Bishop’s Discretionary Fund Availability

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.

Report from the Diocesan Discernment Task Force:

Friends,

What interesting and amazing times to be trying to do discernment work in North Dakota! We thank God that we got to visit most congregations before church meetings were put on hold. Now, we are trying to get most of our information out to and back from you “virtually.” Remember: All of this is pointing to our Diocesan Convention in October, where we will discuss and decide how we want to move forward.

I believe everyone getting The Sheaf received an email invitation to read our initial findings in the document, Common Themes. As well, we asked you to let us know what you think about ways to move forward by using our survey (see the end of this article for ways to do this). The deadline for responding was May 4th.

(continued on page 4 DDTF)

In Person Gatherings Remain Cancelled

Dear Diocesan Community,

The Standing Committee Members met by Zoom Teleconference and have made the following resolution:

Resolved: With input from clergy throughout the diocese, the Standing Committee believes that Jesus’ call to love our neighbor leads us to continue restrictions on regular public worship or any use of our facilities through the end of May with the hope that, by then, the number of positive COVID-19 cases in North Dakota will be going down rather than up. This additional time can be used by congregations to think through, and plan for, worship in the summer.

Please refer to the original announcement sent out and posted on March 17 for the detailed guidelines which will continue to remain in place.

Don Henderson
Secretary of the Standing Committee
St. George’s Bell

The bell in St George’s steeple is from a Missouri River steamboat, the Red Cloud, and was gifted to the Church in 1882. The Red Cloud sank on the upper Missouri River in 1882. The steamship was named after Red Cloud, a Chief of the Oglala Sioux, who has the distinction of never being defeated by the U. S. Calvary.

Red Cloud was a principal chief of the Oglala Teton Dakota (Sioux), who successfully resisted (1865–67) the U.S. government’s development of the Bozeman Trail to newly discovered goldfields in Montana Territory.

Red Cloud had no hereditary title of his own but emerged as a natural leader and spokesman of his people through the force of his own character and through bravery in battle. Determined to protect the Native Americans’ prime hunting grounds, Red Cloud in 1865 led the opposition of Sioux, Cheyenne, and Arapaho when the U.S. government began to build and fortify a road from Fort Laramie, in present Wyoming, by way of the Powder River to Montana. He intercepted the first contingents of army construction troops on the Bozeman Trail that summer, holding them prisoner for more than two weeks. Thereafter, he refused all offers to negotiate and relentlessly attacked workers along the route. The two-year harassment came to be known as Red Cloud’s War and did not end until the United States agreed to abandon all posts and to desist from any further effort to open the road. When the garrisons had finally been withdrawn and the forts burned, Red Cloud signed the Second Treaty of Fort Laramie (April 29, 1868), laid down his arms, and allowed himself to be settled on the Red Cloud Agency, in Nebraska.

Born in Nebraska, Lakota chief Red Cloud was an important figure in the 19th century land battle between Native Americans and the U.S. government. He successfully resisted developments of the Bozeman trail through Montana territory, and led the opposition against the development of a road through Wyoming and Montana for two years—a period that came to be known as Red Cloud's War.

While other Native American leaders, including Sitting Bull and Crazy Horse, rose up against the whites, Red Cloud seemed to stay out of the fighting. He moved with his people to the Pine Ridge Reservation in South Dakota in the late 1870s. In the early 1880s, Red Cloud stepped down as leader. He continued to work to improve the lives of his people, however. In 1897, he headed to Washington, D.C., to campaign for better living conditions on the reservation.

Red Cloud died on the Pine Ridge Reservation on December 10, 1909, at the age of 88.
Episcopal Churches in Northwest North Dakota
Worship Together Electronically: By The Rev. Mary Johnson

I think it was Father Bob Hoekstra who first posted the meme on Facebook: “And suddenly, I’m a televangelist!”

During this time of pandemic, clergy have had quite a learning curve and different congregations in this diocese are making different choices about how to bring folks together when the loving and faithful choice is to be apart. YouTube allows people to record services and post them for people to watch at a later time. Facebook Live allows people to join, watch, and comment in real time as the Officiant leads. As the long-term supply priest of three congregations more than 100 miles apart in Northwest North Dakota, I wanted a way for us to be together in real time, to hear each other’s voices, to see each other’s faces. So we chose to invite our congregations to worship in a Zoom meeting. People from the three congregations, and sometimes even others who are joining from elsewhere may share readings, prayers, and music. Zoom allows us to share a screen when we sing, or to see one another’s faces, families, and even pets during worship. Zoom is TERRIBLE for singing and anything that requires unison responses. But we’re learning to work around it. We sing out to our heart’s content when Micah Bloom leads us with his guitar and his family sings. We just mute ourselves first!

Easter Sunday at All Saints’, Minot, at St. Michael and All Angels, Cartwright, and at St. Peter’s, Williston, we rejoiced in Christ’s resurrection via Zoom. We gathered to worship:
from two countries (the USA and Canada), as Dr. Lesley Magnus joined us from her “first home” in Saskatoon—Minot State University is her “second home”; as part of three denominations. The Episcopal Church dominated numerically, but we were honored to be joined by Amanda Biles, member of the Church of Christ, and Ellery and Anna Dykeman, pastor and deacon, respectively, in the Evangelical Lutheran Church in America. Who’d ever think that clergy could get away to join dear friends on Easter Sunday? We know and love the Dykemans from their time sharing ministry in Dickinson, where they served at St. John’s in addition to two ELCA churches. Now Anna is the Lutheran chaplain at Minot State, and Ellery is associate pastor at First Lutheran, Minot.

Amanda Biles didn’t let the virtual nature of our worship prevent them from presenting themselves before Our Lord in the most amazing Easter bowtie and bonnet. They definitely would have received the Best Dressed Couple Award, had there been one.

Some of the hidden blessings of this Time of Pandemic have been: a chance to see and pray with dear friends who are far away + the opportunity for people from the 3 churches I serve as long-term supply priest to get to know one another. For the moment we’ve become “The Episcopal Churches in Northwest North Dakota,” worshiping together - the chance to lead worship barefoot + the chance to see one another’s living and dining rooms and to meet each other’s pets, who have made some charming appearances + the joy of praying the Lord’s Prayer together s-l-o-w-l-y as Zoom technology is confounded by multiple unison voices + the blessing of sharing our prayers for those who will be baptized when we can gather together again; for the sick, the lonely, and the elderly; for the furloughed and the unemployed; for first responders, healthcare workers and people whose work is deemed “essential,” and astonishment at how long our collective list is the chance to share our prayers of thanksgiving.

We pray with longing in our hearts for a day when we can share the Body of Christ and be the Body of Christ together in familiar places of worship, in good health.

In the middle of the Great Fifty Days of Easter, we continue to say:
“Alleluia! Christ is risen! The Lord is risen indeed. Alleluia!”
On March 25th, after a call from the Presiding Bishop for all to pray the Lord’s prayer at noon, Gethsemane Cathedral hosted a “Parking Lot Prayer and Drive by Blessing.” At noon the bell was rung for 2 minutes calling all who had gathered in their cars in the parking lot to pray. At the conclusion of the prayers people could drive up to the front door and roll down their window for a blessing from Dean Mark Strobel. The whole event lasted only about 10 minutes but was clearly powerful as you could see the faces of the people light up with smiles and sometimes well up with tears. It was clear that we needed to keep up with this practice every week. So that is what we have done. Each Wednesday at noon the bells ring and we pray together as a community. Then a line of cars forms to the main door as people wait to get their blessing and have a couple minutes to say hello. It is equally as meaningful to the staff at the cathedral to see the members that we miss so much. Of course, you do not need to be a member of Gethsemane to participate and we welcome anyone who wants to be a part of this shared experience. We hope that if you are in Fargo you will join us. We post an update each week on Facebook (https://www.facebook.com/gettohsemanecathedral) and would be thrilled if you would share the post to spread the news. Submitted by Ericka Morlan, Gethsemane Cathedral Coordinator

Every Sunday morning at 10:30 am you can join Gethsemane for morning prayer. An order of service is posted on our Facebook page along with the video. These videos are about 25 minutes long and include music and a sermon from Dean Strobel.

One question that came back was: Were there any positive and/or supportive themes that came out of the various sessions? I responded that most of what we heard did have a negative feel about it, even though we specifically asked for examples of positive events or programs. The good news is that there were good feelings about people and belonging to the church, but a desire to connect more. There were good the memories of what “being a diocese” used to be, feeling closer and more engaged.

I order to get more feedback, DDTF members are speaking directly with the COM (Commission on Ministry), the NDCIM (North Dakota Council on Indian Ministries) and the Standing Committee. In these conversations we will go even deeper to ask these committees of the diocese about ways to move 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.

Finally, after the survey information is collected, the Task Force will use all the information to:

- Discern the best way forward at their June meeting.
- Draft our initial report and recommendations for a meeting with the Standing Committee in July.
- Finalize the report for review by the Diocesan Council and Standing Committee in August.
- Help the Diocesan Council and Standing Committee prepare their final report and enabling resolutions for presentation at the Diocesan Convention. The Convention will decide the best way forward.

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

John R. Baird, Chair,
Diocesan Discernment Task Force
Youth Ministry in the age of Social Distancing
by The Rev. Deacon Sloane Floberg

During this pandemic, many people have been forced to make the transition into a different way of living and working. For many it has been a crushing blow to close their businesses and for others to be laid off and still for others being let go from an otherwise steady way of life. For the youth ministers on Standing Rock, we have had to get—shall I say—creative, in the ways we interact with the students God has placed before us.

Standing Rock has always had a strong youth ministry with over 60 youth in attendance every Wednesday night from the Fort Yates and Cannon Ball communities but when Covid19 came to reside in our country, all the fun, fellowship and laughter came to a screeching halt.

Although many of us knew the ins and outs of technology, not one of us could figure out how to do what we do from a screen. It started out slowly, with text messages through social media outlets to the students we serve, making sure they were alright and letting them know what is up with youth group. As it became more and more apparent that the school year was in jeopardy of ending without another youth group in sight, our leaders began sending video devotions to encourage students each day. We then turned to Zoom, as many have, to reclaim the smaller group of students we used to have every Friday night at St. Luke’s in Fort Yates for Bible Study and instead of pizza and bible study, it was an online gathering of checking in, a small game and short devotion. We then decided it was safe to start what I like to call “ding dong ditching” students.

To ding dong ditch a person, one has to remember the days of old when kids used to decorate dixie cups full of treats and on May 1, or Mayday, as I remember, would leave them on a person’s doorstep, ring the door bell and run without being caught. On the reservation, it is not so easy to go up to a house, ring the doorbell and run so we improvised. As many were online with Chaska Moore and Isaiah Floberg leading Campaigner’s bible study, Deacon Sloane Floberg would drive to Fort Yates and deliver Papa Murphy’s pizza’s to each student who was online with the bible study. They couldn’t enjoy pizza together like we used to, but at least they had a pizza for after our bible study and that seemed to put a smile on their faces. We also brought items such as bubbles, cookies, balloons and stuffed animals to student’s homes on other days to remind them that we love them and are praying for them in this time of unrest. Other adult leaders have started playing online games with students on their phones and still others are using avenues such as xbox and playstation games online with students to continue communication, if even through a fictitious avatar.

As we settle into this new normal, even after the gloves and masks are off, I believe God has given us each an opportunity to think creatively and do ministry like we have never done before. It has been overwhelming to get to know things like Instagram, how to do a Facebook live session or get a snapchat account but Jesus always went where his sheep were—if even one. If this is where our youth are, then we as a church family need to go there too.
THE CANON’S TRAJECTORY
My priestly life under COVID-19
By Canon Hal Weidman

“Living is the constant adjustment of thought to life and life to thought in such a way that we are always growing, always experiencing new things in the old and old things in the new.”—Thomas Merton

The list below is from an Episcopal Relief and Development website article: “Faith-Based Response to Epidemics.” The entire article is a good foundation for life in and the role of the church during the COVID-19 pandemic. The article is found at: https://www.episcopalrelief.org/what-we-do/us-disaster-program/faith-based-response-to-epidemics/. The church’s role in responding, as churches, dioceses and compassionate Christians, is to:

• Combat fear with knowledge in order to encourage preparedness and decrease stigma.
• Maintain operational continuity and continue worship life in the case of potential quarantine and disruption.
• Show God’s compassion and care to those in our communities who are affected.

“These are the times that try men’s souls.” wrote Thomas Paine in “The Crisis” in 1776. Yes, Mr. Paine, they are. My Air Force Public Health Officer training equipped me to understand pandemics and enabled me to follow the science being communicated by the public health community during the COVID-19 outbreak. However, my seminary experience did not teach me to be a televangelist or pastor-by-phone or email or text.

The pandemic we are all living under has changed how I am a priest/pastor. I don’t know if life will ever return to “the good ‘ole days—before COVID-19 and where we are able to worship face-to-face.”

How has life my life as a priest/pastor changed? I can tell folks:

• Wash your hands by using soap and warm-running water for at least 20 seconds.
• Protect others from getting sick—by covering your mouth when sneezing and coughing; sneeze and cough into your sleeve/elbow; throw tissues into a closed bin immediately after use; keep your distance from others—at least six feet; and stay at home if you are ill.
• Pass the peace with an elbow touch, peace sign, wave, wink, smile, bow or nod.
• It is not sacramentally necessary to receive the elements in both kinds, the bread and the wine—the body and blood of Christ, in order to make a full Holy Communion.
• I wash my hands before worship and before Holy Communion. Also, I apply hand sanitizer to my hands before Holy Communion.
• I know how to stare into a camera and simultaneously use the Altar Book without knocking it off the altar.
• You can pray the Daily Office, even the short version (BCP, pp 137-140), daily.
• I spend less time in the office to avoid infecting anyone who might drop by.

I have also gained a new respect for televangelists. Since live gathering for worship has been curtailed, I have been in front of a camera for worship services at St George’s. Being live is a new experience for me. Although I took part in an educational video on HIV while I was in the Air Force, being live in front of a camera is a new and terrifying experience. I find 50% of myself looking into the camera and 50% of myself looking at what I am reading and doing. To say the least, this is confusing, i.e., one Sunday I lost my place while the deacon was reading the gospel and thought I was hearing a different gospel than the one I used for the basis of my sermon. I snapped back to reality in time for my sermon.

Televangelists are prolific in their communication as they use all types of media to broadcast their message. They ask multiple times for offerings. They build communities through constantly reaching out to their members. They find new ways to pastorally care for their “people,” using email, texts, Facebook posts, Instagram posts, Tweets, and written notes. When comparing our parishes to these “norms”, how are we doing?

Although I have written my congregation and check on them by email and phone from time-to-time, it is not the same (continued on page 12 Life as a priest)
History of Grace Church, Jamestown

Submitted by Tom Tudor
(Adapted from an article in the February, 1903 issue of The North Dakota Sheaf)

On July 19, 1881, nine persons, members and communicants of the Church assembled at the Jamestown school house and organized an Episcopal Church. In the census of 1880, Jamestown had a population of 392—at the time this meeting was held, the population was probably 600. The Presbyterian and Methodist Churches were built in the early months of 1881, and in one or the other of those Churches the inhabitants of Jamestown gathered for worship each Sunday. At this meeting on July 19, a corporation was formed under the laws of the territory of Dakota, and was duly certified to by the civil authorities. The Church was also organized in accordance with the canons of the Protestant Episcopal Church in the United States, and duly approved and certified to by the Right Reverend Robert H. Clarkson Bishop of Nebraska and the Dakota Territory. The corporate and ecclesiastical name adopted was St. James’ Protestant Episcopal Church of Jamestown.

The Lake Superior and Puget Sound Land Company was a corporation organized to control the town sites along the line of the Northern Pacific Railroad. The road had been built and was in operation to Bismarck on the Missouri River. This land company set apart lots for each religious denomination who would build on the lots so donated, and in pursuance of that policy three lots had been selected and were held for the Episcopal Church. After the organization of the Episcopal Church in July, worship was held each Sunday in the schoolhouse, conducted by a Layman. Whenever the pastor of the Presbyterian Church would be absent, he always asked the members of the Episcopal Church to occupy their building during his absence, and whenever Bishop Clarkson made a visit to Jamestown, he always placed their building at his service. Lay services were regularly held during the years 1881, 1882, and 1883, and were well attended.

Meetings were held in the early months of 1883 and measures taken to build a Church. The three lots set apart for the Episcopal Church by the land company were not in that part of town where it was desirable to build, and by arrangement with the land commissioner of the Railroad they were conveyed to the Church by striking out the clause requiring building, on condition that two lots in a quarter desirable for building should be presented to the Church, and this was done.

It was found that the Roman Church, built several years before, had adopted the name of St. James’ Church, and on application to the Territorial Legislature an act was passed changing the name to Grace Church and giving all the vested rights and immunities heretofore held under the name of St. James’ Church.

During these years Bishop Clarkson made several visits to the parish and on May 29, 1882, confirmed two persons. Several clergymen from Fargo, Valley City and other points occasionally came and held service and administered Communion.

In the autumn of 1883 the building of the present church was begun and carried to completion. Mr. George Hancock furnished the plan. It was decided to build a stone church, 72 feet long and 24 feet wide, the stone to be faced and not left in the rough. The cornerstone was laid by Bishop Walker on June 29, 1884, in the presence of a large assembly, and he was assisted by Rev. James Mulchahy of Trinity Church, New York, Rev. Anselm Buchanan (who assumed the rectorship on Good Friday, 1884), and Rev. Messrs. Woodford and McCarthy.

The Church was finished and occupied on Easter Day, 1885. It has had several rectors and the rectorship has often been vacant, but lay services have always been held. The loyalty and attachment of the congregation was shown in their regular attendance upon these services.

The Church has borne its full share of the vicissitudes attendant on planting the Church in North Dakota, and it was not until June 22, 1898, that the congregation was able to ask for its consecration, and this was done by Rt. Rev. J. D. Morrison, who had charge of the Missionary Jurisdiction of North Dakota in the interim between the withdrawal of Bishop Walker in 1896, and the coming of Bishop Edsall in February 1889.

(continued on page 12)
Around Standing Rock: Top left - St. Luke’s stacking chairs in advance of reentry to the church for worship; Bottom left: Isaiah Floberg sweeping the deck in Star Lodge; Top right: New entry gate into St. Gabriel’s Camp; Middle right: creating the apartment space within Star Lodge at St. Gabriel’s; Bottom right: John M. Floberg creating the serving counter for its new place in Star Lodge. (Photos by John Floberg)
This picture from Deacon Anna Dykeman displays the Zoom Worship being conducted by The Rev. Mary Johnson for the congregations of All Saints, Minot; St. Peter’s, Williston; and St. Michael and All Angels in Cartwright.

From our Diocesan Structure

The Commission on Ministry
The Commission on Ministry (COM) acts to give advice to the Ecclesiastical Authority concerning individuals being interviewed to serve in Holy Orders. The COM reports to the Standing Committee and has had several productive live and virtual meetings since the Rev. Mary Johnson was appointed Chair of the Commission on Ministry last fall. Other members on this committee include Fr. Bart Davis, Canon Hal Weidman, Joanne Lassiter, Chaska Moore, Elaine McLaughlin, Fr. Harvey Henderson, Fr. Jamie Parsley, Kathy Hintz, Dn. Sloane Floberg, and Terry Overbo serves as the liaison from the Standing Committee.

From the Finance Committee
The Finance Committee and the Diocesan Council are prepared to review the economic impact of the closing of our congregations. We want to know of problems while they are small in order to address them to the best of our ability. As of yet no treasurer, vestry or priest in charge of a congregation has expressed concern for their congregation. As a gentle reminder, congregations should continue to send in their Our Fair Share payments on a monthly basis. Diocesan expenditures continue with staff, the work of the Discernment Task Force, an Assisting Bishop and other budgeted responsibilities.
From the Wider Church - Episcopal Church Foundation

Dear Friends,

While the COVID-19 lockdown over the past several weeks has been difficult for all of us, it has created incredible opportunities to connect with one another in new and innovative ways, even while physically apart. I have truly enjoyed my telephone and video conversations with many of you during which we have shared our struggles, fears and doubts as well as our hopes, dreams and yes, moments of joy. I cherish the many clients, colleagues and friends of ECF struggling to be faithful disciples during an unprecedented period of isolation and stress. This strange and difficult time is bringing out the very best in so many of us and it’s helpful to know that we are not alone.

We are also using this time to think, pray, discern and dig deep. We are trying to put aside those things that seem rather insignificant and rediscover values that lie at our very core – faith, family, friends and partners. Organizations like ECF are also engaged in this process, and we are reconnecting with our core values including partnership. I firmly believe that the only way the Church will move forward during and beyond this crisis is by identifying, developing and nurturing strategic, missional and transformational partnerships. I often say that partnerships are fun because they provide opportunities to meet and connect with other people who share our passion and commitment. But partnerships are also critical to our ability to survive, and even thrive, as the Episcopal Church. As we slowly emerge from this first phase of the pandemic and begin discerning what the Church and the world may look like, partnerships will provide us with the strength and courage to work together and carry us into a hopeful future.

ECF has the privilege of working with several organizations throughout the Church and I want to take this opportunity to celebrate and highlight some of these important partnerships:

**Forma**, now a ministry of ECF, supports and connects leaders who form followers of Jesus. Join Forma’s vibrant Facebook group or the Rooted in Jesus Facebook group for online conversation and community.

ECF’s growing collaboration with The Gathering of Leaders (GOL) enables both organizations to enhance our common mission to identify and empower entrepreneurial leaders who will help shape the future direction of the Church. Learn more about GOL here.

**Forward Movement** produces all ECF publications including our most recent Finance Resource Guide. Together we also partner on initiatives like the Good Book Club and Faith@Home – now expanded to a Monday through Friday resource for all ages. Find other Forward Movement resources here.

ECF has collaborated with the CEEP Network in producing two of their recent and relevant webinars: >Endowments and Parish Finances During Times of Uncertainty, and Mourning Our Changing Church. Find CEEP’s other webinar offerings here.

ECF is working with FaithX to develop its Congregational Vitality Assessment diagnostic inventory into an online tool. FaithX has a blog series on COVID-19, featured both on their website and on ECF Vital Practices, as well as other resources.

Partnering with Episcopal Relief & Development and the Office of Government Relations, ECF brought together several experts to discuss the CARES Act, especially as it relates to our Church and other nonprofits in this well-attended webinar.

The Ecumenical Stewardship Center has a variety of resources on faithful generosity here, including a white paper on “Giving Beyond the Offering Plate 101”.

ECF continues to update a curated selection of relevant resources on our Vital Practices Resource hub and will be producing several new webinars in the coming weeks.

Please know that ECF holds each of you in our thoughts and prayers. Stay in touch and let us know what else we can do to help you navigate these challenging times. I am confident that, with God’s help, we will get through this together.

Yours faithfully,

Donald V. Romanik
https://www.episcopalfoundation.org/programs/success-stories/70/celebrating-our-partnerships
Wednesday Prayers and Blessings at Gethsemane Cathedral’s Front Door
- Submitted by Ericka Morlan, Gethsemane Cathedral Coordinator

Every Sunday morning at 10:30 am you can join Gethsemane for morning prayer. An order of service is posted on our Facebook page along with the video. These videos are about 25 minutes long and include music and a sermon from Dean Strobel.

Grace Episcopal Church,
Jamestown, North Dakota

Served by Fr. Robert Hoekstra, Rector and Assisting Priest, Fr. Bart Davis.
The growth of Grace Church since then has been steady and uniform. A most excellent Guild room was added to the western end of the Church—built of faced stone in conformity with the Church—in 1890, most beautifully and artistically decorated, and it has been often pronounced the most beautiful Church building between St. Paul and Portland, on the main line of the Northern Pacific Railroad. Persons entering the Church for the first time have often said: “This is a beautiful Church. It suggests worship at first sight.”

In May, 1903, Rev. Edward W. Burleson assumed charge as Rector and with a loyal and devoted vestry and united congregation, he finds ample scope for his energies, which are untiring.

The Sheaf Publication Dates

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Life as a priest

as face-to-face visits. I cannot see body language as someone is talking to me on the phone or hear what is going on behind the recipient when they are reading my email.

When will we return to normal? I do not know. What will be “normal”? I do not know that either. What I do know is that I will appreciate seeing my flock again.

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

ADDRESS SERVICE REQUESTED