

Preparing for the Healing of the Land in Cape Dorset

“The People Who Sat in Darkness Have Seen a Great Light!” (Isaiah 9:2)

(November 20-25, 2009)

by Roger Armbruster



As one looks at the map of Baffin Island, a land that has known much spiritual darkness, there is now a light shining forth, and a new day is dawning. There is a Healing the Land Process that has been initiated in the northernmost part of the island in the communities of *Arctic Bay*, *Pond Inlet*, *Clyde River*, *Qikiqtarjuaq*, and *Pangnirtung*. I am now pleased to report that in the year of 2010, that the process will keep moving southward to include the communities of *Cape Dorset* and *Iqaluit*, the capital of Nunavut, as well.

Visit to *Cape Dorset, Nunavut, Friday, November 20 to Wednesday, November 25*



When I arrived in Cape Dorset for the pastors and spiritual leaders from Nunavut and Nunavik (northern Quebec), it was with a sense of much weakness and helplessness in myself. I had previously sent a letter to Martha Jaw, the pastor of the Full Gospel Church in Cape Dorset that I would like to meet with the community leaders and gatekeepers of her community if they were interested in a healing the land process.

Right up until the time that I arrived, however, I still had no confirmation of what their response might be, or if they would move forward with this, or how strong their interest might be. Things like this cannot just “happen” because it is a good idea. Rather, the way has to be prepared in the spirit. The leaders of a community need to unify in their desire to deal with issues, and to welcome the Holy Spirit to come.

The greatest hindrances to seeing the fullness of Christ’s Presence manifest, and the healing of the land in our communities, are the invisible walls and barriers that have come in between human relationships, spiritual walls created by offences, misunderstandings and disrespect for constituted authority and government both in the church and in the civic life of the community.

As it was, there had been a huge invisible wall erected over many years between two of the Full Gospel ministries. This wall seemed so huge that it did not seem likely it could ever be removed in the foreseeable future. This division had led to a complete dysfunction of the Full Gospel Church with practically nobody attending anymore. Both sides felt that they were “right.”

Sometimes we think that they divisions are simply “in house” matters that affect only the people who attend a particular local congregation, but it soon became apparent that this division caused much disillusionment in the whole community, and caused many to want to give up on the church altogether. Even the Anglican Church said that they were adversely affected, as were the other spheres of Cape Dorset.

The Full Gospel pastors and spiritual leaders of Nunavut and Nunavik (northern Quebec) with whom I have been associated for the past seventeen years, including Billy Arnaquq, James Arreak, Annie Tertiluk and Eva Deer, had decided to gather together in Cape Dorset for the week-end of Friday evening of November 20 through Monday evening of November 23. This is known as the ***Kuut Uumanaqtut Fellowship of Churches***, meaning “***Rivers of Living Water Fellowship***.”

The main speaker for the week-end was George Woodward from St. Catherines, Ontario. George is the president of the *Christian Broadcasting Associates*, which is *The 700 Club in Canada*. His timely message on Saturday morning of November 21 was on growing up into maturity in Christ. Some of his main points in becoming mature sons and daughters of God are that:

1. We must learn *not to be easily offended*..
2. We must be *content with our part*.
3. We must be *big picture thinkers*.
4. We must be *unselfish*.
5. We need to be *quick to forgive, and quick to ask for forgiveness*.
6. We need to be *thinking and speaking the best of everyone*.
7. We must *give everything and expect nothing (from any particular human source) in return*.

After the teaching was over, the Full Gospel Pastor got up and publicly reached out to the fellow minister who had opposed her, and released forgiveness, and he then responded by acknowledging his desire for reconciliation, and to see that invisible wall between them to come down. The pastors from Nunavut and Nunavik gathered around to pray that this spiritual wall between them would now become a wall between them together jointly and the spiritual power of darkness that had tried to separate them through misunderstandings and offences.

This spiritual momentum carried on throughout the week-end until the service on Monday night before a packed church full of people from the community. James Arreak called the two Full Gospel ministries

forward who had been at odds, and indicated to the community their decision to be reconciled to the Lord and to each other. He then challenged the community to not go back to the way that things were before, but to proceed on the basis of this reconciliation so that there would be greater connectedness and unity for the wellbeing of the community.

As the other Full Gospel pastors from the territories of Nunavut and Nunavik came to the platform to stand with them, Billy Arnaquq called up the Anglican leadership to also come up on to the platform to stand with the rest of the Full Gospel leaders.



Pictured above are Pitsiulaq and Siitarala Niviaqsi, the leaders of the Anglican Church in Cape Dorset, and Udjualak, one of the Full Gospel leaders who released forgiveness. Pitsiulaq shared how that the dysfunction in the Full Gospel Church had affected the Anglican Church as well, and that he really wanted to see the different spheres of their community come together ***“for the healing of their land!”***

As soon as Pitsiulaq mentioned ***“the healing of the land,”*** Martha Jaw, the Full Gospel pastor spoke up, and said that Roger Armbruster is going to stay on for an extra day to meet with the community leaders, to help ***to give us an understanding of the process for the healing of our land!***

As I mentioned at the beginning of this report, I came into Cape Dorset not knowing for sure what the response of the community leaders would be to my letter offering my availability to meet with them if there was a desire to pursue the healing the land process. Now I had my answer as Martha Jaw announced that everybody was welcome and invited an information meeting toward a healing the land process in Cape Dorset on Tuesday evening, November 24!

That night, there were at least 50 or more community leaders and people who showed up to show their support for the healing of the land process to come to Cape Dorset. These included:

1. Carry Merritt, the mayor of Cape Dorset.
2. Martha Jaw and Udjualak, Full Gospel Ministers.
3. Pitsiulaq and Siitarala Niviaqsi, present leaders of the Anglican Church.
4. Lao Ottokie, Anglican Women’s Auxiliary leader, and member of local Municipal Council.
5. Pingwartuk Ottokie, Anglican Treasurer.
6. Annie Lampron, Alcohol Committee.
7. Qupiqkualu Palluq, Elders and Recreation Committee.

In addition, there was the head of the Educational Authority in Cape Dorset present, adding her blessings, and another person that stood out to me was a young man representing the Youth of Cape Dorset who had suffered so much.



Tiivi Qiatsuk is the Conservation Officer of Cape Dorset. His recorded testimony to me stated, “I grew up here for the first sixteen years of my life. We are asking for your help so that we can move forward in blessing the land. In my experience growing up here, I grew up in violence at home and at school. From grade one until grade seven, we used to fight with the other kids twice a day, and I didn’t know what that was all about.

“When I was growing up, these are the things that I went through. At a very young age, people, even men, would try to go after us sexually. I got into pornography, which affected me when I was growing up. My respect for women wasn’t where it was supposed to be. These are the things that we face today—rage, lust and adultery--and I know that these are the things that we need to get rid of, so we can have a better future for our kids. We need to forgive those who did those things to us.

“It is very well documented that Cape Dorset was victimized sexually by the teachers in our schools, and from there it just kept on growing and growing, and this is what we face today. So I ask you brothers and sisters to pray for us so we can move forward, and have a better future, and so we can be one together in the community and have a better life.”

Tiivi was one of those who had mostly stopped coming to church (temporarily) because of the divisions in the community, but today, he sees renewed hope because of the reconciliation that happened during the past week-end. He has now been recognized by all of the other community leaders present to be the main contact person to facilitate communication between *Canada Awakening Ministries*, and the elders and leaders of Cape Dorset as they pursue a healing the land process for the summer of 2010.

Since Tiivi understands English and Inuktitut equally well, he is ideally positioned to communicate between myself and the elders and leaders of Cape Dorset who have committed themselves to this process. Tiivi is very enthusiastic to do his part in furthering this healing process, and he knows firsthand the affects that many have experienced from the sins of the fathers having left a legacy on today’s younger generation.

As the Anglican leader said for me on camera, “My name is Pitsiulaq Niviaqsi, and I am the leader at the Anglican Church in Cape Dorset. We need your help through prayer, because we face hardship in Cape Dorset right now, and we would like to bless our land.

“We reach out to you so that the devil will not have a stronghold anymore in Cape Dorset through suicides, etc. We need to overcome those hardships through Jesus Christ. So we are asking for your prayers so that we will have a better future.”