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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 dschienle@cbna.org.

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Cover photo: Acolyte, Dominic Hunt, assisting Bishop Chad Zielinski at the altar during the Mass at Sacred Heart Church in Emmonak, AK.
Since March, many villages have had strict protocols for traveling into and even within their communities. There is a palpable, lingering memory among native Alaskans of the devastation suffered from 20th-century plagues, which wiped out nearly 60% of their people. The Diocese of Fairbanks encompasses a vast, sprawling 410,000 square miles, with 37 of our 46 parishes located off the “road system” in remote villages of only a few hundred people. Isolated from larger urban centers, these small communities rarely have more than the most basic medical facilities, so the fear of being overwhelmed by a new viral outbreak is more heightened.

While tribal councils have been understandably cautious about travel to their villages, these restrictions have undeniably affected the diocese’s ability to provide the Mass and sacraments to its rural Catholics. Some village parishes have not had Mass for most of 2020, due to our severe shortage of priests and pandemic travel restrictions.

As Bishop, it has always troubled me that some of my people have to go weeks or months without the Holy Sacrifice of the Mass. While most villages do have consecrated Hosts that are distributed in Communion services, there is simply no substitute for the Mass, which is a true foretaste of heaven itself. In the words of Fr. Joseph Hemmer, one of our two Franciscan priests in the interior region, “Mass elevates the spirituality of the entire village.”

After praying and consulting with village Catholics, medical experts, and air travel professionals, I decided to go the extra mile to bring the Risen Christ to the faithful in the bush. In October, I chartered a small private plane and traveled with two pilots to several villages in the bush. We were all tested and confirmed negative for COVID-19 the day before

At the runway, Bishop Chad Zielinski celebrates an outdoor Mass for the community of Mountain Village.
departure and followed strict social distancing procedures while traveling and celebrating Mass.

I have often been humbled by the faith and piety of our rural Catholics, but this trip was different. Seeing the people’s overwhelming gratitude to celebrate Mass again, even in the most humble of conditions and after months without the liturgy, was a gift I will always treasure. As I looked over their grateful faces, many of which were streaming with tears, I knew the effort had been worth it.

October 13
The pilots and I boarded our private plane this morning in Fairbanks and arrived at Mountain Village just after lunch. We had decided to celebrate Mass at the village’s dirt airstrip instead of inside St. Lawrence Catholic Church since many villages had seen a rise in coronavirus cases in the past month.

It was 27 degrees and windy, so it took a while to sort out the best place to set up our temporary altar. I was amazed to see a parade of vehicles and 4-wheelers had gathered for the Mass, with about 75 people in attendance. Even before Mass started, many came up and thanked me for making an effort to be there. For most of 2019, Mountain Village had had a priest in the village, but Fr. Yakubu Aiden left last fall to visit family in Nigeria but has not been able to return to Alaska due to pandemic travel restrictions and visa delays. We now have just five priests to serve 24 parishes in the Yukon-Kuskokwim Delta region, which has left Mountain Village without the Mass since last Christmas.

As I made the sign of the Cross, I looked over the small crowd huddled together in the waning sunshine and below-freezing temperatures. I had a flashback to Afghanistan, where I had often gathered at a remote compound or helicopter landing to celebrate Mass on a stack of MRE boxes. I was struck by the similarities and differences: once again, I was gathered with the faithful in primitive surroundings to welcome the Prince of Peace, Jesus Christ, on a humble tabletop. This time, however, the stress and anxiety of a combat zone was replaced by the beauty and peace of majestic rural Alaska. I saw the expectant faces of those gathered, some with tears cascading down their faces, who truly were placing on the altar their lives’ most heartfelt sacrifices. My heart was pierced with grief and guilt because, as their shepherd, I had not been able to provide the Mass to them for all these months. It was as if the Holy Spirit had planned the words of my homily:

“On this mountain, the LORD of hosts will provide for all peoples...The Lord God will wipe away the tears from every face…” (Is 25:6-10)

As I distributed Communion, I witnessed the hunger in God’s people for the Body and Blood of Christ. And just as He always does to those who love Him, the Lord came to us in the Holy Eucharist, even on a dirt airstrip on a mountaintop in remote Alaska.

After Mass, families lined up to ask for special blessings and prayers for family members. I blessed containers of holy water and religious articles and heard Quyana Cukneq (Thank you so much) countless times. I was deeply touched that these people, who had not had Mass for nearly a year, were expressing only gratitude for my visit. There were no complaints, no recriminations, just humble thanksgivings that riddled me to the core.

We gathered everything and were about to take off when a woman...
with several children drove up to the plane. She asked me to bless some religious articles and holy water, as well as her family. It was a spontaneous prayer of blessing, but it clearly resonated with the woman because tears began streaming down her face. I think she said Quyana at least 20 times before we finally departed for the village of Emmonak.

October 14-17
After a short flight to Emmonak, we touched down and were greeted by Dominick and Lala Hunt, the couple who are now leading the diocese’s Native Ministry Training Program. The Hunts are the first indigenous Catholics to have led the program in its 20-year history, making the program one that is truly “for the Native people, by the Native people.” I spent my first few days in Emmonak, enjoying some desperately needed “wilderness therapy.” Dominick graciously took me moose hunting along the Yukon in his family’s boat. Hunting regulations only permitted taking a cow moose, but the only animals we saw were cows with calves or too far away to be harvested. Moose are quite plentiful in this region and are an important part of subsistence living for the Yup’ik people.

October 18
The Mass today included installing Dominick as an acolyte. Dominick is in formation to be a permanent deacon, and one of the steps prior to ordination is for him to be installed as a lector, then as an acolyte. The ceremony is quite simple yet meaningful and consists of handing the sacred vessels to the new acolyte to emphasize his coming service at the holy

Junior and Catherine Charles take Rev. Stan Roz and Bishop Zielinski by boat to Mertarvik.
altar during Mass as a deacon.

Fr. Stan Jaszek, the priest assigned to Sacred Heart, beautifully explained how important a deacon’s wife is to his ministry. Lala, by supporting her husband’s vocation as a deacon, is offering her husband as a sacrifice to God to serve the faithful. Their marriage will strengthen Dominick’s ministry as a deacon, which will bring untold graces to their marriage. Like most native Alaskans, the Yup’ik people have strong family values and consider marriage sacred, so it was beautiful to witness the Hunts’ willingness to serve God not just in and through their marriage, but through the added vocation of the diaconate.

October 19
I flew to Bethel this morning en route to the village of Newtok and was surprised to see only a few people waiting at the airport. Typically, the waiting area is full since Bethel is a major transportation hub for the Y-K Delta region. I had to present my approval letter from Newtok’s tribal administration before I was allowed to board the plane.

I arrived late afternoon and was greeted by Fr. Stan Roz, our missionary priest from Poland who is assigned to Newtok and several other villages in the area. We celebrated Mass at Holy Family Catholic Church at 6 PM and people again repeatedly expressed their gratitude for the Mass. Due to COVID-19 restrictions, we were not able to gather for a potluck after Mass, which is always one of my favorite parts of visiting the bush.

October 20
Newtok is actually in the process of relocating residents to a new site because the village is slowly being eroded by the Ninglick River. Erosion has already claimed several homes, so residents are slowly migrating to a new village, Mertarvik, located across the river on more stable ground. About a third of villagers have already relocated as part of the decades-long process.

Father Stan and I “got a ride” across the river to Mertarvik from Junior and Catherine Charles, who ferried us there in their 16-foot boat. About 50 yards from shore, Junior showed me how the permafrost is thawing; this weakens the topsoil, and it eventually erodes into the river. He explained that the strip of water we were traveling on had been land just two years earlier, so the landscape is changing fast. As the land washes away, he and Catherine are finding fossilized mammoth tusks.

We arrived in Mertarvik around lunchtime, then celebrated Mass shortly afterwards, followed by a few house blessings. Catherine works for the tribal council, so after Mass, she took me on a tour of the village’s various structures, power plant, and water and sewage systems. While the permafrost prevents the installation of traditional underground water pipes, each home does have an indoor water tank that provides water for sinks, bathrooms, and washing machines. This is a significant upgrade from what is available in Newtok. Mertarvik also is located on solid, rocky ground and has some nicely developed roads. The community is impressive, and I look forward to building a permanent church there as soon as funding is available.

October 21
I was scheduled to depart Newtok yesterday morning, but our flight was delayed by fog. We were finally able to fly out around 5 PM, but the late departure forced me to spend the night in Anchorage. When I got back to Fairbanks this morning, I went straight to a COVID-19 testing station. Three days later, I got the results: negative. I immediately shared the news with my contacts in each village we had visited. I was grateful to God that we had not only been able to bring the Mass to the faithful in their villages, but that we had been able to do so safely.

In Christ,
†Most Reverend Chad W. Zielinski
Catholic Bishop of Northern Alaska
Diocese of Fairbanks
Did you know the Diocese of Fairbanks has a Review Board? This board, which consists of seven individuals of the laity, with diverse backgrounds ranging from law enforcement, education, counseling, and village life, as well as “a priest who is an experienced and respected pastor,” was established in accordance with the “Charter for the Protection of Children and Young People” in 2005.

**The Mission of the Review Board:**
It is the review board’s mission, as a confidential consultative body, to serve the people of God in the Diocese of Fairbanks by assisting the Bishop in his responsibilities for the protection of children, young people, and vulnerable adults. The board is charged with advising the bishop in the work of the just handling of allegations of sexual abuse, the prevention of further abuse, the healing of those who have been injured, and the recreation of a sense of trust among the faithful and broader community.

**Review Board Objectives:**
The review board operates under the pastoral vision of encountering Christ, being transformed, and being sent as missionary disciples. The role of the review board is not investigatory; instead, it evaluates evidence presented to it by investigators and offers advice and opinions, retrospectively and prospectively. The board is to advise the bishop in his determination of suitability for the ministry of priests, deacons, or lay staff and volunteers accused of sexual misconduct. The board also has the responsibility for reviewing diocesan norms and policies that govern sexual harassment and sexual misconduct. By extending and ensuring communication with the laity, the board demonstrates a sincere commitment to the healing mission of the church.

The review board meets quarterly. The last meeting was on November 12, 2020. We thank the members of this board for their continued commitment and dedication to this ministry.

**New Staff**

The Diocese welcomes Jennifer Jackson and Tom Vorderbruggen as Donation Clerks at the Chancery.
COVID-19 is forcing many of us, and our kids, to spend more time on technology. Some are forced to work from home and children are trying to navigate school and learning through the internet. Reflect on the following passage from *Ethics in Internet*, 7:

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Technology Safety Tip for Parents:

- Check that your antivirus software is active and up-to-date
- Use pop-up blockers and firewall protection
- Configure spam filters on email services
- Consider using a safety tool, such as Google SafeSearch to remove explicit content from search results.
- Talk with children about: Not friending strangers on-line, not sharing personal information, and not posting pictures or information of a private nature.
- Know who your children are chatting with on-line.
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THE INTERNET “ALLOWS INDIVIDUALS TO INDULGE IN ANONYMITY, ROLE-PLAYING, AND FANTASIZING AND ALSO TO ENTER INTO COMMUNITY WITH OTHERS AND ENGAGE IN SHARING. ACCORDING TO USERS’ TASTES, IT LENDS ITSELF EQUALLY WELL TO ACTIVE PARTICIPATION AND TO PASSIVE ABSORPTION INTO A ‘NARCISSTIC, SELF-REFERENTIAL WORLD OF STIMULI’ WITH NEAR NARCOTIC EFFECTS.’ IT CAN BE USED TO BREAK DOWN THE ISOLATION OF INDIVIDUALS AND GROUPS OR TO DEEPEN IT.”
How does the Catholic Community pray together when most villages are on stay at home orders, and there is no travel between villages unless there is a 14-day quarantine? Many people do not have home internet or cable or satellite TV, so how do people join together? Luckily many of the villages in the region still have VHF communication, so prayers and services were and are done over the airwaves. Below is a sampling of what was and continues to be done:

- Marshall – VHF Rosary almost daily and services on Sundays
- Toksook Bay – VHF proclamation of the Sunday Readings, short faith formation classes, and readings on VHF for the elders who should not be out.
- St. Marys – VHF services every Sunday, with different ministers reading and presiding along with other times of prayer that the community is invited to join in. Surrounding villages listen in and even had Anchorage attendance when someone would put their phone by the VHF, after every service, praying the Our Lady of Guadalupe Prayer from the USCCB.
- Emmonak – VHF Rosary, Sunday readings, and phone conference faith sharing on readings

A few parishes were able to begin gatherings in small groups after creative mitigation plans were approved by local community leaders.

Many villages continue to have restrictions on gatherings and travel, so the challenge of having priests travel between villages remains. Often the traveler needs to get permission from the village they are going to before they can even board the plane. Once in a different village, there is a quarantine period until test results come back.

Just as I finish, more cases of Covid-19 were found in the village, and all are closed down once again. People are cautious as they have heard of the pandemic of 1918 that wiped out entire villages, so not much encouragement is needed to follow mask-wearing and social distancing.

No matter how we gather to pray, know that the region includes in their prayers all affected by Covid19 and we count on your prayers too.
There have been many challenges for ministry during this pandemic, and one of them has been helping a deacon candidate continue his journey toward the diaconate. This has been the case for Dominic Hunt and his wife Malora (Lala) of Emmonak. In the Spring of 2019, Dominic began his training and formation by attending workshops, participating in faith-sharing, committing to daily prayer, doing individual reading and study, and serving in various parish ministries. In early March 2020, Bishop Chad came to Emmonak to install him as Lector. Dominic was presented with both an English Bible and a Yup’ik Bible, reflecting his vision of an inculturated church in our Y-K region.

But soon after that event, the pandemic restrictions on travel and gatherings presented new challenges. We adapted to the unique circumstances, and Dominic practiced his ministry of Lector by proclaiming the Sunday readings over the village VHF radio. After consulting with Deacon Program Director Fr. Mark Hoelsken, SJ, and Sr. Kathy Radich, OSF, we decided to ask Bishop Chad to install Dominic as acolyte.
In an effort to keep the village safe from Covid-19, Emmonak Tribe required a 14-day quarantine for anyone coming from another region. This requirement presented an obstacle to Bishop Chad’s plan to go to Emmonak. But in the end, he and the tribe agreed on the plan. A private pilot would fly Bishop Chad, after having been tested, directly from Fairbanks to Emmonak, thus bypassing Anchorage and Bethel. On October 18, 2020, Dominic was installed as Acolyte in Emmonak Sacred Heart Church, using all the mitigation practices like masks and social distancing. At the end of Mass, Bishop Chad also invited Marvin Kelly and his wife Jeanette to come up for a blessing. Marvin is exploring the ministry of deacon, and we plan to help him continue his journey as well.

Dominic shared some thoughts on his installation as Acolyte: On this day, my understanding of the Rite of Institution to Acolyte raised my awareness of the sacredness of the ministry. I tried to keep focused on the events throughout the Mass, but my mind kept wandering to the people in the pews sitting behind me. The alb I wore stood out farther than I expected, must have increased their attention to me more than anything. I had to stay composed, hoping that I wouldn’t do anything to cause a mishap. The highlight of the celebration was when Bishop Chad handed me the chalice which holds Jesus and from which his unconditional love and mercy are shared. At that moment, I felt the urge to surrender to God’s graces and asked the Holy Spirit to lead the way. Since the start of this journey, my wife and I have put our trust in Him. We have come to know that no matter how little free time we have in our day, we can count on the abundance of the gifts of the Holy Spirit. I am grateful to those who have supported me with guidance and prayer. It is humbling that God has given me the vision to recognize his calling. If He can do this for me, He could do it for anyone.
The Heroic Ministry of Two Jesuit Priests: 
100 Years Ago, the Spanish Flu In Nome

by David Schienle

The following has been republished from Missionary Disciple, December 2018 Edition.

Over one hundred years ago the Seward Peninsula was struck by the infamous Spanish Flu. Two Jesuit priests, Frs. Bellarmine Lafortune, S.J., and Frederick Ruppert, S.J., witnessed firsthand the devastating effects. It was estimated that one-third of the world’s population became infected with the virus and at least 50 million died worldwide. Of the 1,113 influenza deaths in Alaska between 1918-1919, 820 deaths were in the Seward Peninsula as the first wave of the pandemic hit the area in November 1918. The two priests were in the center of the hardest affected area of Alaska and were desperate to care for the sick and dying.

Nome had a population of about 700 non-Native people and 300 Native people when the steamship Victoria arrived on October 20, 1918. An additional 80 military personnel were
stationed at Fort Davis, three miles away. At the time, Fr. Ruppert was one of two Jesuit priests in the Seward Peninsula. While Fr. Ruppert was ministering to the residents of Nome, Fr. Lafortune was establishing a new mission at Pilgrim Hot Springs, 80 miles north of Nome.

Even with a quarantine, the disease was transmitted by the crew of the Victoria during the transfer of mail to Nome's residents. As the ship prepared to leave, Nome's only doctor came down with double pneumonia. This left the military doctor at Fort Davis as the only physician in the area. Four days later, there were so many cases of influenza that the doctor reported he could no longer handle the situation. An emergency meeting was called by Nome's mayor and town council where they decided to reopen the abandoned Catholic hospital to handle the sick. Fr. Ruppert reported to his superior, "They asked me to be superintendent, which meant to keep a chair warm in the office and dispense a few words of cheer to the sick. But I felt I had some noble traditions of the Society in the service of the plague stricken to uphold, and with God's help tried to do my bit. The hospital is a large one and was soon filled to its capacity for what nurses were available. The staff, the first month, was an uncertain one. All were without training or experience, and one hardly ever knew who could be counted on from day to day. However, the Lord always provided so that at all times we were at least able to get along."

By chance as the number of sick increased, Fr. Lafortune unexpectedly arrived in Nome. He made quick work visiting the sick everywhere. Fr. Ruppert recalled, "Day by day things got worse. It was estimated that about fifty percent of the non-Native population was down with the flu before the middle of November." He continued, "Father Lafortune was indefatigable in working for the Eskimos. He was seen constantly hurrying to and fro and from one end of town to the other on his dog team. His example spurred the others into action. Soon many hands were stretched forth for relieving the deplorable conditions, but the awful plague had wrought frightful ravages. Most had died or were dying, some had frozen to death; for the most part, only children were left. What remained was only the wreckage. Of, the Nome Natives, a population of less than three hundred, about fifty children remain and fifty adults."

Fr. Ruppert ended his report with, "After two months and a half of work, I had become worn out. The doctor told Fr. Lafortune to take me away for a few weeks rest."
So, when the hospital closed January 19, I went away with Fr. Lafortune and remained at the Springs about three weeks. I am feeling well again, thank God. Fr. Lafortune is the best of health. Both were spared from the flu.”

It would take time for both priests to recover from the crisis. They would spend the next several years building an orphanage at Pilgrim Hot Springs. Fr. Ruppert would freeze to death in 1923 while, attempting to deliver by dog sled, oranges as Christmas gifts to the orphans at Pilgrim Hot Springs. He is buried in a small cemetery at Pilgrim Hot Springs, close to a mass grave of those who died during the pandemic. Fr. Lafortune would continue ministering in the Seward Peninsula, especially to the Native population. He would spend another 20 years moving back and forth between Nome and King Island. Fr. Lafortune suffered a stroke while celebrating Mass in Nome in July 1940, and died on October 22, in Fairbanks.

The Cost of Gossip

Rev. Tom Kuffel
Pastor of Immaculate Conception Church, Fairbanks, AK

Reading Pope Francis’ reflection on gossip during his Angelus Address on September 6, 2020, creates a conscientious reflection. Are we surprised and chastened that he is so direct about the 8th Commandment, don’t bear false witness. That is not to gossip, slander, insult, detract, calumniate, and back-biting. His words about gossip are convincing. Pope Francis himself is a victim of gossip and knows the pain that rudeness and rashness inflict.

Gossip presents itself in subtle and obscure ways. Our conversations begin joyfully and then turn into harmful, critical attacks on others, even those we do not know. To break this destructive habit, St. James instructs us: Let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God. Put away all filthiness and rampant wickedness and receive the implanted word with meekness, which can save your souls. (Jm 1:19—21) St. James is stern because our words fill our hearts, and if we are vicious and vindictive in speech, our hearts will be filled with bitter poison.

Solidarity is critical. We are not opponents seeking a victory to decimate our adversaries; we are allies seeking victory, not over each other but victory over Lucifer, the cause of sin and slander. Lucifer is our opponent. We are united in Christ to seek justice to help the other person, not destroy them with our words. So, St. James writes: If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person’s religion is worthless. Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world (Jm 1:26-27).

As Christians, we acknowledge Christ, the image of God, living in others. United in Christ, we are equal; we all have been created equally in divine dignity. No one has more claim to human dignity than another, for it does not come from ourselves. God gives it to all equally, though not all receive it equally.

False witness refuses to see another person as someone who is loved by God unconditionally, and more importantly, each of us is perfectible. We can change and be transformed by grace to reflect the divine imprint we were made fully. Slander is a sword that cuts. Oddly, the real victim of slander is not the one who is attacked, but the attacker. The attacker reveals their character, which has been infected with the lies of the Father of lies and so fosters slander because:

• They fear, they are not good enough,
• They want to make themselves feel better about their image,
• They protect their vulnerabilities,
• Sadly, they find fulfillment by putting other people down,
• Ultimately they ignore dignity.

It is easier to tear others down over building ourselves up, to face ourselves and grow in wisdom. Again St. James instructs us (Jm 3:16-18): For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace.
Steps to stop slander:
1. Realize it is gossiping at the moment.
2. Don’t ask leading questions or respond to them.
3. Defend the person, put the other person in a different perspective, and see the person’s good points. We all have negative sides; see the good-side!
4. Ask them “why are you telling me this?”
5. Pray for the person that is disparaging another, and pray for the person disparaged.

St Gertrude the Great said: The more we pray for someone, the more that blessing rests on him, for no prayer made in faith remains unanswered, even if the manner of its answering is hidden from us. Praying for another whose faults are obvious or even hidden reminds us of the other person’s humanity: prayer exposes their dignity as a child of God. It creates a different perspective on the situation.

When we pray, seek not to see it as I want to see it; but as God sees it. We are immensely loved by God, Who is our Father, and Who wants us to be brothers and sisters through our Divine Brother Jesus Christ. That we are all human beings on our way to God, we all need fraternal correction at times. It is part of our path to the narrow gate. If our behavior falls short of that fraternal love we are to have for each other, God our Father and His mercy are there to help and heal us. Pope Francis states, “I am convinced that if each one of us would purposely avoid gossip, in the end, we would become a saint! It’s a beautiful path!”

This article was adapted from Ruth Baker: Poison of Gossip.
https://catholic-link.org/the-poison-of-gossip-according-to-pope-francis/

From the Archive

Bro. Bob Ruzicka, OFM, at St. Patrick’s Church in Kouuk, AK.
Soup Kitchen
Immaculate Conception Catholic Church
Greetings!

For those of you unfamiliar with our ministry, we have been serving the needy of Fairbanks for some 30 plus years. We are in the heart of downtown Fairbanks and have become a popular place not only because of our historical Church, but also a gathering space as we are along the Chena River and the Golden Heart Plaza.

With Covid, we have restructured our ministry and serve six days a week and currently serve anywhere from 550 to 650 meals per week open from 11:00 AM – 1:00 PM Tuesday – Sunday. This typically consists of anywhere from 300 to 400 hot meals and drinks Tuesday through Friday using food that is generously donated by Fairbanks Memorial Hospital and the Fairbanks Food Bank.

On Saturday and Sunday, in addition to hot meals and drinks, we also provide roughly 250 sack lunch meals since our soup kitchen is the only place serving the people in town on weekends.

These sack lunches are composed primarily of food donated by generous donors, from parishioners of our Catholic Churches, to other churches or organizations, and people of good-will from the Golden Heart City of Fairbanks!

A typical sack lunch, which we estimate costs $4.00 each, consists of the following: bottle of water, a sandwich, a granola bar or trail mix type item, a pudding/applesauce/fruit cup, a salty item such as chips or pretzels, a small dessert, and a spoon and napkin. We also serve fresh vegetables, hard-boiled eggs, and string cheese on these days as well. Items we need to make our bag lunches include:

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<tr>
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<tr>
<td>Deli meat</td>
<td>Baby Carrots/Celery</td>
<td>Eggs</td>
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<tr>
<td>Cheese slices</td>
<td>Granola bars/Trail Mix</td>
<td>Ziploc bags: sandwich/snack size</td>
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<tr>
<td>Mayonnaise</td>
<td>Chips/Pretzels</td>
<td>Brown Lunch Bags</td>
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<tr>
<td>Peanut Butter/Jelly</td>
<td>Pudding/Fruit Cups</td>
<td>Disposable Spoons</td>
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<tr>
<td>String Cheese</td>
<td>Bottled Water</td>
<td>Small napkins</td>
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Other items that help our operation: Coffee/Tea, Hot drink packets (cocoa, apple cider), homemade baked goods, hygiene items (soap, toothbrushes, toothpaste, baby wipes) and winter gear is welcome.

Volunteers are the soul of our ministry as they come to serve; and in so doing are served, blessed, by the Lord of Servants, Jesus. If you have a servant’s heart and want to be a minister of mercy, reflect and pray to see if our Heavenly Father is calling you for these corporal and spiritual works of mercy.

Your gifts of time, talent, and treasure are greatly appreciated not just by the soup kitchen, but especially by the people we serve. Your donations are making a great difference in their lives! The kitchen can be reached via e-mail at iccsoupkitchen@cbna.org, by phone at 452-3533, ext. 22, or in person at ICC between the hours of 10am and 2pm typically.

Thank you, and God bless!
Nick Shamrell: Soup Kitchen Coordinator
907-378-3159 or iccsoupkitchen@cbna.org

Please drop off any donations to the Office Entry from 9:00 AM – 3:00 PM Mon – Friday or call to arrange a time.