



THE SHEAF



St. Paul's, White Shield
St. Peter's, Walhalla
St. Peter's, Williston
St. Stephen's, Fargo
St. Sylvan's, Dunseith
St. Thomas, Fort Totten

St. James, Cannon Ball
St. John the Divine, Moorhead
St. John's, Dickinson
St. Luke's, Fort Yates
St. Michael and All Angels, Cartwright
St. Paul's, Grand Forks

All Saints', Minot
Church of the Cross, Selfridge
Advent, Devils Lake
Gethsemane, Fargo
Grace, Jamestown
St. George's, Bismarck

Deus Incrementum Dat | God Gives the Growth
1 Corinthians 3.6



A publication of the Episcopal Diocese of North Dakota
Advent Edition ~ December 2024

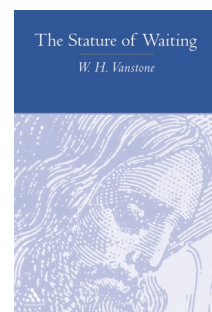


Advent Message from our Missioner

The Rev. Kim Fox

Dear Beloved in Christ,

As we begin the new church year at Advent, we are at odds with the secular world, that already has the Christmas lights and trees up. However, we wait. We wait with anticipation and are invited into a period of reflection on what the birth of the Christ child means to each of us. In his book, *The Stature of Waiting*, W.H. Vanstone writes, “God also waits; and it is in waiting that [God] invests the world with the possibility and power of meaning.”

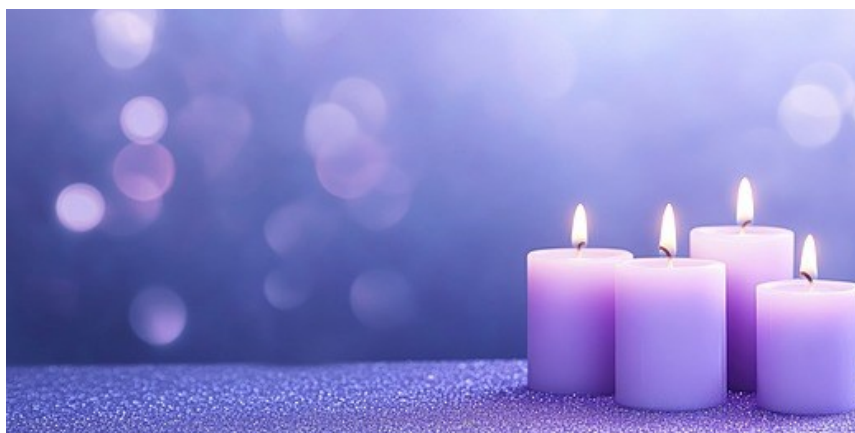


Advent is a counter-cultural season. Rather than fast-forwarding to Christmas, we wait with Mary, the *Theotokos*, or God-bearer, for Love to be born. While I was waiting for my one (and only) child to be born, I was extremely uncomfortable. When he was two weeks past his due date, I was at my wit's end. When labor almost killed us both, I was thankful we both survived. It was neither a pleasant nor pretty process.

Waiting is sometimes neither a pleasant nor pretty spiritual experience, either. It can be, but if it isn't, then perhaps there is something to be said for living in this spiritual space of waiting for the Advent, the arrival, of the Christ child as if it were the first time. Maybe in taking Mary's viewpoint, that of an unwed young peasant mother, waiting to give birth to this miraculous baby, Jesus, we can slow down enough to check in with our own bodies and souls. Self-care isn't selfish: are we nourishing our bodies? Are we getting enough rest?

And what of our souls: are we attentive to our prayer life, to the promptings and revelations of the Holy Spirit? What is coming to fruition in us? How might we prepare to give birth to the Christ child within ourselves, as it is no longer we who live, but Christ who lives in us?

Bishop Brian and I have had a friendly “argument” as to the correct liturgical color for Advent. He says purple and indeed, most churches use purple, as they do during Lent, reflecting a more penitential bent. However, I prefer blue, the color most closely associated with Mary, and that was the color I used when I served at St. Mary's in North Carolina. No matter the color, there is indeed a quality of introspection during Advent, that might well involve penitence. But first listen and observe and wait for Creator to speak or whisper or nudge you towards right relation with self, with one another, and with God.



Our diocese will soon be discerning whom to call as our next Diocesan Bishop and that, too, will be a time of waiting. As Vanstone explains in his book, waiting implies a certain amount of passivity as we wait for what is to happen to us and he expounds on the waiting, the passivity, and finally the Passion that Jesus underwent willingly. So as we prepare for Christmas, I invite you to embrace the “stature of waiting” during Advent. It is okay, in the midst of the sometimes frantic preparation towards Christmas, just to be still and know that God is God and that you are enough.

I am an impatient person. I find waiting difficult, but I am practicing responding rather than reacting. How might you respond to our Creator this Advent season? What can waiting mean for you? From a well-beloved hymn:

*O come, O Wisdom from on high,
who ordered all things mightily;
to us the path of knowledge show
and teach us in its ways to go.*



My prayer for the people and congregations of this Diocese is that we might embrace a time of Advent waiting as an opportunity to be receptive and responsive to the wisdom of the Word, the Word that will soon become flesh, but not yet.

In Christ’s peace, power, and love,
Kim Fox+

240.472.1102
therevkimfox@gmail.com



Office of the Bishop

Dear ND Episcopalians,

It is my happy duty to inform you that I have extended a call to Ms. Ashley Hubbard to join us as our Diocesan Missioner. In this role, Ashley would organize, support, and encourage learning/teaching leadership for communities of worship and mission throughout the Diocese.

Ashley has accepted this call and we signed the Letter of Agreement at the end of November. Her first day of ministry with us will be December 15th, when she will meet with the Diocesan Ministry Support Team in Fargo for orientation.

Ashley comes to us from a recent turn as the Canon for Formation in the Diocese of South Dakota. She and her family will relocate to Bismarck, where she will be centrally located to reach out more easily to many of our North Dakota congregations.

Ashley holds an MDiv from Virginia Seminary, a Masters in Secondary Education from Auburn, and a BA in Biology from Huntingdon College, Montgomery, Alabama. Previous to entering Auburn, she worked for eleven years as a Senior Microbiologist for the Bureau of Clinical Laboratories in Alabama.

Come December 15th, we will publish Ashley's diocesan contact information. Please mark your calendars to welcome Ashley to our portion of the High Plains 'vineyard'.

Yours in Christ, +Brian

The Rt. Rev. Brian Thom
Bishop Provisional of North Dakota



Calendar

**All noted times are Central Time*

Bishop Thom's Schedule

December 2024

- 13th-18th: Bishop Thom in North Dakota
- 15th: Bishop's Visitation at St. Paul's, Grand Forks

January 2025

- 17th-21st: Bishop Thom at Winter Talk [St. Crispin's Conference Center, Oklahoma]

February 2025

- 12th-17th: Bishop Thom in North Dakota
- 16th: Bishop's Visitation at St. Michael and All Angels, Cartwright

Diocesan Events and Dates to Note

December 2024

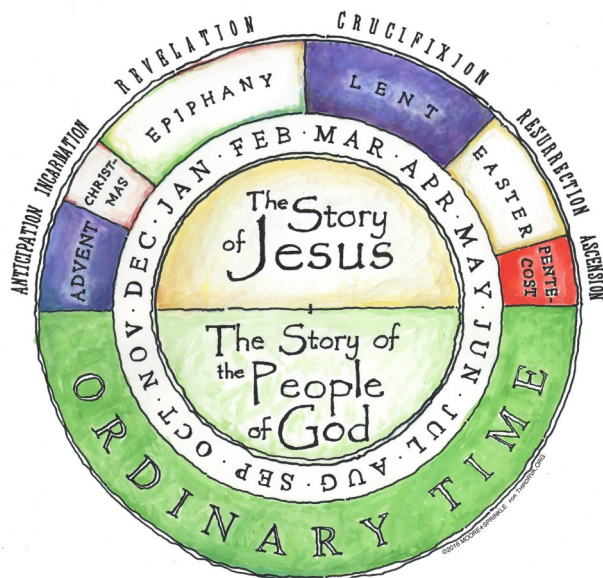
- 12th: Diocesan Ministry Support Team Meeting (Zoom); 10am
- 15th: Bishop's Visitation: St. Paul's, Grand Forks
- 25th: Diocesan Office Closed (Christmas)

January 2025

- 1st: Diocesan Office Closed (New Year's Day)
- 7th: Clergy/Congregation Leaders Meeting (Zoom); 6:30pm
- 7th: Province VI Small Church Gathering (Zoom); 7:30pm
- 20th: Diocesan Office Closed (Martin Luther King Jr. Day)

February 2025

- 4th: Clergy/Congregation Leaders Meeting (Zoom); 6:30pm
- 4th: Province VI Small Church Gathering (Zoom); 7:30pm
- 14th-15th: Diocesan Council Meeting (In-person); St. George's, Bismarck
- 16th: Bishop's Visitation: St. Michael and All Angels, Cartwright
- 17th: Diocesan Office Closed (President's Day)



Five Women

The Rev. Harvey Henderson, St. Paul's, Grand Forks

Their names are Tamar, Rahab, Ruth, “the wife of Uriah,” and Mary. They are listed in “an account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham” in the first 17 verses of the Gospel of Matthew. Traditionally only the men are listed in biblical genealogies. So why are the women mentioned here?

Tamar – “and Judah the father of Perez and Zerah by **Tamar**.” (Matthew 1.3) We can read her story in Genesis chapter 38, verses 1-30. Judah is the great grandson of Abraham and Sarah. He takes Tamar as a wife for his first-born son. That son dies so his younger brother Onan has the obligation to raise up children for his brother. (Deuteronomy 25.5-10) Onan “spills his seed on the ground” and soon after he dies as well. Judah tells Tamar to remain a widow until the next son Shelah is old enough to raise children for his older brothers. When Judah does not give the youngest son to Tamar she takes matters into her own hands, taking off the widow’s garment, posing as a prostitute, and having sexual intercourse with Judah, her father-in-law. She asks him to leave his ring, his rope, and his walking stick. A few months later when Judah discovers that Tamar is pregnant, he accuses her of adultery and orders that she be burned. She produces the things that Judah left with her, and sent word to Judah and then we read, “*She is more in the right than I, since I did not give her to my son Shelah.*” (Genesis 36.26) Tamar gives birth to twins, Perez and Zerah.



I will tie them all together when we learn of the other four women.



Rahab – “and Salmon the father of Boaz by **Rahab**.” (Matthew 1.5) The story of Rahab is found in the book of Joshua, chapters two and six. Joshua becomes the leader of the chosen people after the death of Moses. God commands him to cross the River Jordan and take the land promised to Abraham and Sarah. Joshua sends two spies to the city of Jericho. “*So they went, and entered the house of a prostitute whose name was Rahab.*” (Joshua 2.1) When the King of Jericho sends men to look for the spies Rahab hides them and lets them down from her house by a rope in the night. In return for her action she asks that her family be spared when Joshua invades and the spies give her a crimson rope to hang from her window. When the battle begins with Joshua and his army marching around the city seven times blowing their trumpets, he orders the two men who had been sent as spies to go into Rahab’s house and lead her and her family out of the city. (Joshua 6)





Ruth – “and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of King David.” (Matthew 1.5-6) The story of Ruth is beautiful and worthy of reading in its entirety. And again, there are some tragic circumstances which lead up to this piece of the genealogy. Elimelech and Naomi and their two sons move from their home near Bethlehem because there is a famine. They journey to the land of Moab. Elimelech dies and Naomi’s two sons marry Moabite women, Orpah and Ruth. And then the two sons die, and the three women, Naomi, Orpah, and Ruth are widows. Naomi decides to return home to the safety of her extended family and advises her two daughters to do likewise, return to their birth families. Orpah agrees but Ruth decided to return to Judah with her mother. She says to her mother, “*Wherever you go, I will go.*” (Ruth 1.16-19) When they return Ruth is introduced to a man named Boaz who is from Naomi’s extended family. They marry and give birth to a son, Obed, who becomes the father of Jesse, and the grandfather of King David. God’s plan of salvation continues despite the tragedy of Ruth’s early life.

The Wife of Uriah – “And David was the father of Solomon by the wife of Uriah.” (Matthew 1.7) Her name is Bathsheba! Why does the writer not mention her name? Perhaps because of the circumstances surrounding her role in God’s plan. There is a piece of the story of David which we most likely do not learn in Sunday School! In 2 Samuel chapter 11 we read that David rapes Bathsheba. When she announces she is pregnant David calls her husband Uriah back from battle and twice he encourages him to sleep with his wife to try to cover up his sin. Uriah refuses because it is the practice of the day for warriors to refrain from sexual relations during a time of battle. Then David orders that Uriah be sent to the front of the battle where he is killed. In a sad twist to the plot, the child conceived dies. And then there comes one of my favorite lines in the Hebrew Bible. David is confronted by Nathan the prophet who tells him a story of a rich and powerful man who steals from a poor man to feed a traveler. When David announces that such a man should be killed, Nathan says to the King, and I prefer the King James language here, “*Thou art the man.*” (2 Samuel 12.7) Bathsheba gives birth to a second son whose name is Solomon, and she manipulates things to ensure that her son becomes the heir, the one through whom the genealogy continues. (David had many wives and their was competition to see who would succeed him as King.)



The husband of Mary – “and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Messiah.” (Matthew 1.15-16) Notice first that the text does not say that Joseph was the father of Jesus as we might expect in a normal genealogy. And indeed, we believe that he was not the biological father of Jesus. “(Mary) was found to be with child from the Holy Spirit.” (Matthew 1.18) He is considered the legal father because he names the child as he is instructed to do so by the angel Gabriel (Matthew 1.21), and because he accepts Jesus as his son. (Matthew 2.19-23)

Continued on page 8

I think Matthew has included the stories of Tamar, Rahab, Ruth, and Bathsheba, and the children to whom they gave birth, to prepare the reader for the extraordinary story of Mary giving birth to Jesus. I came across this idea in Professor Raymond Brown's massive work, *The Birth of the Messiah*. Brown writes "These women were held up as examples of how God uses the unexpected to triumph over human obstacles and intervenes on behalf of (God's) planned Messiah." (Brown, *Birth*, 73-74)

And, given that the Church suppressed the role of women for many centuries, it is important to note that these women, and many others, play an important role in God's plan of salvation. Mary Magdalene is perhaps the best example. In each of the four gospels she is the among the first to witness the resurrection of Jesus, and she is sent by the risen Jesus as the first apostle:



*"Do not be afraid; **go and tell** my brothers to go to Galilee; there they will see me."* (Matthew 28.10)

*"Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who **told this (that the tomb was empty) to the apostles.**"* (Luke 24.10)

And in John's Gospel the reference to Mary Magdalene is more personal. When the risen Jesus appears to her, he says *"Do not hold on to me, because I have not yet ascended to the Father. But **go to my brothers** and say to them, 'I am ascending to my Father and your Father, your God and my God.' **Mary Magdalene went and announced to the disciples, 'I have seen the Lord';** and she told them that he had said these things to her."* (John 20.17-18)

For this reason, Mary Magdalene is known in some Church circles as **"the apostle to the apostles."** Like Tamar, Rahab, Ruth, Bathsheba, and Mary, she plays her role in God's plan of salvation. Perhaps I should have titled this essay "Six Women?" Or, maybe, "An Incredible Number of Women," if we were to acknowledge the important role so many have played and continue to play in the Creator's great plan of salvation.

Harvey Henderson
Priest-in-Charge
St. Paul's Episcopal Church
Grand Forks, ND



Diocesan Council Update

Council Meeting: November 22-23, 2024

Amy Phillips, Diocesan Council Secretary

At the November meeting of the Diocesan Council, Council members discussed and approved various actions related to Diocesan finances such as adjustments to the 2025 Budget, clergy housing allowances, and the year-to-date Finance Report. The Council also reviewed Diocesan Committee and Staff Reports as well as the schedule of upcoming Council meetings and clergy retreats. Bishop Thom announced the dates of the next NDCIM meeting (March 15, 2025), and the 55th Annual Diocesan Convention (October 24-25, 2025 at Prairie Knights Convention Center).

The Council reviewed the process that the Nominating Committee will follow in searching for and inviting a new Bishop Diocesan, and Standing Committee President Jason Thoms announced the following as members of the **Nominating Committee**:

- Solveigh Barney | St. George's, Bismarck
- Sean Burt | Gethsemane, Fargo
- Rev. Kim Fox | St. Paul's, White Shield
- Carmine Goodhouse | St. Luke's, Fort Yates
- Rev. Harvey Henderson | St. Paul's, Grand Forks
- Alison Hiatt | St. George's, Bismarck
- David Lukudu | St. John the Divine, Moorhead
- Rev. Jamie Parsley | St. Stephen's, Fargo
- Dan Rice | St. Stephen's, Fargo
- Leslie Ross | St. John's, Dickinson
- Chad Schmidt | All Saints', Minot
- Betty Swain | St. Sylvans, Dunseith



It is expected that the Nominating Committee will submit a minimum of three Bishop candidates to the October 2025 Diocesan Convention, with one to be elected by the Convention as Bishop Diocesan.

Bishop Thom announced that he has hired Ashley Hubbard as the new Diocesan Missioner. Ms. Hubbard has an M.Div. from Virginia Theological Seminary, a Masters in Secondary Education from Auburn University, and a BA in Biology from Huntingdon College. She is in the ordination process at Rapid City, SD and has worked as a Curriculum Developer Consultant with The Episcopal Church and as the Canon for Formation with the Episcopal Diocese of South Dakota.

Proposed meeting dates and locations for Diocesan Council 2024-2025:

- February 14-15, 2025 | Location: St. George's, Bismarck
- April 11-12, 2025 OR 25-26, 2025 | Location: *To Be Determined*
- June 20-21, 2025 | Location: *To Be Determined*
- September 12-13, 2025 | Location: *To Be Determined*
- October 24-25, 2025 [Diocesan Convention] | Location: Prairie Knights Casino & Resort, Fort Yates
- November 14-15, 2025 OR 21-22, 2025 | Location: *To Be Determined*

54th Diocesan Convention Recap

Date: October 25-26, 2024

Location: Jamestown, ND

Theme: *Journeying Together: Embracing Change, Preserving Identity*

Election Results:

- **Convention Secretary:** Sandy Holbrook; St. Stephen's, Fargo
- **Standing Committee, Clergy (3-yr term):** The Rev. Dr. John Floberg; Standing Rock
- **Standing Committee, Lay (3-yr term):** Tyrrell DeCoteau; St. Sylvan's, Dunseith
- **Diocesan Council, West Region (3-yr term):** Karilee Lieberman; St. Paul's, White Shield & The Rev. Lindsey Dwarf; St. Luke's, Ft. Yates
- **Diocesan Council, West Region (2-yr term):** Raphael DeCoteau; St. Sylvan's, Dunseith
- **Diocesan Council, East Region (3-yr term):** Jael Mogga; St. John the Divine, Moorhead & Amy Phillips; St. Stephen's, Fargo

Budget:

- The 2025 proposed budget was approved at the business session on Saturday, October 26th. The adjusted budget is available on our website, along with the budget narrative.
[www.ndepiscopal.org/2024diocesanconvention/]

Bishop's Address:

- Bishop Thom's Friday night Bishop's Address is available on our Convention website, or by visiting YouTube. [www.youtube.com/watch?v=67zayguJcMU]



Pictured Left:

Joanne Lassiter (St. George's, Bismarck), Bp. Brian Thom, and Shirrel Zillier (St. George's, Bismarck)

St. George's, Bismarck, gifted Bp. Brian a handmade Episcopal Shield quilt at the Diocesan Convention.

Pictured Right:

Friday night, Bp. Thom delivered his Bishop's Address. Find the video of it at: www.youtube.com/watch?v=67zayguJcMU





On Saturday, October 26, everyone present worshiped at Grace in Jamestown, as part of our Annual Diocesan Convention. The clergy of the diocese were invited to vest and process in.

Pictured from Left to Right

Row 1: The Rev. Mary Johnson, The Rev. Robert Hoekstra, The Rev. Dn. Sloane Floberg, The Rev. Dn. Hellen Lodu, The Rev. Dn. Terry Overbo, The Rev. Dn. Melissa Post van der Burg

Row 2: The Very Rev. Mark Strobel, The Rev. Dn. Elsie Magnus, The Rev. Dn. Barb Olson, The Rev. Dr. John Floberg

Row 3: The Rev. Dn. John Anderson, The Rev. Harvey Henderson, The Rev. Dn. Beth Lipp, The Rt. Rev. Brian Thom, Jackie Sather (crucifer), The Rev. Kim Fox, The Rev. Lindsey Dwarf, The Rev. Bart Davis



Pictured Above:

The East Region Lunch, where delegates and clergy of the East Region churches gathered to elect new Diocesan Council representatives, and share important highlights from their congregation(s).

Pictured Left:

Carmine Goodhouse (St. Luke's, Fort Yates) and Dn. Angela Goodhouse (St. Luke's, Fort Yates) offered a workshop Updating the Diocese on the Native American Boarding School Experience.

The Episcopal Network for Stewardship

The Episcopal Network for Stewardship (TENS) helps congregations and members grow in a holistic understanding of stewardship. Through the practice of gratitude and generosity, we grow in the likeness of the loving, generous, giving God in whose image we are created.

Each year, TENS provides fresh resources for growth in a generous life, not only for a congregation's stewardship campaign in the fall, but to guide all of us in a generous life throughout the year.

The theme of the resources for 2025 is "Tell Out My Soul." Life in Christ is about abiding in love, the gift of life in abundance, and the healing power that Jesus shares with us. This is a life we are meant to share with others—news so good that we must tell it out from the very core of our being.

Resources for "Tell Out My Soul" currently available on the TENS website include seasonal reflections from Advent 2024 through Easter 2025, graphics to accompany the theme, and an early outline to help prepare for a fall campaign. More seasonal reflections and additional resources will be added throughout the year.

Thanks to our diocesan membership, access to "Tell Out My Soul," and a library of other resources on the TENS website are free to congregations and individuals. Contact Jess Krzewina [office@ndepiscopal.org] for the password.



Ordination to the Diaconate

On Sunday, November 24, 2024, Peter Akecmeir was ordained to the Diaconate! It was a joyous celebration for all involved!



A Baptism on the ND Prairie

First published in the Episcopal Messenger, year unknown. Later published in the January 2022 Sheaf.

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 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 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.

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. 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.

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?

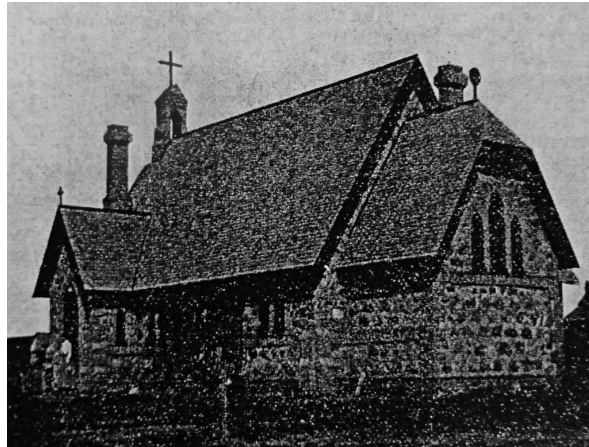
*This story was initialed H.L.B. We assume it was the initials of the editor.
This baptism was the first of its kind ever to be observed in Fremont Township.
The officiating clergyman was Oliver Dow Smith.*



All Saints', Valley City

Adapted from an article in The North Dakota Sheaf, May 1903, and including information compiled in connection with the nomination of All Saints' to be placed on the National Register of Historic Places.

All Saints' was built in 1881 and is located at 516 N. Central Avenue in Valley City. On May 28, 1882, All Saints' was consecrated by The Right Reverend R. H. Clarkson, Missionary Bishop in charge of Dakota Territory. All Saints' was the first Episcopal stone church built in North Dakota.



Designed in the Late Gothic Revival style of architecture by an unknown architect, it was built of local fieldstone with concrete mortar and a wooden shake roof. The key defining design elements of the Episcopal churches of the period 1872 to the 1920s are found in All Saints'. These features include the presence of liturgically correct Gothic Revival stylistic elements, a side porch, steeply pitched gabled roof, pointed arch openings, an asymmetric plan, the honest use of materials, and the importance of the chancel.

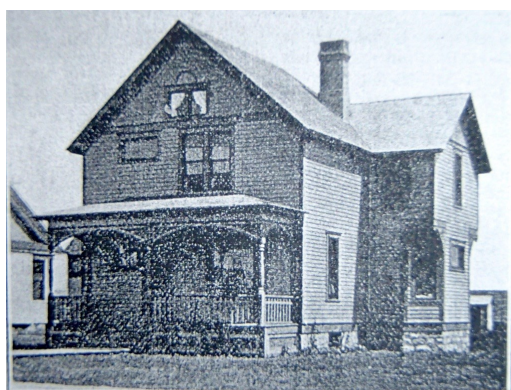
A unique feature found in North Dakota is the presence of a bell cote (open in the center). Its presence is evidence of the designers' awareness of Ecclesiologically correct Gothic Revival church design. In addition to a bell cote feature, several characteristics set All Saints' apart from other churches in the state from this period: brick trim, with external cornerstones (quoins), paired pointed arch windows, and the jerkin-headed roofline of the offset chancel. Some of the other elements include the three lancet windows which light the chancel, a rose window at the end of the nave, stained glass windows, stone-bearing walls, and buttresses.



Unlike a number of other Episcopal stone churches from the 1980s, All Saints' combines fieldstone with tan brick trim and does not have wood shingles in the gable ends. Local split fieldstone, roughly dressed and laid up regularly with thick mortaring now with incised joints, is the primary wall material. The gabled roof, including the jerkin-headed chancel roof, is wood shingle.

The Right Rev. W. D. Walker, having been appointed Missionary Bishop of North Dakota by the General Convention of 1883, made his first official visitation to All Saints' in 1884.

Subsequent additions include an early 20th century parish hall and a small 1974 office. Additional lots were purchased and a rectory (pictured below) was built.



On December 3, 1992, All Saints' was added to the National Register of Historical Places as part of the *Episcopal Churches of North Dakota Multiple Property Submission*.

In July 2024, the remaining members of All Saints', Valley City, petitioned The Bishop, the Standing Committee, and the Diocesan Convention to dissolve their congregation in October 2024. Through the work of the Diocesan Convention, this resolution was passed.

From the letter submitted by Pat Fearing and Linda Reeves, the remaining members of All Saints', Valley City: "All Saints' is the oldest Episcopal Church still standing in North Dakota and the first services were held in the church on Christmas Eve, 1881. One of the first Episcopal services was read here at what was then known as "the second crossing of the Sheyenne" in 1862. With those beginnings in mind we celebrate the decades and generations of Episcopal ministry, sacraments, and fellowship even as our hearts are grieved as we do what must be done."

Well done, good and faithful servants! You have diligently served in the Episcopal Diocese of North Dakota for many, many decades.



The Sheaf

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