Prayers for Peace
Deacon Ordinations
Remembering Rev. Chuck Peterson, S.J.
Grave of Lt. Barnard and the Nulato Massacre
“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.

Credits

Editor
David Schienle

Contributors
Fr. Robert Fath
Fr. Tom Kuffel
Misty Mealey
Alicia Menard
Patty Walter
Bishop Chad Zielinski

Proofreaders
Katrina Francesco
Deborah Leibee
Alicia Menard
Leigh Scarboro
Rev. Ross Tozzi
Patty Walter

Cover photo: Bishop Chad Zielinski assisted at the altar by newly ordained transitional deacons Piotr Oprych and Dominik Wojcik.
Dear Brothers & Sisters in Christ,

I recently returned from a 7-day retreat at Mount Angel Abbey in Oregon. During the retreat, the director shared timely insights from a retreat Pope Francis gave in 2006 to Spanish bishops titled, “In Him Alone is Our Hope.” This brings me to a message about a virtue our country and world is sorely lacking today: peace.

Like my retreat, our liturgical calendar providentially also has emphasized peace in the past few weeks. The first week of January, we celebrated the Epiphany, a feast recognizing Jesus, the Prince of Peace, who was born into our world to redeem and unify all peoples. A week later, we celebrated the Lord’s Baptism. With great humility, John the Baptist immersed Jesus in the Jordan River, and as he emerged from the waters, the Holy Spirit came upon him in the form of a dove. The Father then declared, “This is My beloved Son, with whom I am well pleased.” This same affirmation is declared by God about us when we are baptized, thus beginning our companionship with Jesus, who invites us to follow him in the way of peace born from the Father of Truth.

Sadly, last month, we also saw a violent civil disturbance occur at our nation’s capital, an event all the more shocking because it took place where laws are established for our country to achieve peace for all Americans. Our form of government is founded on the conviction that respect for the rule of law guards freedom. The American idea of liberty has never been a self-oriented, “I can do whatever I want,” but is intended to be freedom properly rooted in

Bishop Chad Zielinski celebrates Chrism Mass with the priests of the Diocese.

Prayers for Peace
citizens’ interior virtue and expressed on behalf of the common good through external laws. The Founding Fathers understood that virtue is the cornerstone of a civil society, which is why Thomas Jefferson said, “For people to rule themselves in a republic, they must have virtue.” Once virtue is disregarded, it is easy to cast aside the rule of law, too, and dismiss laws that do not align with our personal worldview or ideology. The common good becomes “might makes right,” and we abandon the most vulnerable among us to serve our own interests or appease the desires of those in power. We are no longer free but become slaves to our desires and to sin. Freedom is not possible without self-restraint and accepting that we have a duty to protect and advance the welfare of others, not just ourselves.

After a year of COVID-19, civil disturbances, and unimaginable political division, many have shared that they struggle to maintain peace in their homes and within their hearts. We must remember that all interior disturbances and social division come from the Evil One, whose plan has always been to “divide and conquer” God’s children to destroy hope and peace. Instead of accepting the world’s solution to our problems—violence—we must recommit ourselves to the an authentically Catholic pursuit of peace, articulated so beautifully by Pope St. John Paul II: “Opting for peace does not mean a passive acquiescence to evil or compromise of principle. It demands an active struggle against hatred, oppression, and disunity, but not by using methods of violence. Building peace requires creative and courageous action.”

I urge the faithful with greater fervor to increase prayers for peace for our nation. I ask each parish to turn to Our Lady, Queen of Peace, by offering a devotional Mass or praying the rosary. It is Mary, patroness of America, who gave birth to the Prince of Peace and will ask her Son to usher in a new era of peace. It is only through staying close to Christ himself that we will encounter the beauty, goodness, and truth of the Father and counter the hatred, division, and violence that ravages our nation. As Jesus reminds us, “Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid” (John 14:27).

The Prince of Peace is already victorious over evil. With the mighty wind of the Holy Spirit, may He bring holy order and hope to our souls, families, and nation.

In Christ’s peace,
†Most Reverend Chad W. Zielinski

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Staff Changes

We say farewell to both Cindy Jacobson and Wai Harrison and thank them for their service and dedication to the Diocese. This month, we welcome Maureen Farley as the new Donations Clerk at the Chancery.
On Friday, January 1st, the Diocese celebrated a milestone. Two men, Piotr Oprych and Dominik Wojcik were ordained as transitional deacons for Fairbanks. Why is this such an important event for us as a diocese? It is the first time that two men have been ordained at the same time who are anticipating ordination to the priesthood in one year’s time. While we have had deacon ordinations with multiple men ordained at the same time, this is special because they will eventually be incardinated priests of the Diocese serving the people of God in northern Alaska.

Please pray for Deacon Piotr and Deacon Dominik as they continue their training and formation for the priesthood. Pray that many more men will step forward to offer their lives in service to the Church as priests.
On December 8th, Warren Lucero became the newest permanent deacon for the Diocese of Fairbanks. Warren is a parishioner of Good Shepherd Catholic Community at Ft. Wainwright. He will be serving as a deacon at St. Mark University Parish. Archbishop Roger Schwietz, O.M.I., ordained Warren when Bishop Chad Zielinski unexpectedly had to travel to the Lower-48.

**Above Image:** Archbishop Roger Schwietz, O.M.I., ordaining Warren Lucero. **Side Image:** Warren Lucero takes the oath of fidelity witnessed by Bishop Chad Zielinski.
Identifying Inappropriate Boundary Violations

1. Be aware if an adult seems to want to be with children more than other adults. Adults who abuse children try to isolate or get them alone. Sometimes an adult might need to be alone with a child for counseling or discipling conversations. However, it is important that other adults know what is happening, where and when. A window or an open door to the room where the meeting is happening is critical to creating safe environments. This practice helps keep children and the reputation of the adult safe.

2. Be aware of gifts or special attention given to a child. Gifts or bribes can be used to manipulate or influence a child or vulnerable adult.
   Generosity in the form of giving to others is a way of offering support and kindness. However, when a gift is given in secret, it can be used to lure, bribe or silence the one receiving the gift. Gifts can give the impression that something is now owed to the one giving the gift. Gifts should be given with permission from parents and in a public or group setting.

3. Be aware when an adult allows a child to partake in activities that the parents of the child would forbid. There is a difference between activities that parents do not allow, such as eating on the coach or staying up past their bedtime, or activities that are forbidden, such as drinking, using drugs or looking at pornography. Predators will try to create secrets and allow rule breaking to create distance between a child and their trusted adult.
Our Bodies: Bridge and Boundary

by Alicia Menard
Safe Environment Coordinator

John Paul II’s Theology of the Body reminds us that “the body, in fact, and it alone, is capable of making visible what is invisible: the spiritual and divine.” With our bodies, we communicate who we are as persons. Created in the image and likeness of God, as a gift of self to others, we are therefore good, and our bodies are good. What we do with our bodies matter. Think for a minute about Jesus’ words at the Last Supper, “This is my body given.” Through His bodily sacrifice, Jesus saved us from sin. We receive His Body and Blood at each Mass and are sent out to be the Body of Christ. We are not called to simply think in our minds about serving others as Christ; we are supposed to have action with our bodies. Humans are called to love each other, not to dominate, oppress or use each other. Our bodies express our personhood. What we communicate with our bodies is important. Teaching to have reverence for the human body should be paramount in our safe environment programs. Our bodies should be used to communicate love and reverence for each other. Equally important is recognizing the need for willpower to fight the urges born in us from our concupiscence, or tendency toward sin. A good message for children is thinking of their body as a bridge and a boundary. Our bodies are used as a bridge at the Holy Mass when we give praise, offer the sign of peace, and receive Christ in the Eucharist. Often our bodies can be a bridge by delivering help, kind words, or a smile to communicate with others. However, it is also important to think of the body as a boundary, keeping in mind that it should be treated with reverence as a dwelling place of the Holy Spirit. Having a strong sense of boundaries is crucial to create safe environments and allows kids to flourish as human persons.

Diocesan Statistics

The Chancery submitted it’s update for the Official Catholic Directory, and we are happy to share our updated statistics for the Diocese.

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<th>Currently</th>
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<td>Bishop</td>
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<td>Full Communions 18</td>
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On the morning of February 16, 1851, a British soldier staying at the Russian trading post at Nulato was awakened by a group of men attacking the Fort. As they broke into his room, Lt. John Barnard pushed back the attack with the butt of a shotgun while sustaining nine wounds. Afterward, knowing that he would die, he wrote a final letter to his fellow crewmate for long-distance help. He would die the next day, one of 57 victims of the Nulato Massacre. Buried near the Fort, this brave soldier’s grave marks the convergence of several historical events, the Nulato massacre, the Lost Sir Franklin Expedition, and the Catholic Church in Alaska.

Forty-five years after the Lieutenant’s death, Rev. Pascal Tosi, S.J., seeing the dilapidated grave, ordered his fellow Jesuits to restore the grave to a state fitting for the soldier. Part of the inscription was added, “The Fathers of the Society of Jesus to whom this part of the Lord’s Vineyard has been entrusted have restored this monument least the memory of the brave may not be forgotten.”

Only by chance was Lt. Barnard at the trading post when the Nulato Massacre happened. He was a member of the Collision Expedition to Alaska. Their mission was to investigate the Lost Franklin Expedition. Six years before, the Franklin Expedition had sailed to the High Canadian Arctic to find the Northwest Passage. Their ship became trapped in the ice, where it remained for several years. We know now that the crew eventually had to abandon their ship and travel by foot for the slim chance of being rescued. There were no survivors of the Franklin Expedition. For a decade, the British government sent search parties to Canada and Alaska. While camped at the Russian Trading post at Fort St. Michael, Lt. Barnard and his crewmate, Ship Surgeon, Edward Adams were informed that natives in the interior had heard rumors about the Franklin Expedition. When the superintendent of
Nulato, Derabin, was visiting Fort St. Michael, he invited Lt. Barnard to stay in Nulato to allow the Lieutenant to investigate further.

According to a journal written by Edward Adams, a rush of men entered Fort St. Michael, saying that the natives had attacked the Fort at Nulato. A note was handed to Edward Adams. “Dear Adams: I (am) dreadfully wounded in the abdomen; my entrails are hanging out. I don’t suppose I shall live long enough to see you. The Koukak (Koyukuk) natives attacked while we were in our heels. Pavik (Pauloff) is badly wounded, and Durabbin (Derabin) dead. I think my wounds would have been trifling had I medical [surgeon]. I am in great pain. Nearly all the natives of [Nulato] village are murdered. Set out for [Nulato] with all haste. (signed) John Barnard.”

With great haste, Edward organized a rescue party of Russian men from St. Michael. It would take a month to travel by dog team to Nulato.

When the rescue party finally reached Nulato, they found the men of the Fort on high guard waiting for another attack by the Koyukuk River natives. The Russians at the Fort reported that they had seen the attackers twice from a distance in the month following the attack. The two hastily dug graves for Derabin and Lt. Barnard were located near the Fort. About half a mile away were the burned remains of four native huts with 53 dead bodies lying around the site.

Edward Adams recorded the Russian’s account of the attack. There was no warning at the Fort when Derabin was walking in front of the Fort. One of the 80 attackers stabbed Derabin in the back, and Derabin staggered to the front door and died on the spot. The attackers rushed into the building, breaking into the room where Lt. Barnard and his interpreter Pauloff were staying. The Lieutenant grabbed his shotgun; however, both barrels fired off during the tussle, missing the attackers. Both Lieutenant and Pauloff pushed back the attackers while sustaining multiple wounds. The attackers reorganized in front of the Fort to prepare for another advance. By this time, the Russians at the Fort woke up and armed themselves. One of them fired a musket and killed one of the attackers. The band of men decided to end their attack.

From the oral history of the region, the natives camped at the huts were attacked first, and the band of attackers moved to the Fort afterward. The attackers snuck into the camp, stuffed...
burning pieces of birch bark canoes into the smoke holes of the huts, and killed the escaping people. Only one man escaped called Wolassatux, and three women were taken captive. A month after the attack, Wolassatux joined Edward Adams in surveying the site, “the man who escaped and some of the others accompanied me and with tears in their eyes, pointed out to me their huts and the bodies of their relatives.” Adams described the scene as four burned huts with partially burnt bodies with arrows surrounding the huts. The body of the Chief was especially mutilated. Items from the camp were strewn everywhere. A total of 57 people were killed, according to Edward Adams. At the Fort, Derabin and Lt. Barnard were killed. The two men sent to deliver Lt. Barnard’s message were killed as they approached the village of Koyukuk. At the village of Nulato, 53 people were killed, 19 men, 17 women, and 17 children. The natives at the Nulato camp were from four villages that had gathered in Nulato for a seasonal festival. The reason for the attack was unclear to Edward Adams; he and the Russians assumed that Lt. Barnard’s message, requesting the Chief, was taken as an offense. Much blame was placed on Lt. Barnard from the European perspective; however, further research suggests that the attack was revenge for a similar massacre committed by those at Nulato. The attack on the Fort was an attempt at plundering the goods. It was likely that the attackers did not realize that Lt. Barnard was a British soldier, and he became a victim of circumstance. Before leaving the Fort, Edward Adams would rebury his fellow crewmate and place a simple cross on the grave, “I buried poor Barnard at noon, and some of the Russians fired a volley over his grave. I placed a wooden cross at the head of it, on which I had carved his name, and the manner of his death be.” In honor of Lt. Barnard, in 1896, the Jesuits restored the grave and added fencing. A notice was placed in the London Times to inform Lt. Barnard’s family. A letter was received from the family with gratitude stating, “I beg; as a member of the family of the late Lieut. J. Barnard, to tender their best thanks for your kindness in making known through the public press, particulars concerning the protection of his grave in the Arctic wilderness and renewal of cross and inscription, and at the same time to mention that it is a great source of consolation to his surviving relatives to learn that his grave is still known and cared for.”

The grave inscription in Latin reads, “Sacred to the memory of John J. Barnard LT. of the navy his British Majesty. Who while searching for faces of Sr. John Franklin, Knight, was killed by the Koyukuk Indians who wrongly thought he was a Russian. - Date February 16, 1851. The Fathers of the Society of Jesus to whom this part of the Lord’s Vineyard has been entrusted have restored this monument least the memory of the brave may not be forgotten.”

I would like to give a special thanks to Bro. Bob Ruzicka, O.F.M., Rev. Thinh Van Tran, O.F.M., and Paulina Ambrose Stickman who provided assistance in researching Lt. Barnard’s grave and the Nulato Massacre.

Date August 15, 1896.

No following attack ever came, and afterward, members from the attacking band would be seen peacefully trading at the Fort years later. The Russians at the Fort never sought reprisal for the attack. Edward Adams returned to St. Michael and rejoined Captain Richard Collinson in July 1851. They never found the lost Sir Franklin Expedition, and the rumor that sent Lt. Barnard to the interior of Alaska was false. Edward Adams continued his navy career. He died in Sierra Leone from typhus in 1856. His journal and artwork from the expedition helped preserve the historical events surrounding the Nulato Massacre. Over the years, Lt. Barnard’s grave has been restored, “least the memory of the brave may not be forgotten.”

Sources:
Dall, William. Alaska and It’s Resources. 1870.
Wright, Miranda. The Last Great Indian War (Nulato 1851). 1995.
The Boy Who Survived
The Nulato Massacre
Oral History shared by Paulina Ambrose Stickman
Told to her by her grandmother

A grandmother went out to check the fishnets in the summertime, late summer. She would get up early to check the nets at Nulato River. All the natives would fish there. She got up to look at the fishnets. She saw men coming down out of the woods with bows and arrows. She knew there was going to be war. She did not look at them but pretended to finish. She went down to 2-mile village as fast as she could, yelling “going to be war,” trying to wake up the people. They say she tells lies, always telling lies. They did not believe her.

The grandmother got her grandson, “We got to go.” She grabbed dried fat and fish. They got into a canoe. The grandson was in the back of the canoe. They could hear hollering. The grandmother told him not to look behind, but he looked around. They heard what was going on across the river. They saw a big fire started, and smoke that’s what she was trying to save them from. When they got to the bank across the river, she could not climb the cut bank. Old grandmother could not walk with the son. Big crack, old grandmother crawled into a crevice. She died there.

There was a little snow, and she told him to put on snowshoes, gave him dried fat and meat. I told him not to stop, keep on going; when you reach Koy people, tell them that there was war over there. They are going to follow us. The little boy listened. Put on snowshoes backward when they started looking for him. They followed snowshoes. Very smart. Little boy, when he got tired he rested, ate some dried fat and meat. Tried to get to Koy. In Koy, they saw the little boy approaching. He was so glad. He started crying. He told them about the massacre. The people who did the massacre are going to follow him. The Koy people put their family in a safe place. They sharpened their weapons. I told all the Koy people so we’re all ready for when they are coming. Not very long, they followed. The Koy were all ready for them. The Koy wished they turn around, but they don’t. They were with their weapons. They were trying to kill all of them. Some ran away. Strong medicine person wished it would rain. It started to rain so hard. After that, the old man wished it would freeze, so cold. Grandma said it is what happened. Men who massacre started to get wet. It got so cold, turned to ice. They froze, covered in ice. They were all dead frozen.

An After Effect of the Nulato Massacre

Four years after the Nulato Massacre, a group of natives from Angercaq (Robbers Village) attacked the trading post at Andreevskaia (Andreefsky), near villages known today as Pitka’s Point and St. Marys. Two Russians were murdered by clubs and knives as they escaped their bathhouse at the Fort. One person escaped. The survivor was rescued by a native man who fed and clothed him until they could travel to the trading post at St. Michael. There had been no response to the attack at the Nulato trading post. This time the Russian traders made sure to send a message that there would be a reprisal for attacking a Russian trading post. They hunted down the men responsible, demanded the stolen goods back, and killed everyone but one person. This became the last known attack against a Russian trading post. The post at Andreevskaia closed down in 1866.

Many people are homebound and unable to come to Church to receive the sacraments in which we personally encounter our Living Lord who transforms us with His love and grace; we continue to visit, bringing Holy Communion, Anointing of the Sick, and the sacrament of Reconciliation to those isolated in their homes. The great mystery of ministry to the homebound is that it brings Christ to the people, and Christ comes to heal those suffering.

This ministry has been long-standing within our Church, for it is rooted in Scripture. Listen: “Is anyone among you sick? Then he must call for the elders (priest) of the Church, and they are to pray over him, anointing him with oil in the name of the Lord; and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.” (Jm 5:14-15)

Anointing of the Sick is a command given not to the elder, which we translate to priest, but the command is of the sick person. He or she is to call for the priest of the Church to come. The priest has an obligation to come when called, for it is an essential duty of the priest.

It is essential that we understand this powerful sacrament through which Christ comes to heal us both in body and spirit as they are administered through the priest who acts as Christ. The power of the sacrament eases the physical sufferings of the person, but more importantly, the spiritual and emotional sufferings that the person endures because of the illness. Those suffering, either physical, mental, emotional, and spiritual sufferings ought to call for the priest and ask for the anointing. These sufferings include physical disease, illness, addictions, depression, abuse, anxiety, presumption, and even plagueing memories of past immoralities. Christ came to heal the sick, not save the self-righteous. It is only in our sinfulness and admitting that we cannot save ourselves that Christ can heal us. It is a common practice in our Church that when one is seriously sick, going for surgery, homebound for at least three months, in the hospital, or dealing with addictive sins, they ought to call for the priest to come and anoint them with the healing oil.

Part of the visit to the homebound also includes Reconciliation. This is another healing Sacrament that many fear because they are filled with shame or guilt of their past sins. Yet, as we read in Scripture, James tells us, “Therefore, confess your sins to one another, and pray for one another so that you may be healed.” (Jm 5:16) Reconciliation is the other healing Sacrament, a mystery in which the Lord Jesus comes through the voice of the priest and breaks us free from our sinfulness. Still, Christ can only free us if we admit openly our brokenness caused by our disobedience. We cannot think we know better than Jesus and follow our will while rejecting His will.

The healing power that comes from openly admitting our sins breaks us free from the grip of sin. Reconciliation restores us socially, morally, mentally, emotionally, and spiritually. It also empowers us to face our sins and temptation, knowing God’s grace is sufficient, but we have to ask for healing to take the thorn from our side.

Once we have been reconciled through the Healing Power of these two Sacraments: Reconciliation and Anointing of the Sick, now we are ready to receive Viaticum, which is a term that literally means: With You on the Way. It is the reception of Holy Communion. Once we have been reconciled through our confession and anointed with that healing oil, we are now spiritually prepared to receive Holy Communion, not before.

If you are homebound, please call your local Church so we can come to visit you. If you are in the hospital, please ask the nurse to have a visit from the priest. If you have been struggling with an addiction or moral illness, come to a healing service. The priest is to heal, bind, and restore the broken in body, soul, and spirit.
heart, or mind. But the priest, acting in the person of Christ, can only do so if you admit and let him know you are suffering.

**Call on Him; He will hear!**

When you are sick, calling for the priest dates back to Christ the High Priest, whom the sick and infirmed called upon. Jesus healed and gave them new life. Yet, Jesus asked them to have faith, that is to trust in Him to guide them through this life and into eternal life. That is why the Catechism tells us: “The sacrament of Anointing of the Sick is given to those who are seriously ill by anointing them on the forehead and hands with duly blessed oil - pressed from olives or from other plants - saying, only once: ‘Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up’” (CCC # 1513).

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**Father Chuck Peterson, S.J.**

**1938-2020**

by Patty Walter

*Editor of the Alaskan Shepherd*

On October 1, 2017, at age 78, Father Chuck Peterson, S.J., concelebrated his farewell Mass at Immaculate Conception Church in Bethel with Bishop Chad Zielinski and Deacons Louise Andrew and Chris Tulik. Fr. Chuck had helped train both of them to the permanent diaconate. Serving as a priest in Alaska since 1970, Father Chuck spent five decades building and encouraging indigenous leadership within the church through the implementation of an Alaska Native Deacon Program.

Suffering from a series of health issues, including an incident of severe bleeding outside his brain, he was transferred to San Jose, California, to recover. Upon departing, he talked with Dean Swope at KYUK about his desire to return to Bethel and about his hopes for a Yup’ik priesthood.

“And when I do, (return to Alaska), I’m really wanting to see, dream of dreams, a Yup’ik priesthood,” said Father Chuck, “and I realistically don’t feel it can be completed in my lifetime, but I want to promote it as much as I can: a Yup’ik priesthood in the Catholic Church. Heck, I’d like to see a Yup’ik bishop, too.”

At his final Mass in Alaska, he was surrounded by his beloved parishioners, Yup’ik elders and deacons, and their wives. They sang a traditional Yup’ik blessing for safe travels on his journey.
Unexpectedly, on December 1, the diocese received word that Father Chuck had been hospitalized and placed in intensive care with a severe case of Covid-19-related pneumonia. A day later, his niece, Jo Anne Peterson, reported that her uncle was in good spirits, joking with nurses and staff, and would remain there for two weeks or until his condition improved. The following weeks brought news of Father Chuck’s progress toward good health, but on the 15th, he fell into a coma, and it was reported that his organ functions were slowing. The morning of December 24, Christmas Eve, Father Chuck Peterson passed away at the age of 82. He will be greatly missed by all. His contribution to the Catholic Church and the people of northern Alaska was immense and will never be forgotten.