



The Sheaf

July 2020

Report from the Diocesan Discernment Task Force Friends,

Thank you! More than 20% of Episcopalians who attend church in North Dakota took the *Follow-up Survey* and gave the Task Force important information about what you are thinking. That high percentage response rate is really amazing! And we are thankful that we have heard something from every congregation in the diocese about where you think we are and how you think we should be looking forward.

As you recall, DDTF members also spoke directly with the COM (Commission on Ministry), the NDCIM (North Dakota Council on Indian Ministries), the Standing Committee and staff. We also have an excellent report from Joe Hubbard, our seminarian at VTS, about insights from other dioceses who have had a recent Episcopal transition. Finally, we also have previous reports that the diocese prepared in 1989-90, 1993-98 and 2006. They all outlined plans for mission and organization.

Now, your Task Force will analyze all the survey data, compare and contrast different people's responses, re-read all the earlier material we collected (at Convention, congregational meetings, at the Clergy Day meeting, Bishop Whitmore's insights, etc.) and begin to draft our insights and recommendations. We'll discuss that draft at a meeting with the Standing Committee in July. Then, we'll finalize the report for review by the Diocesan Council and Standing Committee in August. Finally, we'll help the Diocesan Council and Standing Committee prepare their final report, make sure the diocese understands that report and create enabling resolutions for presentation at the Diocesan Convention. The Convention will decide the best way forward.

Ten months ago the Standing Committee charged us "*with coming up with a model of being the diocese... You are being asked to answer the question, "What is God doing in North Dakota?" This isn't simply a matter of electing a new bishop – but likely a plan that will be in place for a full generation of time and beyond.*" We know there are models elsewhere in the Episcopal Church, but we are committed to discerning the model that works best for North Dakota – our model.

With ours thanks for your help, your prayers of support and with God's peace for our diocese,

John R. Baird, Chair, Diocesan Discernment Task Force

Church Buildings Are Reopening for Public Worship

In response to the changing situations concerning the Covid-19 Outbreak in North Dakota the Standing Committee has modified the restrictions placed on our congregations. The modifications are designed to allow for reopening with specific and carefully prepared guidelines in place for clergy, worship leaders, wardens and vestries. It is not a *Grand Opening* situation, but a conservative and measured approach that is aimed at keeping our members and guests safe as they join together for worship in our buildings or use in other places in which they may be gathering.

We acknowledge that this has been a difficult time for the Diocese and many innovative steps have been taken to gather in other ways than are typical. We have tuned in virtually on YouTube, Facebook Live and Zoom Meetings, as well as in vehicles in Parking Lot Worship with the aid of an FM Transmitter. All of these innovations are likely to continue while the diocese begins to form congregations within its buildings using Protocols that restrict attendance based on square footage of buildings. The Protocol limits inside-the-church-gatherings to accommodate 130 square feet per person (a 12 foot bubble around each person). Each congregation is directed to be familiar with the

Protocols as printed on Page 2 of this *Sheaf*.

Reopening Protocols

Online worship - Even when in-person worship is allowed some will appropriately feel concerned about returning. Continue online streaming as appropriate for your situation.

Worshipping Together -

The return to in-person worship in a confined space must include: Signs on the entries to the building that are provided by the Diocese. These signs will state that people should not enter if they have symptoms of Covid-19, that they will be required to wear a mask (provided if necessary) and will be expected to maintain social distancing. Staying $\geq 6'$ between all persons who do not live in the same household, encouraging hand sanitizer use, skipping rows or alternating sides between rows, and wearing masks, except when receiving Holy Communion. That is approximately 130 sq ft per person (length x width / 130 x 2.5 = capacity). We are also encouraging worship services to last no longer than 50 minutes to decrease the time of exposure to a person that may have the virus. No singing. Music is allowed and encouraged. Use of a PA system is encouraged for leading worship.

No Choir - No congregational singing without Microphone Use
Altar Guild - Wash hands before starting work. Use gloves. Maintain $\geq 6'$ physical distancing as much as practical. Sanitize where possible. Wash hands afterwards.

Greeting and Handouts -

Greeters/Ushers will stand $\geq 6'$ to distribute materials. Materials, like bulletins, will not be shared

THE EPISCOPAL CHURCH WELCOMES YOU!

This Congregation is open for public worship.

- By entering this building you accept the risk that is present in our communities of the Covid-19 Virus. **It can be fatal. If you have an underlying health condition or have symptoms or have tested positive for the Covid-19 Virus in the past two weeks, please do not enter.**
- You will be expected to follow all directions and to wear a mask throughout your time in this building. If you do not have one with you, it will be provided for you.
- You will be expected to remain in Social Distancing protocol of 6 feet of all others in all directions.
- Our worship space is limited to _____ based on the square footage.

Signed: _____



between services. Avoid touching door handles/knobs. It is advised to prop doors open to allow people to pass through them without touching the surface.

Nursery - Due to the impossibility of getting children and infants to maintain appropriate distance in this setting, a nursery is not advised at this point.

Passing the Peace - Practice touch-free greetings, with no shaking hands or hugs; use waves or bows while remaining in place.

Offering - Refrain from passing plates. Put plates in the entryway or near where communion will be shared. Plates will not be brought forth at offertory. Encourage online giving.

Receiving Holy Communion - If offering Eucharist, all will wear masks and maintain $\geq 6'$ physical distancing as much as practical. Set up route to and from where communion will be given. Distribute bread only.

Offering Counters - Wash hands before starting work. Use gloves. Maintain $\geq 6'$ physical distancing as much as practical. Wash hands afterwards.

Fellowship/Meetings - At this point, offer coffee hour/ gatherings/ meetings which do not serve food or beverages to

minimize the temptation towards unsafe behaviors. Maintain $\geq 6'$ physical distancing as much as practical. Reduce the number of people that can sit at a table together. Consider setting up four chairs facing each other without a table with $\geq 6'$ at the diagonal and more that $\geq 6'$ across.

Correcting Unsafe Practices -

Some will not abide by these safe practices—protocols; teach these protocols in advance and remind your congregation that each person is responsible for themselves and for protecting the health of others. Some may be encouraged to stay home a little longer if they cannot abide by these protocols. Wearing of the mask is expected by all in attendance except for preschoolers.

Cleaning the Church - Clean all hard surfaces before inviting others into the worship/gathering space. The convener of gatherings will be responsible for wiping down all hard surfaces in common areas immediately after any gathering and in between a series of services.

Revisit Your Plan Regularly - Utilize the proven method of Do-Reflect-Do to lead your congregation down the safer path. Create your plan, carry it out, and then have a follow-up meeting to reflect on how it went and what needs to be changed. Your plan must be flexible to your congregation and its worship space.

Revisit Our Plan - We are committed to the welfare of our members. These protocols are subject to change and we may need to close our congregations again to keep our members safe.

Reconciliation

A Reflection from the Diocesan Reconciliation Committee

Written by Michelle Weidman; Edited by Carmine Goodhouse

Recently, Carmine Goodhouse and I were texting back and forth about the current situation in the United States and the world. We wanted to do something, but where to begin?

The next afternoon from our conversation Carmine sent me a photo of a pickup truck with a large Confederate flag flying from its bed. I felt irritated, as symbols such as the Confederate flag give the impression that southerners are mean spirited. Carmine's reaction was different. She was nervous, even frightened by the flag.

A symbol, like a flag, means different things to different people.

We are in a time that seems on the edge of making real and overdue change.

I was born and raised in the south; the epicenter of racism protests and violence from law enforcement in the 1960s.

I am guilty of believing that the worst kind of racial injustice is in the past. I have been placated that lynchings, riots, and shameless politicians touting segregation are history. I could go on and on about racial injustice, however, I would just be pretending that talk changes minds.

These two questions weigh heavy on my mind...

"Where is love? Where is our brotherly and sisterly, Christian response?"

In our country today, I am beginning to believe that one sort of talk has changed minds, but not for the good. Name-calling, disrespect, and humiliation are fair means in which to get opinions heard.

Constant negative rhetoric, divisive language, taunting, rudeness, and threats are regularly used to assert so-called leadership.

Is it any wonder that when horrors occur the response is violent, shameless, and lawless behavior? A wrong has occurred, specifically, the murder of George Floyd in Minneapolis, Minnesota. It is only

natural that reaction to it is emotional. However, a prayerful and thought-out response is the most effective way to bring about change.

Fires have burned across the United States. There has been destruction and confusion. Is there a way to transform these fires from outrage and understanding? Can destruction and confusion create love and empathy?

As Christians we are committed to hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Book of Common Prayer, 324).

This is our work. This is our ministry.

A few weeks ago, we celebrated the Resurrection of Jesus. He died and rose from the dead. We celebrated Jesus' ascension into heaven 40 days after Easter. On Pentecost, we celebrated the flames that baptize us with the fire of the Holy Spirit. We have within us the power to create change. We have within us the strength of the promise of Christ to transform hatred into love, sorrow into joy and injustice into understanding and justice.

By our words and actions, we must sow the seeds of compassion.

Let our words not be hollow and let our actions speak the words of Christ.

For more on this topic check out Vestry Papers Article "America, Why Can't You Stop Killing Us" by Canon Stephanie Spellers - Canon to the Presiding Bishop: <https://www.ecfvp.org/vestry-papers/article/849/america-why-cant-you-stop-killing-us>

Grant Opportunities Announced - *Responding to God and Others is the Church's Mission*

The Bishop's Discretionary Fund

The Bishop's Discretionary Fund is available to assist congregations and individuals in difficult financial situations. Because Coronavirus restrictions have affected both people's personal finances and the ability of congregations to serve their communities, this fund is a resource to help in emergency needs.

Canons governing discretionary funds limit their use to causes that are "pious and charitable" and are "not intended to be used for expenditures that are routinely made from a vestry's budget." (See Chapter V, *The Episcopal Church Manual of Business Methods in Church Affairs*, 2019).

Requests to the Bishop's Discretionary Fund can be made to Bishop Keith Whitmore, Gethsemane Cathedral, 3600 25th St S, Fargo 58104. Please include information on the amount of money requested and the anticipated outcome of receiving the funds.

United Thank Offering 2021 Annual Grants

- Two grant cycles offered

Application deadlines: August 14, 2020 and February 26, 2021 [June 29, 2020] The focus is Recovering with Love and Gratitude: An Episcopal Response to the COVID-19 Pandemic in Local Contexts.

The UTO will accept applications in two categories, Sustaining Ministries and Innovative Ministries, at two different funding levels through two granting cycles. The criteria for each category are different. Applicants must demonstrate concisely how the project directly supports the recovery effort.

Sustaining Ministry Grants are applications for previous UTO grant sites that are addressing the increased needs in their communities caused by COVID-19. Applicants in this category must demonstrate that the funds requested to sustain current ministries, which were started with

UTO funds (e.g. elder care, post-prison reentry, preschools, food insecurity ministries, substance abuse) and will be used to directly offset the increased need caused by COVID-19 and the economic downturn.

Innovative Ministry Grants are applications that are for start-up costs for new ministries or new projects/programs within an existing ministry program beyond simply increasing the number of participants in the current program that address community needs in light of the COVID-19 pandemic and economic downturn.

Funding Levels and Grant Cycles:

Due to the extreme need in local communities, for this granting cycle, the UTO Board has established two levels of funding in order to help as many applicants as possible: Seed Funding (\$0 to \$10,000) and Impact Funding

(\$10,001 to \$25,000).

Additionally, the UTO Board recognizes that the needs of communities are dire now and will continue, therefore, there will be two grant cycles for 2021 within the focus area. The UTO Board will grant all Ingathering funds received by August 31, 2020 and awarded in October 2020, and the remaining Ingathering will be awarded in April 2021 through a second grant cycle.

The United Thank Offering was founded to support innovative mission and ministry in The Episcopal Church and to promote thankfulness and mission in the whole Church. 100% of thank offerings given to UTO are granted the following year. These awards have supported everything from staff positions, conferences, creation of educational resources, and building projects.

Beloved Community Rapid-Response Grants

Dear fellow servants,

Thank God for each of you and all that you do for the sake of racial justice and healing, especially in this extraordinary moment of reckoning and transformation. I'm writing to make sure you know about the new Beloved Community Rapid-Response Grants available to support ministries addressing two forces ravaging communities of color: the COVID-19 pandemic and ongoing racist violence and police brutality.

This accelerated grant program was designed by the Presiding Officers' Advisory Group on Beloved Community Implementation and approved by Executive Council, and it will distribute a total of \$100,000. The deadline is rolling; applications will be considered as they come in, until August 15. Grants of up to \$10,000 will be awarded.

Click here for the main [application](#). Program criteria and applications in English, Spanish and French are here: <https://episcopalchurch.org/grants/becoming-beloved-community>.

Please note: All proposed projects must demonstrate adherence to relevant local, diocesan and state public health guidelines for gathering and interaction. Don't forget to check out the regularly updated set of resources for "[Responding to Racist Violence and Police Brutality](#)."

Please direct grant questions to Sarah Alphin, Associate for Evangelism, Reconciliation and Creation Care, at salphin@episcopalchurch.org, or to Advisory Group leaders Rev. Edwin Johnson at padreedwinj@gmail.com and the Rev. Meg Wagner at mwagner@iowaepiscopal.org.

With every blessing and deep prayer,
Canon Stephanie

The Rev. Canon Dr. Stephanie Spellers

Canon to the Presiding Bishop for Evangelism, Reconciliation and Creation

Contact the Rev. John Floberg or Canon Hal Weidman with questions, assistance in preparing a grant and a full copy of this press release.

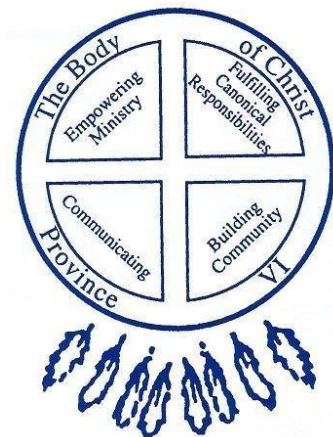
Province VI Campus Ministry Program Offered

Steve Mullaney, Episcopal Campus Ministry in Minnesota, has designed a program to build community with young adults. Attached is a video and application with two links for more information. Steve submitted a grant to Province VI to fund this opportunity. He and his colleague, Gretchen, will be training young adults how to form small groups focused on connection and belonging. I am confident there are four young people in each of our dioceses who would be interested in this opportunity. Often young people who have been active in church throughout high school lose their close community when they transition to college, job, training programs etc. This program is developed for young people in this age range and situation. This is a great opportunity for our young people.

Video: <https://youtu.be/hpItDknYiTo>

Application:

<https://forms.gle/s5qcdvwQHHcbbDLL7>



Diocesan-Wide Communication Initiative

In May the Episcopal Diocese of Texas' World Mission Board awarded the Diocese Of North Dakota a \$15,562 grant for remote conference capabilities. Texas is a companion Diocese of North Dakota. The Rev'd Eric Hungerford, Rector, St James, LaGrange, Texas says that "the grant was another opportunity for our dioceses to work together collaboratively in ministry."

The Diocesan Discernment Task Force has highlighted the need to better communication within the Diocese. In response, Canon Hal Weidman authored a grant request to in part address that need through the most up to date use of technology - the ability to do live time video teleconferencing from multiple sites throughout the Diocese.

How to apply: Answer the following questions:

- Will the Congregation establish and maintain internet connection for three years. Y/N
- Does the Congregation currently have remote meeting capability. Y/N
- Ability to use others' capability. Y/N
- Have someone in the congregation who could install the equipment. Y/N
- How do members of the Congregation plan on using the equipment?

Return the questions with answers to Canon Hal Weidman at: canon@ndepiscopal.org



- ✓ Possible Uses:
 - Meetings—Commission on Ministry, Diocesan Council, Diocesan Standing Committee, Diocesan Commission on Youth Ministry, Diocesan Racial Reconciliation Committee, Diocesan Pre-Convention, Diocesan Canons Committee, Diocesan Finance Committee, East Africa Mission Committee, *Education for Ministry* Sessions, ND Council on Indian Ministries, ND Episcopal Foundation, Episcopal Foundation for Ministry in Higher Education, Educational Offerings, clergy/lay meetings with the bishop, General Convention Deputies and Alternates, Community of Deacons, Grants Committee, Episcopal Relief and Development Presentations, United Thank Offering Presentations, Haiti Mission Committee, Diocesan Discernment Task Force
 - Other—Youth events, Bible Studies, Youth Gaming Tournaments, Scavenger Hunts,
- ✓ Potential Equipment Supplied: ≥50" TV, laptop or desktop computer, HDMI cord, Bluetooth mouse, Bluetooth keyboard

Become a Licensed Lay Reader, Licensed Worship Leader or Licensed Lay Preacher

Does your congregation need someone to be able to lead worship when a priest or deacon is unavailable? Do you perhaps feel called by God to do this important work? Episcopal Church canons provide for the licensing of lay people to lead and plan worship and to preach. Knowing and loving the Bible is foundational to these roles in your faith community. The Commission on Ministry invites you to join others from around the diocese to gain a solid foundation in Bible and in knowledge of the Book of Common Prayer so that you can lead your congregation in soul-nourishing worship that will empower God's people to do the work God has given us to do.

What if you were already licensed for one of these ministries? You are welcome to join us and to share your wisdom and experience and to continue to learn and sharpen your skills.

You may request a renewal of your license, for another three years, through the Standing Committee.

Are you staying closer to home this summer? This would be a great summer to join others on Zoom and study to become a licensed lay reader, worship leader, or preacher. Your learning opportunity will come in FOUR parts:

FIRST, you register for the FREE, NO-COST *Dimensions of the Faith* program (<https://my.gordonconwell.edu/page.aspx?pid=722>) through Gordon Conwell Seminary, and agree to watch *Dimensions of the Faith* lecture series on Interpreting the Bible, Old Testament, and New Testament. Each lecture comes with a short quiz that lets you know how you are absorbing the materials.

SECOND, the lecturers in the *Dimensions of the Faith* come

from a different part of the Christian tradition than the Episcopal Church, so you will meet monthly via Zoom with Episcopal clergy and lay leaders who will supplement the lecture content with an Episcopal/Anglican perspective. You can begin the *Dimensions of the Faith* component at any time.

THIRD, the Zoom meetings will give you the nuts and bolts details to use our Book of Common Prayer and other resources to plan seasonal, coherent, reverent worship. FOURTH, you will have a chance to lead Prayer Book Worship for your peers as a sort of capstone experience. Successful completion of these four components will enable you to be licensed as a Lay Reader or Worship Leader. (Further study will be necessary to be licensed as a lay preacher.)

Please register by attending our first **Zoom Informational Meeting on Saturday, July 11, from 4 to 5 pm.**

The Zoom invitation is here:

Mary Johnson is inviting you to a scheduled Zoom meeting.

Time: Jul 11, 2020 04:00 PM Central Time

Join Zoom Meeting

<https://us02web.zoom.us/j/81228816584?pwd=MGJxMU11NDZoemZZSlA5TUplLlBxZz09>

Meeting ID: 812 2881 6584

Password: 077505

Dial by your location

+1 312 626 6799 US (Chicago)

Meeting ID: 812 2881 6584

Password: 077505

Find your local number:

<https://us02web.zoom.us/j/81228816584?pwd=MGJxMU11NDZoemZZSlA5TUplLlBxZz09>

The Rev. Joseph Hubbard's Ordination at St. Luke's



Bishop Whitmore, Joe Hubbard and Deacon Angela Goodhouse-Mauai.

Bishop Keith Whitmore ordained Joseph Hubbard to the transitional diaconate at St. Luke's in Ft. Yates on Friday, June 12. He and his wife Ashley and three children drove from their home at Virginia Theological Seminary, Alexandria, VA.

Joe is beginning his final year in seminary and has been serving as a Seminarian at St. Mark's, Capitol Hill. Prior to being supported by St. Luke's and the Diocese of North Dakota to become a Candidate to Holy Orders he was living in Montgomery, Alabama.

Joe's connection with Standing Rock began more than 25 years ago while coming on a short term mission as teenager at Church of the Ascension, Montgomery.

The ceremony was held outdoors on the lawn of the church where a congregation was able to gather at safe distances from one another. Deacon Angela Goodhouse-Mauai served as the Gospel Telling Deacon, Fr. John Floberg was the preacher. Archbishop Mark MacDonald of the Canadian Church was also present and provided the introduction the day's Feast of Enmegawbowh and the blessing. Archbishop MacDonald was invited to take part in this service at Joe Hubbard's request and with Bishop Whitmore's permission.

John Anderson ordained a Deacon

It was a wonderful day on Sunday June 14 at All Saints in Valley City as John Anderson was ordained a vocational deacon.

The weather was hot and very windy but luckily the church was air conditioned, with fans overhead running at full speed. Everyone present wore masks as precautions against Covid (which was also the reason the ordination took place at All Saints and not at St. Stephen's as originally planned).

But despite that, it was a beautiful and meaningful liturgy. The Holy Spirit was truly present. The moment in which Bishop Keith laid hands on John's head and made him a deacon was spiritually charged. And the joy of not only those gathered there but who joined us through livestreaming was palpable.

Deacon Terry Overbo from Gethsemane Cathedral served as deacon at the Mass. Canon Zanne Ness and Canon Hal Weidman represented the Diocese. Beautiful music by James Mackay, the organist of St. Stephen's, added just the perfect touch to the service.

We now rejoice with the rest of Church for the new Deacon.

John will be serving as the first vocational deacon to serve at St. Stephen's, Fargo.



Bishop Keith Whitmore, Deacon John Anderson and Jessica

Rogation Blessing at St. Stephen's, Fargo



Fr. Jamie, flanked by Acolyte Katie Sando and Assisting Minister Jean Sando, blesses seeds and gardening implements.

It was a very different Rogation procession and blessing on May 17 than in years past. After our livestreamed Mass, about 15 members of St. Stephen's, Fargo gathered at 1:00 p.m. in the Labyrinth or in their cars, everyone keeping appropriate six feet distance and/or wearing face masks. Seeds and gardening implements were blessed, we prayed a blessing on our cities of Fargo and Moorhead and prayed for healing during this time of pandemic. Then Fr. Jamie went around to each car and blessed those inside.

As part of the service, we also buried the ashes of Stephen "Angelito" Juan Diego Gonzalez in our

memorial garden. Stephen was a stillborn baby abandoned by his family in December. A local funeral home asked if St. Stephen's would be willing to inter the ashes in its memorial garden, where several other urns of ashes, also abandoned by families, are laid to rest.

The unnamed baby was named by the congregation in January. The names picked were Stephen (after our patron saint, St. Stephen), Angelito meaning Angel of Light, and Juan Diego, the seer of the vision of Our Lady of Guadalupe, on whose feast the baby died (December 12).

Also buried with the ashes were two stuffed toys given by members of the congregation ("because a baby needs stuffed animals"), a holy card of Our Lady of Guadalupe and other personal items.

We are grateful that baby Stephen has found a place of rest among people who, although never knowing him in person, now honor him and his memory.



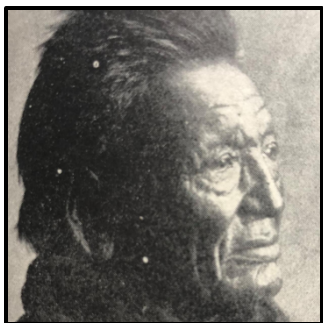
The ashes of Stephen "Angelito" Juan Diego Gonzalez before the burial, along with stuffed animals, holy cards and a votive candle of Bl. Juan Diego



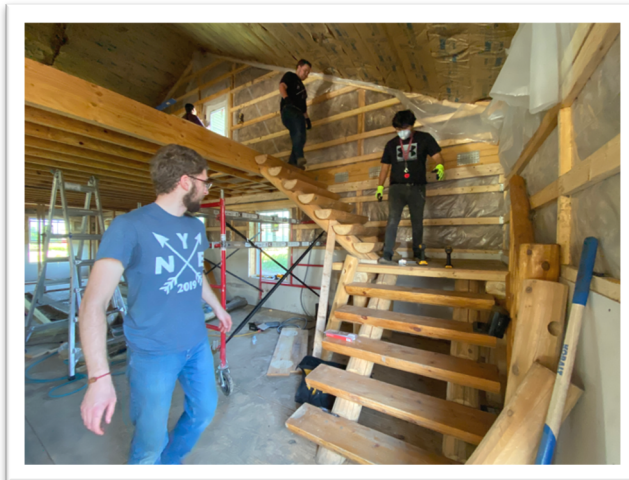
Fr. Jamie blesses parishioners Donna Clark and Daniel Wolford, giving them a special blessing for the first anniversary of their marriage.

St. Gabriel's Camp Continues to Replace Red Hail Lodge with the New Star Lodge

A severe thunderstorm hit St. Gabriel's Camp in August of 2018 and lightning ignited a fire to Red Hail's Lodge. The Lodge served as a hub building of the Camp for two decades as it hosted Youth Camps, NDCIM *Gathering at the Lord's Table* training for deacons and priest as well as hosting scores of short-term mission groups during that time.



It was named for Chief Red Hail who donated the forty acre property to the Episcopal Church during the Teddy Roosevelt presidency. The full name of the Camp itself is St. Gabriel's at Red Hail's Camp - a name given it to recognize the congregation of St. Gabriel's that existed there until 1970 when a fire claimed the church building.



The new building is being named for Red Hail's grandson, the Rev. Deacon Terry Star, who died while attending seminary at Nashotah House several years ago. When completed, this Morton Building will also be a four-season building with a 1200 square foot apartment two level apartment with three bedrooms, a dining area, kitchen, a balcony and two living rooms spaces. The lodge itself has a 32 x 37 foot Great Room with kitchen, two bathrooms with showers, two patios and is being equipped with Geo-Thermal Heating/Cooling System for economical use of the building in cold and hot weather.

This will expand the use of the Camp to be four season and serve as an interpretive center for Indigenous Ministry in the diocese and on Standing Rock. Summertime use of the Camp will be able to host groups of up to 70 people and fall/winter/spring will be able to host 25 participants lodging on its campus. A sister project at the Camp is the addition onto Beede's Crossing which serves as the kitchen and dining hall during the summer.

The funding for this Lodge has come from the United Thank Offering (Geo-Thermal System and Solar Panels), the settlement from the Church Insurance Company, a grant from the North Dakota Episcopal Foundation and some additional donations from Friends of the Camp.

THE DREAM

BY BISHOP
WESLEY
FRENSDORFF

SUBMITTED FOR PUBLICATION BY CHARLOTTE
PETERSON

Written by Bishop Wesley Frensdorff, Former Bishop of Nevada in the Episcopal Church, and a pioneer in the development of the vision of Becoming Ministering Communities in Mission.

Let us dream of a church ...in which all members know surely and simply God's great love, and each is certain that in the divine heart we are all known by name.

In which Jesus is very Word, our window into the Father's heart; the sign of God's hope and his design for all humankind.

In which the Spirit is not a party symbol, but wind and fire in everyone; gracing the church with a kaleidoscope of gifts and constant renewal for all.

A church in which ...

worship is lively and fun as well as reverent and holy; and we might be moved to dance and laugh; to be solemn, cry or beat the breast.

People know how to pray and enjoy it –

Let us dream of a church ...

frequently and regularly, privately and corporately, in silence and in word and song.

The Eucharist is the centre of life and servanthood the centre of mission: the servant Lord truly known in the breaking of the bread. With service flowing from worship, and everyone understanding why a worship is called a service.

Let us dream of a church ...

in which the sacraments, free from captivity by a professional elite, are available in every congregation regardless of size, culture, location or budget.

In which every congregation is free to call forth from its midst priests and deacons, sure in the knowledge that training and support services are available to back them up.

In which the Word is sacrament too, as dynamically present as bread and wine; members, not dependent on professionals, know what's what and who's who in the Bible, and all sheep share in the shepherding.

In which discipline is a means, not to self-justification, but to discipleship and law, is known to be a good servant but a poor master.

A church ...

affirming life over death as much as life after death, unafraid of change, able to recognize God's hand in the revolutions, affirming the beauty of diversity, abhorring the imprisonment of uniformity, as concerned about love in all relationships as it is about chastity, and affirming the personal in all expressions of sexuality;

denying the separation between secular and sacred, world and church, since it is the world Christ came to and died for.

A church ...

without the answers, but asking the right questions; holding law and grace, freedom and authority, faith and works together in tension, by the Holy Spirit, pointing to the glorious mystery who is God.

So deeply rooted in gospel and tradition that, like a living tree, it can swing in the wind and continually surprise us with new blossoms.

Let us dream of a church ...

(The Dream continued on following page)

(The Dream continued from preceding page)

with a radically renewed concept and practice of ministry and a primitive understanding of the ordained offices.

Where there is no clerical status and no classes of Christians, but all together know themselves to be part of the laos – the holy people of God.

A ministering community rather than a community gathered around a minister. Where ordained people, professional or not, employed or not, are present for the sake of ordering and signing

Let us dream of a church ...

the church's life and mission, not as signs of authority or dependency, nor of spiritual or intellectual superiority, but with Pauline patterns of "ministry supporting church" instead of the common pattern of "church supporting ministry."

Where bishops are signs and animators of the church's unity, catholicity and apostolic mission, priests are signs and animators of her Eucharistic life and the sacramental presence of her Great High Priest, and deacons are signs and animators – living reminders – of the church's servanthood as the body of Christ who came as, and is, the servant slave of all God's beloved children.

Let us dream of a church ...
so salty and so yeasty that it really would be missed if no longer around; where there is wild sowing of seeds and much rejoicing when they take root, but little concern for success, comparative statistics, growth or even survival.

A church so evangelical that its worship, its quality of caring, its eagerness to reach out to those in need cannot be contained.

A church ...

in which every congregation is in a process of becoming free – autonomous – self-reliant – interdependent, none has special status: the distinction between parish and mission gone.

But each congregation is in mission and each Christian, gifted for ministry; a crew on a freighter, not passengers on a luxury liner.

Peacemakers and healers abhorring violence in all forms (maybe even football), as concerned with societal healing as with individual healing; with justice as with freedom, prophetically confronting the root causes of social, political and economic ills. A community: an open, caring, sharing household of faith where all find embrace, acceptance and affirmation.

A community: under judgment, seeking to live with its own proclamation, therefore, truly loving what the Lord commands and desiring His promise.

And finally, let us dream of a people called to recognize all the absurdities in ourselves and in one another, including the absurdity that is LOVE, serious about the call and the mission

but not, very much, about ourselves, who, in the company of our Clown Redeemer can dance and sing and laugh and cry in worship, in ministry and even in conflict.

(Reprinted from:

<https://www.acts8movement.org/the-dream-by-bishop-wesley-fresdorff/>)

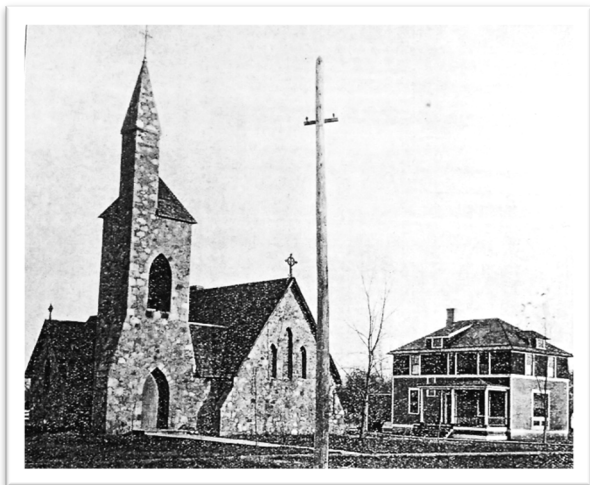
A community: an open, caring, sharing household of faith where all find embrace, acceptance and affirmation.

(editors note: *Bishop Fresdorff served as the Bishop of Nevada which was part of Coalition-14. This Coalition of fourteen dioceses, of which North Dakota was a charter member, worked to develop the biblical concept of Total Ministry. That concept was responsible for the change in the Episcopal Church Canons that made provision for local training of priests to serve within their home congregations and emphasized that the Life, Mission and Ministry of the church was capable of being developed in small and remote locations).*

The Casselton & Buffalo MissionField

(Based upon an article in the North Dakota Sheaf, January, 1903)

St. Stephen's, Casselton



The corner-stone of St. Stephen's church, Casselton, was laid by Bishop William D. Walker in 1884, and the completed building was consecrated by him some time during the following year.

The building, which is of stone, is of Gothic design, built from plans drawn by Hancock Bros., Fargo, is perfect and complete in every detail, and was presented to the Diocese and the people of Casselton by Gen. George S. Cass, the founder of Cass County and the town of Casselton.

Its first Rector was the Rev. W. C. Maguire, who came to Casselton in 1887 and continued for one year. In the years which followed, Mr. T. J. Wilder, a faithful lay-reader and resident of Casselton, did much to hold the few faithful together until a clergyman should be procured. The Rev. Mr. Morrow then took charge of the field but remained only a short time, after which the Rev. John Trennaman assumed the charge in the fall of 1892. Upon the resignation of Mr. Trennaman in 1898, the Rev. T. H. J. Walton took up the work in connection with that at Buffalo.

Following Mr. Walton, the Rev. Arthur Chard assumed the charge of Casselton in September, 1900. One of his first efforts was the organization of a children's choir, which sang at the Christmas services of that year and was vested the following July. This venture has been most successful. Under Mr. Chard's able leadership, the numbers have increased, voices have developed, and the quality of music improved. His deep interest in the young people has won their affection and is proving a great strength to the mission.

The revival of the work in Casselton since the coming of Mr. Chard has been remarkable. The interior of the church was decorated and otherwise beautified, a new altar being put in place, its ornaments and furnishings being given through Mr. Button and his family.

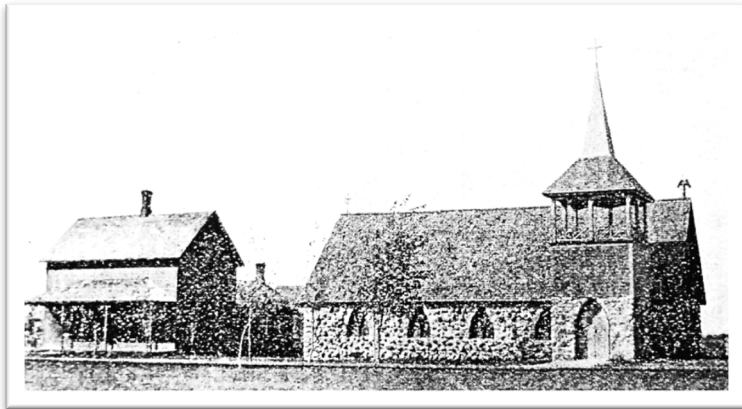
ST. STEPHEN'S CHURCH AND RECTORY

Feeling that Casselton offered a larger field for work, and being urged by the Bishop's Committee of St. Stephen's to take up his residence there, Mr. Chard consented to do so provided a suitable house could be secured. The effort to find such a house proved vain, and after waiting for some two months it was decided to build a rectory. The Bishop generously gave a large subscription and within a few weeks there was money enough subscribed by the people of Casselton and friends of the Mission to make it possible to proceed with the building at once. A lot 50 x 150 was bought immediately and work began on the building began July 8, 1892. In three months, the rectory was ready for occupancy. As will be seen from the accompanying picture, it is a plain but substantial building, strongly built to withstand the cold winds of this severe climate. It is a splendid addition to our fine church property. The cost of the house, exclusive of the lot, is \$2,500—of this amount \$1000 remains to be paid.

The prospects of this field are bright in the extreme. Since the coming of Mr. Chard, the number of communicants has doubled, and the earnest zeal of the Rector, re-enforced and aided by a people few in number but faithful, has accomplished much for Christ and His Church.

(Calvary Episcopal continued on following page)

Calvary Episcopal Chapel, Buffalo



Calvary Chapel and Rectory

The work of the church in Buffalo began about the year 1884, when the Rev. C. McCarthy was sent by Bishop Walker to minister to the few churchmen who had the courage to leave their comfortable Eastern homes in order that they might reap the fruits of the bountiful harvests which the fertile plains of North Dakota were known to yield. That the ministrations of this priest were successful is shown by the rapid growth of the congregation and the movement which was immediately made looking toward the erection of a substantial church building. The cornerstone of the church was laid by Bishop

Walker in July 1885, and the work brought to completion in the fall of the succeeding year. In July 1886, the Rev. Mr. McCarthy resigned this field, which embraced also Sanborn, Eckelson, and Tower City, to take charge of the congregation at Park River and points adjacent. The Rev. John Trennaman succeeded Mr. McCarthy and held the first service in the new building on the first Sunday in October 1886. The church was consecrated by Bishop Walker June 27, 1887, and in July of the same year became an "Organized Mission."

Mr. Trennaman continued his labors in this field, residing at Buffalo until August 21, 1892, when he removed to Casselton, after which time he held occasional services at Buffalo under the Bishop's direction until 1896, when the Rev. Roderick J. Mooney was placed in charge of the mission in connection with that at Mayville.



The Rev. Arthur Chard, B. D.

Under the Rev. Mr. Mooney's vigorous administration, the work has revived and an unpretentious, but comfortable rectory was built and paid for, and many communicants were added to the congregation. On September 5, 1897, Mr. Mooney resigned the work to accept a call to Gethsemane parish, Fargo. The Rev. T. H. J. Walton then took charge of the field and continued the work in a substantial manner until September 1900, when the Rev. A. Chard, who is now in charge, took up the work.

Mr. Chard took up his residence in Buffalo, driving from there to Casselton for services and pastoral work. A barn was built and improvements made on the rectory. In the fall of 1902, however, Mr. Chard thought best to change his residence to Casselton, although still continuing the work of the mission in Buffalo.

The Rev. Arthur Chard was born in Poole, Dorsetshire, England, in 1863, and was educated at St. Peter's parish schools at Parkstone, Dorsetshire, England.

He came to the United States in 1881. After engaging in business for a time, he entered the preparatory department of Seabury Divinity School in 1887, which course he completed in 1890 and entered the Divinity School in the fall of the same year, graduating in 1892, and receiving the Degree of B. D. from his alma mater in 1893. He was ordained as Deacon in 1892, and Priest in 1893. He served his diaconate as missionary at Sleepy Eye, Minnesota, 1892; Rector, St. Andrew's, Waterville, Minnesota, 1893-95; Missionary, Carston, Albia, and Mount Pleasant, Iowa, 1895-98; Rector Grace Church, Hutchinson, Kansas, 1898-1900; and Missionary at Buffalo and Casselton since September 1, 1900.

Diocesan Calendar

July 18 - Finance Committee Meeting (please submit any items to be considered for Diocesan Budget to Charlotte Peterson at the diocesan finance's email address: finance@ndepiscopal.org)

July 18 - Bishop Whitmore to Sts Mary and Mark's, Oakes

July 19 - Bishop Whitmore to Grace, Jamestown

July 22 - The Sheaf deadline

July 25 - DDTF Briefing of the plan for Diocesan Consideration to the Standing Committee

August 5 - Sheaf Publication

August 21 & 22 - Diocesan Council in Grand Forks

August 23 - Bishop Whitmore at St. Paul's Grand Forks

August 23 - Bishop Whitmore to St. Peter's, Walhalla

September 2 - The Sheaf deadline

September 16 - Sheaf Publication

September 20 - Bishop Whitmore visit to Standing Rock Congregations

Pre-Convention Zoom Meetings - (TBD) These are being designed with the use of the Diocesan Wide Communications Initiative (see page 6 in this issue for information on the Initiative). Topics will be The Diocesan Restructure Proposal, Diocesan Budget & Finance, Any Resolutions that are being presented for Convention's consideration.

October 14 - The Sheaf deadline

October 23 & 24 - Diocesan Convention* at the Radisson Hotel, Bismarck

October 28 - Sheaf Publication

October 30 & 31 - *Alternative Make Up Date for Convention at the Cathedral in Fargo*

November 1 - Bishop Whitmore visit to Gethsemane Cathedral, Fargo

November 25 - The Sheaf deadline

December 9 - Sheaf Publication

***Diocesan Convention**

Any resolutions that would come before the Convention in October will be due shortly after the Council meeting in late August. They may be sent to the Diocesan Office - 3600 25th St S / Fargo, ND. 58104 or email to Admin@ndepiscopal.org.

There are two positions each on Council from the East Region and from the West Region and two Standing Committee positions for election at Convention:

Standing Committee -

Deacon Terry Overbo - eligible to serve another term on Standing Committee in the Clergy Order
Don Henderson - is completing his second term on Standing Committee in the Lay Order and is not eligible for another term.

East Region -

Pastor Larry Thiele - eligible to serve another term on Council.
Emily Wittkop - is eligible to serve another term on Council.

West Region -

The Rev. Angela Goodhouse Mauai - eligible to serve another term on Council.
Tammy Enockson - filling an unexpired term is eligible to serve another term on Council.

Treasurer -

The Rev. Duffy Williams is eligible to serve another term.

Alternate Deputies to the General Convention -

Alternates for the eight Deputy Positions to attend General Convention will be elected.

Members elected any position are expected to take an active part in fulfilling the time and work assigned to those positions. A nomination form will accompany the next issue of The Sheaf. The Standing Committee will be receiving names and seeking members that will serve on Committees Appointed at Diocesan Convention.

With Regret...

It is with regret that the Standing Committee has come to receive a Letter of Resignation from Dionne Nelson. The position as Diocesan Administrator has been filled by Dionne since January at the beginning of this year. She will continue to serve at St. George's as their Administrator.

Diocesan email continues to be received at admin@ndepiscopal.org or by contacting Canon Hal Weidman at admin@ndepiscopal.org or Standing Committee President at jffloberg@gmail.com. Any correspondence for Finance should be sent to the attention of Charlotte Peterson at finance@ndepiscopal.org,

Indigenous Archbishop of Canada Visits Standing Rock



Following Deacon Joe Hubbard's ordination, the Most Rev. Mark MacDonald remained on Standing Rock for a few more days. Fr. John Floberg invited Archbishop MacDonald to preach on Sunday morning at St. Luke's at one of its first "inside the building" services since Lent.

The Anglican Church of Canada has been developing new models of Episcopal Oversight among the First Nation's Church. It is a model that is derived from New Zealand Church and the Maori that is more concerned about the welfare of the Church among Indigenous people and not geographical boundaries. That model has brought forward several priests to become bishops with Mark MacDonald serving as Archbishop.



The Sheaf

Episcopal Diocese of North Dakota
3600 South 25th Street
Fargo, ND 58104-6861

ADDRESS SERVICE REQUESTED

Non Profit
Organization
U.S. Postage Paid
Permit No. 727
Fargo, ND