,” Napoleon says.

This is why, when COVID-19 began to infect Alaskans in Anchorage and Fairbanks this past winter, native communities closed ranks, their tribal councils taking extreme precautions to keep this new, unknown virus out of their villages. Most of our priests in the bush rotate serving three to four villages, but they have been grounded in one village or have had to receive special permission to visit churches in their other villages. Who can blame them?

When I decided to shut down the diocese’s churches temporarily, I decided for our whole diocesan family--including and especially our vulnerable Yup’ik, Athabaskan, and Inupiat Catholics, whose people have already suffered unimaginable loss from invading viruses.

**Bridging the Gap**

In March, I closed church buildings and dispensed the faithful from their Sunday/Holy Day obligation to attend Mass. Even without public liturgies, however, Catholics must still “keep holy the Sabbath,” as prescribed in the Ten Commandments. Families could accomplish this by praying the daily readings, performing devotions and sacrifices, and making a spiritual
communion to receive Christ with humility, as did our Blessed Mother, Mary.

The priests and I then set out to honor Jesus’s mandate to Peter to, “Go and feed my sheep” (John 21:17). I have heard from Catholics who used to live in Fairbanks but who now live in the lower 48, who were impressed by how hard our priests worked to sustain people’s faith during the shutdown, from sharing devotions online to live streaming Masses to having “parking lot” Confession and Adoration. Many priests and deacons around Fairbanks worked up to 12 hours a day putting these resources together for the faithful.

Our rural priests and deacons also demonstrated a loving commitment to God’s people. Deacons led families through funeral prayers and nightly rosary using VHF radio, which is used to communicate between houses in many villages. At least one priest walked nearly 12 miles between villages to deliver blessed palms to the people for Palm Sunday, even if they could not celebrate the Mass. Priests stationed in Bethel put together a live streamed Mass that was broadcast regionally. The Mass was unique in that they incorporated Yup’ik hymns and music and had deacons from various villages record or perform the readings and petitions. Instead of abandoning our Yup’ik brothers and sisters, the priests found a new way to reach the faithful that likely will continue even after the villages open. After all, most villages only see a priest every six weeks to three months, so the broadcasted Mass will enable rural Catholics to at least spiritually participate in a Mass that is culturally relevant.

For myself, I prayed diligently for our people to be spiritually sustained during this difficult time. I dedicated Masses to them, prayed for them privately, and assisted with the road system devotions and sacraments (e.g., parking lot Confession) whenever possible. The priests and I love God’s people and we were not going to abandon them during a crisis.

**A Call to Greater Faith**

In May, the diocese resumed regular Masses with some restrictions for the road system; most villages are still closed and/or limiting public gatherings. Responses were mixed. Some still harbored frustration at Church building closures, while others shared that going without the
sacraments has given them a greater appreciation for our native Catholics in the bush that
go without the Mass and sacraments for months because of our priest shortage. The most
beautiful response has come from men and women who say the shut down has awakened
a greater appreciation and longing for our Eucharistic Lord. That demonstrates an amazing
faith that is fully alive, which ought to be in all of our hearts, minds, and souls, no matter the
deprivations we face. In the words of St. Therese, patroness of our diocese, “All is grace.”
Even a pandemic.

I share this letter with the faithful so they understand that the decisions made this spring
by our diocese, and by me specifically, were made in good faith and in true charity. I look
forward to the day when all of our rural villages are fully open and priests can once again bring
the Real Presence of Christ to them through the Mass. I look forward to not having to wear
masks and resuming physical touch during the Sign of Peace and greeting each other with a
handshake before or after Mass. That day will come and I simply ask that everyone is patient
until it does. In the meantime, you all remain in my daily thoughts and prayers. May God bless
us all with good health and a stronger faith.

“Those things I have spoken to you, so that in Me you may have peace. In the world
you have tribulation, but take courage; I have overcome the world.” (John 16:33)

In Christ,

†Most Reverend Chad W. Zielinski
Catholic Bishop of Northern Alaska
Diocese of Fairbanks

In February, Bishop Chad Zielinski joined the United States bishops of Region XII during
their ad limina visit, meeting Pope Francis. Bishop Chad presented Pope Francis with a
letter opener carved from a woolly mammoth tooth by Alaskan artist, Chuck Leake. Deacon
Chuck Bowman, from Sacred Heart Cathedral in Fairbanks, made the handcrafted wooden
box.
Attempts to mitigate the effects of the coronavirus pandemic have had a significant impact on the way we minister here in Southwest Alaska. Strict travel restrictions went into effect immediately, of course. Then within a week suddenly we, like everyone else, were also unable to congregate in the church buildings. Like so many others who had to suddenly learn how to adapt to working remotely, our ministerial strategies also had to shift quickly.

Our strategy at Immaculate Conception parish in Bethel has been to produce a weekly pre-recorded Mass which we post on the parish Facebook page. We chose to do a pre-recorded Mass for a specific reason. We wanted to provide a remote prayer opportunity for the Yup’ik and Cup’ik Catholics of Western Alaska that would be culturally and linguistically recognizable to them. Producing a recorded Mass gives us the ability to depict much more than a solitary priest offering Mass in a setting that is either solitary, or at best, with very limited participation by others. What we can produce is a weekly Mass that features a variety of voices of people from various villages doing the readings, offering prayers of petition, as well as their voices participating at each of the dialogical points of the Mass.

Deacon Chris Tulik, also participates remotely by continuing in his regular monthly rotation of proclaiming the Gospel and offering a Yup’ik perspective on the readings with his monthly homily.

We accomplish all this by weekly recordings of all the many people who participate from their homes. They make recordings of their parts in the Mass either by phone or by sending in audio files of their parts which we use to produce the Mass each week.

Besides all that, we also have all the hymns in the Yup’ik Hymnal on CD’s. Those recordings were made a few years ago by many people from different villages and assembled into a single collection. Every week, Cecilia Tacuk Martz, originally from Chevak, helps by choosing Opening and Closing songs from among those hymns.

My work, as Director of the Rural Deacon Program, has been enhanced also during this period of shutdown because I have weekly opportunities to engage many of the deacons and candidates in this same effort.
DECREE

Coronavirus Update #6: General Dispensation from Sunday obligation is no longer in effect

Dear Brothers & Sisters in Christ,

Every Tuesday, I am on a conference call with the Bishops of Region XII, Northwest Region of USA, and I am amazed at how many parishes in the more populated areas are limited to 25 people for Mass attendance. We are very blessed to have many of our churches open to celebrate the sacraments. However, not all churches in the Diocese of Fairbanks are open due to varying guidelines from community to community. We need to continue to work within these guidelines as we provide sacraments, and outreach ministry.

As the State of Alaska has moved fully into Phase IV of re-opening, COVID-19 has not left the state. The State of Alaska reported 165 cases for the 3-day period of July 2-4. With this increase, we still need to follow hygiene protocols when attending Mass. Many of the priests have commented that most individuals are expressing a care and concern regarding the potential transference of COVID-19. Please take seriously these continuing protocols.

**Continuing Protocols for Attending Mass:**

- stay six feet apart from non-household members;
- wash hands frequently;
- sanitize and clean high touch surfaces frequently;
- stay home if you are sick, and get tested for COVID-19 if you have symptoms;
- wear a face covering in public places when near others; and
- be mindful and respectful to those Alaskans that are most vulnerable to this virus, including Alaska’s senior population and those with existing health conditions.

**Reception of Holy Communion:**

I realize that an individual has the right to choose to receive Holy Communion in the hand or on the tongue. Based on solid science and medicine it is strongly recommended that Holy Communion be received on the hand. Those who wish to receive on the tongue will be permitted to do so. However, if you choose to receive on the tongue you are accepting the increased risk of potential exposure to COVID-19. Ministers of Holy Communion will not purify their hands between communicants. In order to maintain order during the distribution of Holy Communion, you are asked to follow the direction of the priest celebrant at Mass as to how Communion will take place.
The general dispensation from the Sunday obligation is no longer in effect. Only those who are considered high risk (i.e., those who are immune deficient, elderly, etc.) or living in communities with stricter protocols are dispensed. This dispensation will remain in effect until further notice.

We will continue to live stream the Saturday 4:30pm Vigil and Sunday 11am Mass for those who are unable to attend in person.

May we work together at building the Kingdom of God to reform a society that is built solidly upon Christ’s justice and peace.

This Decree is effective immediately.

Sincerely in Christ,

†Most Reverend Chad W. Zielinski
Catholic Bishop of Northern Alaska
Diocese of Fairbanks

Time Line of Diocesan Response to Pandemic

February 28 - Suspension of the Precious Blood
In response to the growing concerns over the spread of Covid-19, Bishop Chad reluctantly suspended distribution of the Precious Blood at Mass.

March 17 - Suspension of Public Mass
After participating on a conference call with Alaska’s Chief Medical Officer, Dr. Anne Zink, and religious leaders across Alaska, Bishop Chad makes the difficult decision of suspending public Mass and gatherings. Dr. Zink shared startling data on the risk of spreading the virus during gatherings of worship. Bishop issued a general dispensation from Sunday obligation.

The Diocese Begins Offering Online Masses
With the suspension of public mass, the diocese quickly reacts by offering two online masses daily and up to four Masses during the weekend. Audio versions of Masses were available for rural communities. Immaculate Conceptions Church in Bethel starts uploading videos of their Masses for the Yukon-Kuskokwim Region of the Diocese. Parishioners were able to call in their prayer intentions to be shared during the Prayers of the Faithful in the Mass.
March 31- Outdoor Adoration
The tabernacle in the Chancery chapel was moved to the window allowing parishioners the ability to adore the Blessed Sacrament from the parking lot of the Chancery. Adoration and daily exposition are live streamed online. Social distancing Confessions are available in the parking lot of the Cathedral.

April 5 - Passion/Palm Sunday Mass
After the live streamed Palm Sunday Mass, Bishop Chad with assistance from priests and a seminarian distribute sanitized palms in the parking lot of Sacred Heart Cathedral. While practicing social distancing, priests offer blessings to parishioner filled vehicles.

April 6-12 - Holy Week and Easter Mass
Priests are in the unusual situation of celebrating Mass without parishioners during Holy Week. Holy Week services are offered online with live streamed videos and Youtube.com 3-D virtual videos.

Priests offer drive-up Easter blessings in the parking lot of the Sacred Heart Cathedral.
April 26 - Parking Lot Masses
Outdoor Masses are held in the parking lot of Sacred Heart Cathedral. Parishioners were able to drive-up and park in view of Mass celebrated from a flat bed trailer. Clergy, masked and gloved, went to vehicles distributing communion.

April 28 - Partial Opening of Churches and Public Worship
With the Governor’s easing of public gathering restriction, Bishop Chad allows gatherings limited to 20 persons or 25% of the space.

May 8 - Phase II of Opening of Churches and Public Worship
The State of Alaska again eased restrictions for public gatherings, allowing Bishop Chad to partially open Churches to a limit of 50 people or 50% capacity.

May 20 - Opening Churches and Public Worship
With state restrictions lifted Bishop Chad allows churches to decide to open to 100% capacity while following social distancing protocols.

July 8 - General Dispensation from Sunday Obligation No Longer in Effect
Bishop suspends the general dispensation from Sunday obligation. For high risk populations or those living with stricter protocols, the dispensation remains in effect.
Chancery Update

Staff Changes

Information & Technology
After 21 years working at the Chancery, Derrik Rensink has found a new job in Delta Junction. Derrik was hired back in 1998 and provided IT support to many parishes around the Diocese. Bishop Chad Zielinski would like to thank Derrik for his many years of support to the Diocese.

IT Support
The Chancery has contracted with AlasConnect for IT support. Due to technology limitation, AlasConnect can only provide support to the Chancery. For parishes, David Schienle is providing IT support for your ministry. If your parishes need assistance you can contact David at library@cbna.org or (907) 374-9555.

Executive Assistant
Katrina Francesco has been internally hired as the Executive Assistant. We are very excited to have her on board. You will still see Katrina helping out as needed the Donations Processing Office.
From the Accounting & Finance Office

As the new fiscal year begins, there are a couple of items that I would like to share. As all of you are fully aware, COVID-19 is certainly leaving its mark on the calendar year of 2020 not only from a health care standpoint, but also from a financial standpoint. The Diocese of Fairbanks is largely dependent on donations and grants for its operations. Donations account for more than 75% of our income, and the majority of those donations come from the Lower 48. As a result, when tragedies strike in the Lower 48 that affects people’s financial security, we are also affected. This pandemic has caused both temporary and permanent closures of businesses across the country, which has resulted in losses of income and jobs, as well as a great deal of volatility in the stock market.

To mitigate all this uncertainty, the diocese has approved a six-month budget rather than our usual twelve-month budget. Also, as a part of our efforts to offset losses in income, all wages are staying flat this year with no raises being given. We know this is not welcome news to anyone, but we are working to maximize our resources and minimize the effect on any one person or program. If you have not received your budget yet, it will be coming soon.

I thank each of you for everything you do. We are stronger as a team, and with God in the lead, we will all get through this together.

Office of Safe Environment
Alicia Menard has accepted the position as our new Safe Environment Coordinator. Alicia can be reached at (907) 374-9553 or amenard@cbna.org

Office of Faith and Family Formation
Director of the Office of Faith and Family Formation, Fred Villa has taken a job with the State of Alaska. Fred was hired last August to the office. The office will remain vacant for the time being.

Frs. Aiden and Alphonsus
Both Fr. Alphonsus and Fr. Aiden’s R-1 Visas have been approved. They are waiting for the Consulate in Nigeria to open back up so that they can make an appointment for an interview and then hopefully get their visas stamped for approval to travel to the United States.
**Pledge TO HEAL!**

*We train everyone to prevent and report abuse:*
All who minister at the Diocese of Fairbanks are required to set up an account for background checks and training. Please visit: [https://safeandsacred-fairbanks.org](https://safeandsacred-fairbanks.org)

*Education is the first step to fight abuse in our communities!*

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**We report all allegations and work with local law enforcement:**
All allegations made of suspected abuse must be reported to the Office of Children’s’ Services 1-800-478-4444 AND local law enforcement.

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**We provide outreach to those abused:**
We have a victim assistance coordinator to obtain assistance and provide support for those abused. Please contact Cynthia Klepaski at (907)750-1132, if you or someone you know needs support.
5 WAYS TO PROTECT YOUR CHILDREN FROM SEXUAL ABUSE

Every April Catholic parishes and schools across the U.S. participate in National Child Abuse Prevention Month. Dioceses work year-round to prevent abuse, however in April we put a special emphasis on the importance of learning how to protect our most vulnerable.

Parents are the first educators of their children and play a primary role in teaching their children about sexual abuse. Here are 5 tips for teaching safety to the children God has entrusted to your care.

1. **Keep it practical.** Teach your children the difference between safe touch and unsafe touch. Nobody should touch a child’s private parts, areas covered by a swimsuit, unless they are keeping them healthy or clean.

2. **Tell your children that saying “no” is okay.** Empower your children to say “no” if anyone makes them feel uncomfortable or touches them inappropriately.

3. **Give your children a way to alert you.** Tell your children they can use an excuse or “code word” to alert you of someone that makes them feel uncomfortable or of uncomfortable situations.

4. **Tell your children to report unsafe touch or encounters.** Make sure your children have a few different adults they feel comfortable going to if they don’t feel safe. Talk with them about good and bad secrets and when it is important to share with an adult.

5. **Make sure your children know you trust them.** If your child informs you of a person/situation they are uncomfortable with, BELIEVE THEM. Tell them how proud you are that they had the courage to come to you, reassure them it is not their fault, and bring the allegation to the police.
Deacon Candidate, Dominic Hunt
Installed as Lector

Blessings and congratulations to deacon candidate Dominic Hunt who was installed as a Lector on March 8th by Bishop Chad. This is another step in his formation to become a deacon. Dominic received an English and a Yup’ik translation of the Bible. Bishop Chad also blessed Marvin Kelly as a pre-candidate for deacon ministry. Quyana Agayun!
I would like to thank the people of Pilot Station and Saint Marys for the hospitality I received.

In 2018, I travelled to both villages showing elders photographs from the archive. The project was to bring photographs from the archives back to the villages, so that future generations could identify photographs of their ancestors.

This past February, I returned to Saint Marys to give the village a photo album from the archive. Unfortunately, the weather did not allow me to travel back to Pilot Station. However, I was able to present an album to representatives of Pilot Station during the Sunday Service. Thanks to the outpouring of assistance from both villages, this project was a great success and is now going to be expanded to other villages in the region so that more villages can have photographs of their ancestors.
“Seize the Day” demands more than doing what is easy. It orders us to look for opportunities and when the opportunities confront us, we seize the moment and act!

The promise of tomorrow is unfulfilling, for tomorrow is not guaranteed, today is.

God gives us enough for the day and He asks us to seize the moment even if that moment is inconvenient. Maybe that inconvenient moment is the opportunity we have been waiting for all our lives.

As Isaiah, the prophet preaches, we are to share our bread, shelter the homeless, clothe the naked, and not turn our back on them. It is only when we help God that God will help us. For the Prophet continues: Then your light shall break forth like the dawn, and your wound shall quickly be healed (Is 58:8).

God cannot bless us when we are not blessing others. God cannot heal us when we are not willing to heal others. God cannot do what we want Him to do for us when we are merely demanding of God our ways and are not willing to obey his ways.

Stewardship works both ways. It is a relationship in which we stop: stop oppressing, lying, cursing, gossiping, and cheating, only then does God intervene for He cannot bless sin.

And so we stop judging, analyzing, and evaluating what someone deserves. We, as good stewards, lift the broken, feed the hungry, visit the sick, bring hope to the hopeless.

We do, what God did for us!
Several times a year, boxes of books arrive in the region through the generosity of Peggy Nawn and Carol Flick. Peggy and Carol are sisters that contacted us about ten years ago asking if books would be helpful in our ministry. Peggy was a librarian and would get duplicate children’s books and send them for the young people of the region. Carol was part of a prayer group that not only kept our ministry in prayer but also collected books for adults.

Both children and adults alike have benefited from the books and have enjoyed reading and passing them on to others. Peggy retired about five years ago and her last box of books arrived just last week. She says that at 80 she needs to cut down some of her activities. Carol continues to collect and send books for adults that they can enjoy during the long winter months or during their time at summer fish camp.

We are most grateful for these donations and the support of our ministry.
As of July 1, 2020, we are most blessed and pleased to announce our prayers are answered. Please help us welcome a well-rounded married couple Dominic and Malora ("Lala") Hunt of Emmonak, who are beginning their new ministry as Co-Directors of the Native Ministry Training Program (NMTP), following Sr. Ellen who retired last year. Lala and Dominic have long been active Catholics at Sacred Heart Parish in Emmonak as parish musicians, marriage preparers, baptism preparers, and lectors. Lala has been serving as a extraordinary ministers of Holy Communion for several years. Both have participated in several NMTP workshops on scripture, lay preaching, and music in liturgy. Lala is also a member of the Y-K Regional Pastoral Council (RPC) for many years. Also, both have been members of the Y-K Intercultural Dialogue Group (ICDG) since its beginning in 2003. They are also part of the newly formed Family Ministry team for the Y-K Region which is composed of four exceptional married couples chosen from the four Y-K sub-regions representing 24 Catholic parishes. More importantly, we are honored to share with everyone that Dominic Hunt has recently accepted his ‘calling’ and begun his training to become a deacon.

Aside from their active participation in the faith life of the Emmonak parish and the diocese, they have been busy parents and grandparents. Their whole family is very active in their native traditional subsistence hunting, fishing and gathering from season to season. One of their passions is finding ways to connect their strong commitment to the Catholic faith with their deep roots in Yup’ik culture and spirituality. We believe that Lala and Dominic’s visions of dialogue and enculturation will lead to a renewal and re-energizing of the Native Ministry Training Program (NMTP).

We are sincerely making efforts in applying the Mission for Catholic communities in the Y-K region, as it states “... We spread the Good News by example through our diverse cultures and our shared values... and by nurturing faith and sharing the gifts of our spirituality.”

As we and others recognize and appreciate the positive values and strength in their teamwork skills, which supports and encourages their family and parish; these traits will be most beneficial in this major step of Yup’ik native people from the Y-K region leading a diocesan program, which points to further empowerment of the local Y/Cup’ik church.

Quyana Agayun!
Help us feed our neighbor.

Dear Parishioners,

Due to the cancellation of the Annual Tanana Valley Fair, our Fairbanks Community Food Bank will miss the generous donations that are brought in on “Canned Food Day.” It is one of the biggest drives of the year in terms of pounds of food—a projected loss of about 20,000 pounds of food for our local community.

We won’t let our neighbors go hungry! This August, Fairbanks Community Food Bank Volunteer Karen Johnson, is working to help organize a food drive with 20 area churches, setting a goal of 500 (or more) pounds of food raised by each church. That would bring in 10,000 pounds of food and go a long way in helping the Fairbanks Community Food Bank restock their shelves!

Non-perishable food donations can be brought to weekly Masses at Sacred Heart Cathedral and the Fairbanks Community Food Bank will collect them each Monday. You can also bring your donations directly to the Fairbanks Community Food Bank (let them know which church you are with) and/or you can visit the Amazon Website where the food you order will be delivered directly to the Food Bank.

Here is the link for this option:
https://www.amazon.com/hz/wishlist/ls/270A3CAWWU4CB/ref=cm_go_nav_hz

Should there be an issue with the shipping address (sometimes the Food Bank address doesn’t autofill)—the delivery address is: 725 26th Ave, Fairbanks, AK 99701

Thank you in advance for your support!
For more information, please contact:
Patty Walter (pattywalter@hotmail.com)