

# The Sheaf

JANUARY 2022



BAPTIZO - (GREEK)

ZIIGA'ANDAW - (OJIBWE)

MNIAKASTANPI - (LAKOTA)

BAPTIZE - (ENGLISH)

## EARLY DAYS IN FREMONT TOWNSHIP

Submitted by Dn. Elsie Magnus  
- *Walhalla*

In the spring of 1906 a traveling railroad missionary passed through this area and organized Sunday Schools. He visited the farmers and interested them in having a meeting in the Fremont Town Hall, which was situated on the John Ermer farm.

There was a large turnout of the farmers and their families, and at this meeting a nondenominational Sunday

school was organized. The first superintendent, Archie Ferguson, was a young Scot recently emigrated from Scotland, the father of Mary (Mrs. John) Ermer and the late Peggy Brown Falk.

After the Sunday School had been running about 2 months, some of the adults asked the superintendent if it would be possible to make arrangements and have a  
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This Epiphany edition of *The Sheaf* is highlighting baptism, a major theme of the season of Epiphany. The Epiphany (January 6), marks the manifestation of Jesus as Savior of the world, with the adoration of the Magi, who traveled from afar. On the First Sunday After the Epiphany (January 9 this year), we fast-forward 30 years in his story and remember the Baptism of Jesus and God's proclamation of him as the Beloved Son. Throughout the rest of the season we celebrate his ministry that flowed from that event. As we mark Jesus' Baptism and its implications, we also celebrate our own baptisms and recommit ourselves to our Baptismal Covenant (*Book of Common Prayer*, p. 304) and to living a life of baptismal ministry following Jesus. -Steve Godfrey, Diocesan Minister

minister from Walhalla come out once a month and have church services for the adults. The Methodist and Presbyterian ministers were contacted, but both had services in other rural churches as well as the churches in Walhalla and were unable to serve the area.

The possibility of services looked bleak until Mr. H. A. Mayo visited Supt. Ferguson and related that an Episcopal minister came to Walhalla once a month and held a morning and an

evening service in town. However, if the people would agree to an afternoon arrangement, services would be possible. (H. A. Mayo lived on the farm where Robert Hornung now resides.)

What follows was written many years ago and published in the Episcopal Messenger, which was written many years ago.

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## A BAPTISM ON THE NORTH DAKOTA PRAIRIE

There was a deserted log house on the open prairie far from any other habitation: on every side as far as the eye can see stretch the rolling undulations of prairie grass and stubble fields. Six miles to the eastward, in a picturesque spot near the river lies a village. Marking the pride and love in it, it is called Walhalla.

Here one Sunday in each month comes the clergyman from down the line to hold services in the little church, which was once a schoolhouse. Those services morning and evening

were not enough to satisfy the energetic missionary. Hearing of people to the westward who desired the services of the Church, he sought them out and arranged that on Sunday afternoon he would journey from the east and they from the west

and north and south should meet and worship at the abandoned homestead. They came never less than thirty, and sometimes more in number, thankful for the opportunity to join in the services of the old Church.

It would be hard to imagine anything more primitive, but the worship was heartfelt and inspiring. True there is neither chancel or fine furniture and before the service begins, the missionary steps outside, hangs his coat on a nail driven into the logs, and dons his surplice, there on the prairie, but these are small matters where men have the will to worship.

It was amid such surroundings early in November that a unique service was performed:

The Evening Prayer and sermon were at an end and the congregation was dispersing, for darkness comes early this far north and homes were far away. A man stepped forward and said, "Parson, are you in a hurry?" "Why?" asked the parson, "What can I do for you, The man replied that he had brought a grain wagon full of children that he wanted to have baptized, saying that if the parson couldn't do it now, he'd try to come some other time, but that there were eight of them and it would be something of a job to get them all there.

Of course he would have the baptism, the missionary said, and calling the congregation together, he announced the

THE MAN REPLIED THAT HE HAD BROUGHT A GRAIN WAGON FULL OF CHILDREN THAT HE WANTED TO HAVE BAPTIZED, SAYING THAT IF THE PARSON COULDN'T DO IT NOW, HE'D TRY TO COME SOME OTHER TIME...

administration of the Sacrament, but even as he did so a grave question presented itself.

He had not come prepared for such an emergency and there was neither dish nor water in the house, what should he do. Calling the faithful layman who had driven him out from Walhalla, the dilemma was put before him and he was asked to take another man with him and see what they could find while

(continued on page 3)



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the missionary made other necessary preparations.

They were resourceful men, but what could they do. The nearest house was far away and night was coming on. Hoping to come upon some dish which would hold water, they searched about the house in ever widening circles until at last they were rewarded by finding a tin can that had once held canned salmon. They made it presentable as best they could, but the hardest problem remained to be solved—the securing of the water.

Further search revealed an old well, but it had no pump or other means of raising water. It was then they remembered an old wash boiler full of holes, which they had found in their previous search and deemed useless. While one returned with the boiler and poked sticks into the larger holes, the other secured straps from the harness of one of the teams. Together they lowered his improvised bucket, and twice they dipped and drew it hastily to the top only to find that every drop of water had escaped them. Not until the third attempt was made that the pint salmon can was filled.

Meanwhile within the house the missionary had made ready for the service. The children

were arranged in order beginning with the oldest of 18 years and terminating with the youngest of three years, stretching across the room from wall to wall; and there in the old house on the lonely prairie, with instruments whose crudity will seem to some almost shocking, this entire family were baptized into Christ with as much solemnity and dignity as though the walls of a Cathedral had stood about them and a golden bowl with crystal water had been the means employed.

It is a pity that no camera

was at hand to reproduce the scene for of since then seven other children have been baptized in that same

log house, though not in the same fashion for the missionary warned by this experience was better prepared.

YOU SHOULD HAVE SEEN THE  
HAPPINESS OF THAT FATHER AND HIS  
FAMILY AS HE LOADED THEM INTO THE  
WAGON IN THE GATHERING DUSK FOR  
THEIR LONG RIDE HOME.



*The magazine comments:*  
But must we not be thankful that there are such men who are glad to minister in such ways and under such difficulties to

the scattered children of the Kingdom? Shall we not be ashamed if we with our comfortable churches and stately services do not help to sustain such effort with earnest prayer and loving gifts?

This story was initialed H.L.B. We assume it was the initials of the editor. We are indebted to the late Archie Ferguson and the late Theisla (Mrs. Robert) Belanus for preserving a copy of the story, and Mary (Mrs. Merle) Blair for passing it on to us. Mr. Ferguson said in his footnote that this baptism was the first of its kind ever to be observed in Fremont Township. Henry A. Mayo and Mrs. Robert Bartholomew were the first godparents and served as such at other services held in the Fremont Township Hall. The family that was baptized was the Charles Keeling family. Some of the members of that family: Harold, Sam, Florian, and Allan. Four members of the

Thomas Lee family, Mary, Connie, (mother of Lola Laidlaw, Glenn Thompson, and Connalee Chisholm) Thomas (Grandfather of Oliver Lee), and Steve, were baptized at the same service. Their godparents were Archie Ferguson and Mrs. Robert Bartholomew who was the grandmother of locals Mary Blair, Robert and Charles Belanus, Jessie Urlaub; Ted and Ralph Belanus; and Lawrence Belanus, and their siblings living elsewhere or deceased.

The officiating clergyman was Oliver Dow Smith.



# Baptism, Mission, Ministry and Dignity

Whenever I renew the Covenant of my Baptism (Book of Common Prayer page 292), I am reminded of the direct connection between baptism, mission, and ministry. This is best summed up for me in the theological understanding that “ministry is the consequence of baptism.” Baptism is our shared ordination to ministry. In baptism, we are fully commissioned for participation in God’s mission. The living into that divine mission is our ministry and it is up to each of us to decide how best we can respond to this divine invitation throughout the course of our daily life and living.

The heart of this call is the heart of God’s mission: Reconciliation. The Outline of Faith on page 855 in the Book of Common Prayer says, “*the Mission of the Church is to restore all people to unity with God and each other in Christ.*” If I were re-writing that today I would say “*the Mission of the Church is cooperating with God to restore all people, indeed all creation, to unity with God and each other in Christ.*” The mission in which we participate is God’s one and only mission: reconciliation, restoration, healing, and I believe an important key to the fulfillment of that mission is Dignity – honoring the dignity of every human being, indeed the dignity of all creation. It is no small thing that this is one of the five baptismal commitments we are asked to make when we renew our Baptismal Covenant.

In her work around Dignity and the essential role it plays in conflict, Dr. Donna Hicks, one of my mentors with over 30 years’ experience in the field of international conflict resolution, writes this: “*Why is there so much conflict in the world – between nations, in our communities, at work – even in our personal lives?*” She answers this way: “*I believe that so many of these struggles are about dignity; about losing sight of the fact that we were all born worthy. Imagine what the world would be like if we treated each other as if we mattered – if we all valued each other’s dignity? If we did, we would have to believe that we are worthy of:*

*... having our identity accepted, no matter who we are  
... recognition of our unique qualities and way of life  
... acknowledgement – to be seen, heard and responded to  
... belonging and feeling included  
... freedom and independence and a life of hope and possibility  
... being safe and secure  
... being treated in a fair and evenhanded way  
... being given the benefit of the doubt  
... being understood  
... an apology when someone does us harm*

As we in the Diocese of North Dakota continue our journey together through this new season of ministry, I invite you to consider the central role that dignity and honoring the dignity of all can play, not only in our work around reconciliation and healing, but in all aspects of our common life as we seek deeper participation in God’s mission and ***The Way of Love***. How might each of our baptismal ministries in daily life be more fully shaped by dignity?

Faithfully yours in Christ,

May the water of Baptism enliven you;  
May the faith of Baptism strengthen you;  
May the community of the Baptized support you;  
And may Christ who was baptized for you  
keep you in the love of the One who calls you beloved.



The Right Reverend Thomas C. Ely

(For more information about Dignity and the work of Dr. Donna Hicks, please check out her website <https://drdonnahicks.com/>)



# Dancing on the Water of Baptism

## *The Ordination and Consecration of a New Bishop in Province VI*

Bishop Tom Ely and Diocesan Minister Steve Godfrey represented the Diocese of North Dakota at the ordination and consecration of the Rt. Rev. Betsey Monnot as the Tenth Bishop of Iowa, on December 18, 2021, at the Lutheran Church of Hope in West Des Moines. The large venue was selected to allow over 400 people to gather safely and featured a wall of water highlighting the baptismal theme of the gathering.

Steve Godfrey, who recently served in the Diocese of Iowa, was the preacher, and encouraged the people of Iowa and throughout Province VI who are struggling with sustaining and renewing the church to accept Jesus's invitation to dance on the water of baptism and baptismal ministry, to the glory of God. The image of dancing on the water with Jesus is one that he and Bishop Monnot remember from their time as young, lay leaders struggling to sustain ministry in an urban mission church in Boston in the 1990s. Developing the ministry of all the baptized is a priority shared by the dioceses of Iowa and North Dakota.

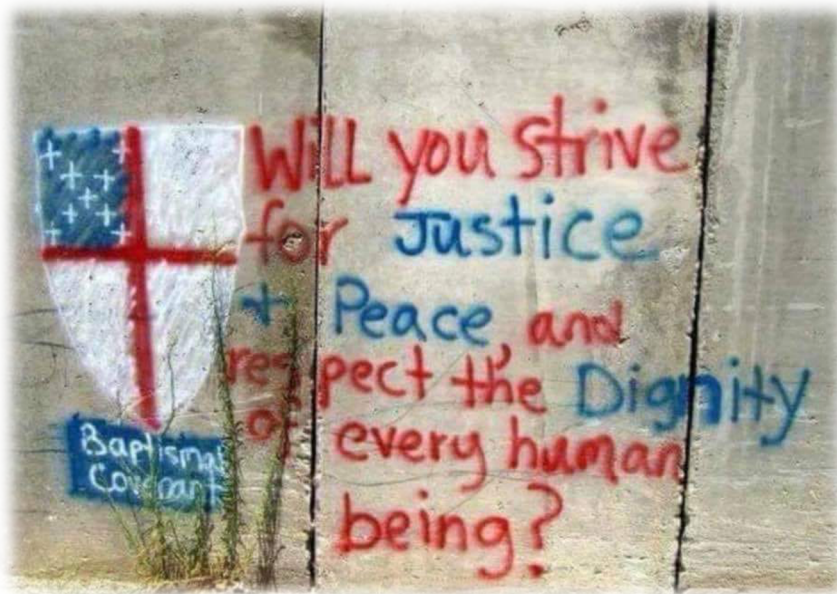
Bishop Ely read the statement of the bishops' consents to Bishop Monnot's election. The bishops of Minnesota, South Dakota, Nebraska, and Wyoming were also present representing Province VI, which also includes Colorado and Montana. Building a strong sense of community as a province will help us all to address our common challenges and opportunities in baptismal ministry, so the Iowa consecration was a great opportunity to come together.



Photo: David Martin



Photo: Rachel Mummey



# BAPTISM BASICS

Submitted by: Canon Hal Weidman

Baptism marks initiation into a life of grace in Jesus Christ. It provides the **outline of the Christian life.**

Here's how:

It's the way of **renouncing** whatever is opposed to God's love. (BCP 302, *1<sup>st</sup> triad of baptismal vows—renunciations*).

It's the way of **turning** to Christ in trust & obedience. (BCP 302, *2<sup>nd</sup> triad of baptismal vows—affirmations*).

It's the way of **committing** ourselves to Christ in an eternal covenant bond. (BCP 304, *The Baptismal Covenant*).

It's the way of letting ourselves be **immersed** in whatever God has for us in each moment, submerging our fears with trust in God's strong & loving presence, & arising again to life (BCP 307, *The Baptism*).

It's the way of being **adopted** into the community formed by this process & faithful to its call to be God's Family in time & eternity (BCP 308, *The Reception*).

It's a ritual of inclusion & belonging that indicates our desire to [enter](#) into a relationship with Jesus Christ & the Church. We baptize adults & infants in the Episcopal Church on the belief that God's love extends to all regardless of age. Baptism always (unless an emergency exists) occurs within the Sunday Eucharist.

**Adult Baptism:** Before one is baptized, certain promises must be made to God, in the presence of God's people (which is why all baptisms are done in the context of public worship). These promises, which are explored in a series of classes before baptism, are:

To resist what is wrong—This promise is called a "*renunciation*"—to renounce something means to reject its power & influence over us. We renounce evil in all its forms.

To believe what is true—This promise is an *acceptance* of Jesus as Savior, to put one's whole trust in his grace & love, & to follow & obey him as the Lord.

To do what is right—This is a promise to *live according* to Christ's teachings. We know these through reading the Bible, praying & committing ourselves to learn & grow spiritually in our faith.

**Infant Baptism:** For infants or children who cannot understand these promises & are unable to answer for themselves, we ask parents & sponsors (i.e., godparents) to make these promises as well, plus an additional promise: to teach the Christian faith to the child being baptized. This prepares the child for the time when they can assume responsibility for the promises made on their behalf at Baptism. This mature affirmation of faith occurs at the Sacramental Rite of [Confirmation](#).





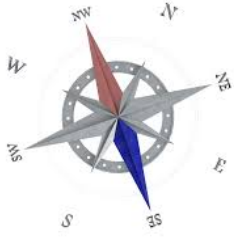
Submitted by Fr. John Floberg

Standing Rock's partnership with YoungLife springs from our Baptismal Covenant and it continues to see the benefits of working together in a common mission. This working relationship began during the suicide epidemic of 1997 that was taking the lives of our youth. Those benefits of this mutual ministry are multifaceted:

1. Because it is ecumenical the families that have their teens attending are more likely to do so than if we were simply the Episcopal Church. It is clearly expressed in the communities that all youth are welcome (you don't have to be from an Episcopal family in order to be a part of the youth group AND the youth are not obligated or expected to become Episcopalians because they are involved with the youth group's activities. We leave it with the invitation that The Episcopal Church Welcomes You.
2. Because it is ecumenical the adult leaders don't have to come from our congregations. While at the same time, both the expectations of adult participation in the Episcopal Church and YoungLife establish standards for the safety of the youth attending our activities. Many of the leaders, and there are more than 15 of them, attended YoungLife as teens on Standing Rock.
3. There is training that the leaders are expected to have that equips them to step into leadership roles.
4. Because it is ecumenical Standing Rock's YoungLife is recognized throughout the Standing Rock Nation and its schools as something benefiting the teens and their families. We aren't seen as an organization that is trying to be trying to benefit itself. It has achieved that niche of being an outreach of the Church for the benefit of those coming in relationship with it.
5. Because it is ecumenical its financial base is broadened. A grant from the Tom & Francis Leach Foundation made a \$25,000 donation this past month to help underwrite the operating cost of this youth ministry. This grant has been repeatable for several years. If we were simply the Episcopal Church doing this we would not be eligible for this grant. This is the way of many foundations or donors as well. They becoming active partners in this work because it isn't a local congregation from within a denomination that is doing this work. We have another donor that provides \$50,000 per year that substantially underwrites this ministry that came to know us through our partnership with YouthLife.
6. As a ministry that engages the Episcopal Church our denomination is credited with providing the lead role - a sort of first among equals. The community knows this as do the adult leaders that help. The Episcopal Church, its congregations, clergy leadership and resources provide much of the infrastructure that benefits the outreach to teens and their families. Every staff position comes under the supervision of the Rector of Standing Rock's congregations. The volunteers are supervised by Chaska Moore and Dn. Sloane Floberg who work on staff.







# The Northwest

Dear Beloved in Christ,  
We have been busy  
here in the Northwest!

Congratulations once again to All Saints, Minot for receiving a grant from NDEF to bolster their relationship with "town and gown." St. Peter's, Williston also received NDEF funding for office improvements.

St. Paul's, White Shield is finalizing their United Thank Offering application on the theme of creation care. They are also working on getting their building back open. I had an opportunity to visit the church in November and took a picture of the hanging behind the altar. It is a reminder that the typical "blond haired, blue-eyed Jesus" so often depicted is not representative of many cultures and not even of Jesus's own culture as a Middle Eastern Jew.



Having just celebrated Christmas and Emmanuel, God-with-us, we remember with gratitude that God comes among us in our own time and place, whether ranch or reservation, city or country. Special thank you to Rev. Mary Johnson for offering Christmas services at two of the five NW congregations and

to Rev. Mark Bradshaw for offering a special "Blue Christmas" service on Minot Air Force Base. I also offer gratitude to Father Duane Fox and Father Paul Zaharia for their ongoing pastoral presence and ministries in their communities.

In a couple weeks I will be attending Winter Talk, a gathering of Indigenous Episcopalians and those serving Native congregations. As a priest of Cherokee descent serving as resource for two Native congregations, I look forward to listening, learning, and making connections in the wider Church. Robert Fox of St. Paul's, White Shield will also be in attendance. I am thankful to Bishop Tom for supporting the New Season of Ministry commitment to reconciliation and hope that the Northwest, with its very different congregations, can find commonality in our faith and baptismal calling to respect the dignity of every person--even when that other person may look, think, act or vote differently from us!

On January 20th, I will be presenting a workshop for Forma, a national Church conference, on our ministry here in the Northwest. Our work is not without challenges, but it is also full of joy and surprises. I recently submitted for another Roanridge grant to support our efforts and bid your continued prayers as we seek to continue to do God's will and listen for Creator's guidance.

Finally, **January 13** marks the 21st anniversary of my ordination to the priesthood. While I am thankful for my ministry in previous dioceses, I am grateful that the Holy Spirit led me here and I look forward to continued service with you!

On December 23rd, Chaplain, 1st Lt Mark Bradshaw (Episcopal priest) offered a Blue Christmas service on base.

Congratulations to Chaplain Mark on his promotion to Captain on **January 4th!**

In Christ's peace, power, and love,  
Kim+

The Rev. Kim Becker  
Northwest Regional Coordinator  
Episcopal Diocese of North Dakota



## Creation Care Conversations Beginning

Submitted by: Solveigh Barney, *St. George's, Bismarck*

Climate change is something that has increasingly become a topic of conversation. After attending COP26 under the Presiding Bishop, I felt prompted to bring what I learned back to my home diocese. It is crucial that we start addressing creation care in our churches in North Dakota. Naturally, a great place to start is forming a committee, which is currently in process. However, before we establish the group, we thought it would be important to open this conversation to the whole diocese. Thus, on Tuesday, February 1st at 7:00 pm (CST), there will be an exploratory meeting regarding creation care open to all via Zoom. I am hopeful that there is energy in our diocese in taking action in the environmental justice movement. For a link please contact the Rev. Steve Godfrey at [sgodfrey@ndepiscopal.org](mailto:sgodfrey@ndepiscopal.org).

Let me know if you are interested or have any questions or concerns by emailing me at [solveigh.barney@gmail.com](mailto:solveigh.barney@gmail.com). If you are unable to attend the meeting, let me know if you are still interested in this work. I would love to hear your thoughts!



Robert Fox, St. Paul's in White Shield, is shown here in his work that involves Creation Care at United Tribes.

## Diocesan Council Roster

2021-2022

**Bishop Provisional:** The Rt. Rev. Thomas Ely

### Standing Committee (Elected by Diocesan Convention):

- The Very Rev. Mark Strobel, Standing Committee President, Gethsemane, Fargo
- Robert Fox, St. Paul's, White Shield
- Deacon Terry Overbo, Gethsemane, Fargo
- Dr. Jason Thoms, St. George's, Bismarck
- The Rev. Dr. John Floberg, Standing Committee Secretary, Standing Rock
- Dr. Christie Iverson, St. James, Cannon Ball

### Elected by East Region:

- Dr. Stephanie Garcia, St. Stephen's, Fargo
- Brandy Watson, Grace, Jamestown
- Deacon Hellen Lodu, St. John the Divine, Moorhead
- The Rev. Larry Thiele, St. Thomas, Fort Totten

- Deacon John Anderson, St. Stephen's, Fargo
- Donna Pettit, St. Paul's, Grand Forks

### Elected by West Region:

- Tammy Enockson, St. George's, Bismarck
- Christi Iron Eyes, St. Luke's, Fort Yates
- Deacon Angela Goodhouse-Mauai, St. Luke's, Fort Yates
- Leslie Ross, St. John's, Dickinson
- Mary Ann Henry, St. Sylvan's, Dunseith
- Margaret Zaharia (, St. Sylvan's, Dunseith

### Appointed by Bishop:

- George Abdilnour, St. Peter's, Williston

### Ex Officio:

- Treasurer - Charlotte Peterson, St. Paul's, Grand Forks
- Chancellor - Leo Wilking, St. Stephen's, Fargo

## Wynona (Toni) Wilkins



Submitted by: Father Harvey Henderson, Priest-in-Charge, *St. Paul's Episcopal Church, Grand Forks, ND*

It is with sadness that I announce the death of Wynona (Toni) Wilkins. Toni died peacefully on December 22, a little more than two weeks after her 105<sup>th</sup> birthday. The name may be familiar to some of you. Toni, and her husband Robert, co-authored *God Giveth the Increase: The History of the Episcopal Church in North Dakota* (1959). She played the organ at St. Paul's Episcopal Church in Grand Forks for several years back in the 1980's. Toni was a prolific quilter and one of her master pieces adorns the grand piano in the nave of St. Paul's. Toni enjoyed – and completed - the New York Times crossword puzzles well into her second century! Here is a brief biography of this extraordinary woman, copied from the Special Collections page of the University of North Dakota.

### Wynona H. Wilkins Papers, 1956-1994

Wynona Huchette Wilkins, a native of western Pennsylvania, attended West Virginia University, and holds a M.A. degree in history from Indiana University. She taught at the University of Oklahoma from 1962-1963, and in the Tunisian program of the United States Peace Corps in 1963. From 1964-1967 she taught French and European history at the Ironton Center of Ohio University. In 1967, she became a member of the UND Language Department and taught French.

Wynona and her husband, Dr. Robert Wilkins, professor of history, co-authored *God Giveth the Increase: The History of the Episcopal Church in North Dakota* (1959) and *North Dakota: A Bicentennial History* (1977). She has also written several articles, including "The Idea of North Dakota" (contained in this collection), which appeared in 1971 in the North Dakota Quarterly, a journal which she helped her husband edit.

Wynona Wilkins retired from the University of North Dakota on May 15, 1987.

<https://apps.library.und.edu/archon/?p=collections/findingaid&id=216&q=&rootcontentid=9584>

## Robert Fearing

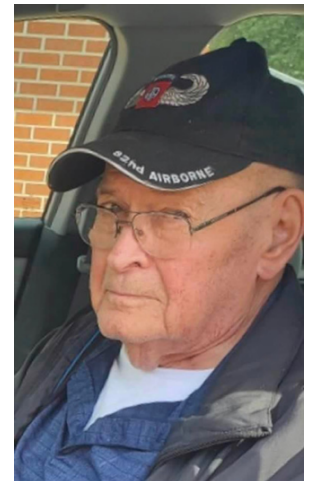
Robert Francis Fearing died on New Year's Day, 2022, a day shy of his 85<sup>th</sup> birthday. He was born January 2, 1937 in Valley City, ND to Ray and Helen (Kelly) Fearing. He attended school in Valley City until age 16 when he left home, hitchhiking to California where he worked odd jobs until joining the Army under the name of William Reed. He became a member of the 82<sup>nd</sup> Airborne, advancing to jump master. Before being discharged at the age of 19 as a sergeant, he had changed his name back to Robert Fearing. He moved to Washington, D.C., working as a courier for the embassy of Pakistan, where he was called "Mr. Bob".

Bob returned to Valley City in 1956 and attended Valley City State College and met his future wife, Patty Gamrath. They were married on June 9, 1957. Five children blessed their marriage: Michael, Mitchell (Sandra), Marshall (Vicki), Nicole (John) and Sloane (John). Patty and Bob were married for 64 years. Together they have 14 grandchildren and 7 great-grandchildren.

Internment will be at the North Dakota Veteran's Cemetery in Mandan, ND at a later date.

Memorials may be directed to the Barnes County Historical Society or a recipient of choice.

Funeral services will be officiated by The Rev. Bart Davis at All Saints' Episcopal Church on Saturday, January 8 at 1pm with visitation one hour prior to the service. A reception will be held at the Chautauqua Park pavilion following the funeral.





# Annual Pet Blessing at St. George's Episcopal Memorial Church

Submitted by Joanne Lassiter - *St. George's, Bismarck*



Glory be to the day and all the beautiful pets and humans that joined together on October 17 for St. George's annual pet blessing. Twenty pets that included dogs and cats received a special blessing from Canon Hal after a short service focused on St. Francis, the patron saint of animals. The pet blessing at St. George's is usually held on or around October 4, St. Francis' feast day, because of his love for animals as expressed in his Cantic of Creatures, but due to many special events already scheduled, the event was held a little later this year. St. George's has hosted this event for close to fifteen years, with the donated proceeds being given to Central Dakota Humane Society, Mandan. Volunteers for this event included Shirel Zillier, Sharon Tudor, Jacinda Simmons, Traci Juhala, Bonnie Gorder-Hinchey, and Joanne Lassiter.

## Changes at the Diocesan Office:

Kelly Noack, Diocesan Administrator, resigned her position in late December. She has taken another position. We wish her well. We are currently reassessing our administrative office and bookkeeping priorities and working with a local employment agency to find new staff. In the meantime, Diocesan Minister, Steve Godfrey is answering the diocesan phone and the cathedral staff is forwarding important mail. Diocesan Treasurer, Charlotte Peterson, continues to oversee our finances. I will keep you posted on further developments.

Faithfully,

A handwritten signature in cursive script that reads "Thomas".

The Right Rev. Thomas C. Ely

## MARK YOUR CALENDARS!

The Most Rev. Michael Curry will visit the Diocese of North Dakota in October 21-24. He will be attending our Diocesan Convention (in Fargo) and Celebrate with the Cathedral Congregation and the Diocese at the 150<sup>th</sup> Anniversary of Gethsemane Cathedral.



## *The Sheaf*

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

## Diocesan Calendar – *God Giveth The Increase*

<https://ndepiscopal.org/>

- Winter Talk, January 15-17
- Diocesan Ministry Development Team Meeting, January 21
- Diocesan Council, January 22 (January 22nd - Zoom / April 8-9 in person - Bismarck / May 14 - Zoom / June 24-25 in person - Jamestown (tentative) / July 26 - Zoom September 23-24 in person (location TBD) November 18-19 in person - (location TBD)
- Ash Wednesday, March 2
- Maundy Thursday, April 14
- Good Friday, April 15
- The Great Vigil of Easter, April 16
- Easter Sunday, April 17
- Indigenous Episcopal Youth Event at St. Gabriel's Camp, June 20-23
- The Niobrara Convocation at St. Mary's in Sisseton, SD, June 24-26
- The General Convention of the Episcopal Church, July
- Diocesan Convention with the Visit of the Presiding Bishop in Fargo, October 21-22
- Cathedral 150th Anniversary Celebration October 22-23 with the Presiding Bishop

### Bishop Ely's Upcoming Visitation/Travel Schedule:

January 18-24, 2022, with Sunday visitation at St. Stephen's, Fargo on January 23, 2022  
February 22-28, 2022, with Sunday visitation at All Saint's, Minot on February 27, 2022.  
Bishop Ely at House of Bishops March 14-22, 2022