The Story of Episcopalians in Minnesota

The Venerable Canon
Benjamin Ives Scott

Retired Archdeacon

2022

This is a new edition of Benjamin Scott's small blue booklet printed in 1995, revised and updated to bring the history of Episcopalians in Minnesota up through the beginning of the episcopate of Bishop Craig Loya.

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IN THE BEGINNING

From the mid-eighteenth century to the end of the nineteenth century the woodlands and prairies of the upper valley of the Mississippi River were a place of vast human migration. Under pressure from Eastern indigenous peoples, American opportunists, and European immigrants moving inland from the Eastern seaboard, the Ojibwe peoples came into the woodlands from the North. Gradually the Dakota peoples were pressed out of the woodlands onto the prairies toward the Southwest. In the mid-nineteenth century Eastern American opportunists and European immigrants waited impatiently for these Native American lands to be opened for settlement. Beginning in 1837 lands EAST of the Mississippi River in territory that would become Minnesota were negotiated between the Ojibwe and Dakota tribal leaders and the United States federal government for hunting and timbering rights. Treaties for the lakes, rivers, forests, and prairies WEST of the Mississippi River between these two indigenous peoples and the federal government continued to reduce access of these two peoples to their vast ancestral lands. Further treaties with the Ojibwe removed them to several reservations in Northern Minnesota. Treaties with the Dakota removed them to one reservation in Southern Minnesota. These treaties were a source of racism, fraud, deceit, and corruption on the part of the federal government and US agents as well as a means of conflict within and between the indigenous peoples themselves.

Minnesota became a United States Territory in 1849 and a State in 1858. In 1862 the Ojibwe watched with horror as the Dakota and the United States erupted into violent warfare along the Minnesota River. The defeat of the Dakota led to the incarceration of men, women, and children at Fort Snelling; the mass execution of thirty-eight warriors at Mankato; and the 1863 exile of the

entire Dakota nation from Minnesota. In Northern Minnesota the Ojibwe, driven by an ensuing genocide, were removed from their ancestral lands to remote reservations. In this tumultuous and chaotic period of history Episcopalians gave birth to the Diocese of Minnesota. Eastern church members were a community zealous for mission among diverse peoples, languages, cultures, and spirituality in this new state on the Western frontier.

Fort Snelling had been constructed on a bluff at the confluence of the Minnesota and Mississippi Rivers. Its chaplain from 1838 to 1858 was the Rev. Ezekiel Gear, known as the "Patriarch" of the diocese. He was the first member of the clergy in the Episcopal Church to serve in this region. Through his entire ministry he encouraged the multi-cultural mission of Episcopalians in Minnesota. At Fort Ripley in Ojibwe country, the Rev. Solon Manney would serve as chaplain. An Episcopalian, he continued in Minnesota as a missionary with the Rev. James Lloyd Breck. From Fort Ridgely in Dakota country, the Rev. E. Steele Peake would secure from Minnesota's new bishop the missionary services of the Rev. Samuel Hinman, a heroic servant and advocate among the Dakota people throughout his entire ministry. Eventually Hinman would provide Episcopalians with worship in the Dakota language, *The Niobrara Service Book*.

In 1851 the chaplains and missionaries along with congregations at Ascension, Stillwater; Christ Church, St. Paul; and Trinity, St. Anthony Falls (all located on the Eastern side of the Mississippi) and some fifteen preaching stations along the navigable rivers were the Episcopal Church in Minnesota. All were under the supervision of the Rt. Rev. Jackson Kemper, Bishop of the Northwest, consecrated in 1835 as the first missionary bishop in the Anglican communion.

A BISHOP IS ELECTED

Carved out of Bishop Kemper's vast mission field, the Diocese of Minnesota conformed to the borders of the state. The Primary Convention of the diocese was called in 1856. Its purpose was to draft the Constitution and Canons of the Diocese of Minnesota and an administrative structure for the diocese. With rancor among the clergy over who could vote, the convention adjourned without action. Solon Manney concluded his own notes from the convention: "Thus went down in mist and among the threatening clouds of embittered feeling, without prayer or psalm, through vanity, intrigue, and godless ambition, the rising glory of the church in Minnesota."

Apparently differences were resolved. The ensuing convention of 1857 adopted a working body of law for a new diocese and a charter for the administration of real estate and diocesan finances. The following year, 1858, the convention met to elect a bishop. High Church vs. Low Church issues made the convention divisive among the clergy, and there was no election. During the next year, however, the organization of parishes, missions, clerical delegates, and lay delegates moved into high gear. Minnesota Episcopalians resolved their differences by electing a completely unknown candidate submitted at the last minute: The Rev. Henry Benjamin Whipple. He operated a store-front mission in the railroad yards of Chicago. Consecrated during the General Convention of 1859 in Richmond, Virginia, Whipple took a salary cut, left his wife, Cornelia, and their six children in Chicago for a year, and boarded a river steamer for St. Paul. His first sacramental act in Minnesota was the baptism of a Native American infant at the settlement of Wabasha. It was his own baptism into a forty-two year episcopacy. A friend of the Native American people throughout their holocaust, he was known as "Straight Tongue."

Whipple visited the work of Episcopalians in Minnesota for a year before selecting the center for the diocese. His last visit was to the Associate Mission at Faribault. A committee of townspeople offered land to the diocese. Faribault was the crossroads of Ojibwe, Dakota, and European American settlement and the meeting point of woodland and prairie. It was at Faribault that Whipple would build the first cathedral in the American Episcopal Church, The Cathedral of Our Merciful Saviour; construct a huge Victorian "See House" and an imposing Deanery; and cluster the educational institutions of the diocese. They would become Seabury Divinity School, Shattuck School, St. Mary's Hall, and St. James' School.

It was the Associate Mission of the Rev. James Lloyd Breck that had most attracted the bishop to Faribault. Breck had founded Nashotah House (1842) in Wisconsin. Leaving Nashotah in 1850, Breck and two other missionaries began a second Associate Mission in St. Paul. Called to serve the Ojibwe people a year later, Breck left St. Paul to begin another Associate Mission on the shores of Gull Lake. In St. Paul, his work would be continued by others as Christ Church, the "Mother Church" of the diocese. The Associate Mission at Gull Lake was abandoned in 1857, but it would develop the first indigenous ordained ministry in the Episcopal Church. The mission's interpreter, Enmegahbowh, was to be ordained deacon by Bishop Kemper in 1859 and priest by Bishop Whipple in 1867. He would continue the work among the Ojibwe.

Breck chose Faribault for an Associate Mission in 1858. While a grand plan for a university was never realized, the work at Faribault with its bishop, cathedral, and schools was a fulfillment of Breck's mission theology. Leaving Minnesota in 1867 to begin an Associate Mission on the California frontier at Benicia, Breck is known as "The Apostle of the Wilderness".

The Associate Mission at Faribault would flourish in the coming years under the umbrella of Breck's mission theology, "The Bishop is the Chief Missionary and Education the Chief Missionary Tool." In the beginning of Bishop Whipple's episcopacy the ancestral lands of the Dakota and the Ojibwe were ceded to the federal government through treaties and the indigenous tribes removed to reservations. The Minnesota prairies, woodlands, and agricultural resources were flooded with European immigrant and Eastern American settlers eager to begin a new life on the Western frontier. Federal land patents required settlers to build a homestead on the land. European families tended to settle in shared ethnic communities with cultural, religious, language, and social bonds.

To prepare for citizenship, assure personal and business financial security, and become English-speaking Americans, Episcopalians provided an English-speaking school for the children. While the immigrant home life and churches were often in their native languages, the children were taught reading, writing, and arithmetic in English. The mission of Episcopalians in these communities often provided an education for Ojibwe and Dakota children as well. At Faribault and in other mission churches the children were sometimes boarded with the missionaries, and the school room was the mission church building during the week with services in the same building on Sundays. In many isolated settlements school was held in the cabins of the homesteaders with English-speaking teachers.

Before long the state provided public education in one-room school houses with normal-school teachers who boarded in private homes. Some of these early church schools then became high schools and eventually denominational colleges. The educational vision of Breck and Whipple at Faribault was a boys' boarding school, Shattuck Military Academy; a girls' boarding school, St.

Mary's Hall; a theological school for missionaries, Seabury Divinity School; and a university — all at the cathedral in Faribault. Out on the prairie in Southwestern Minnesota the Breck Mission and Farm School was built and incorporated at Wilder in 1886. In the educational vision the university never materialized. The divinity school at Faribault did not survive the Great Depression but continued by moving and merging with two other Episcopal seminaries in Chicago. Breck School moved four times, flourishing in 1981 as a suburban Minneapolis day school. Shattuck-St. Mary's School continues on its stunning campus in Faribault as a boarding school attracting an international student body of boys and girls of middle and high school age. In 1901 The School for Little Boys had begun as St. James School on a campus joining Shattuck and St. Mary's. After several moves within the campus St. James was included in Shattuck-St. Mary's School as the Middle School in 1982 — all three schools co-educational and non-military on one campus on a bluff above the cathedral.

It was in Faribault that the Whipple family made their home. While traveling to Florida in 1889 the Bishop's wife, Cornelia, was injured in a train derailment. She died the following year. Episcopalians deeply mourned "the sainted Cornelia." Then in 1896 the second Mrs. Whipple came to Faribault. Evangeline, a widow nearly half the Bishop's age, was a woman of wealth and generosity. Her financial gifts funded many of her husband's programs, especially on the reservations.

TWO DIOCESES IN MINNESOTA

When Bishop Whipple came to Minnesota there were no trains or roads between settlements — only a few cabins and shanties clustered around docks thrust into navigable lakes and rivers.

The bishop was the chief missionary and could visit the parishes and missions two or three times a year. Within fifteen years the developing missions along the railroad and stage coach routes and the growing number of parishes made the work of one bishop in Minnesota impossible. Two solutions were implemented. First, Mahlon Norris Gilbert was elected Assistant Bishop and consecrated in 1886. Second, Minnesota was divided into two dioceses.

The Diocese of Duluth was carved out of the state (roughly two-thirds of Minnesota from St. Cloud north) by the General Convention of 1895. Bishop Gilbert functioned as its bishop until the new diocese was funded. In 1897 James Dow Morrison was elected by the national church's House of Bishops and consecrated to serve as the first Bishop of Duluth. During his first three years, the jurisdiction also included North Dakota. Plans for Trinity Cathedral in the city of Duluth were quickly set in motion.

The Diocese of Duluth was predicated on high hopes for the growth of Northern Minnesota. Vast resources for farming, forestry, mining, and shipping appeared to Episcopalians in Minnesota to make the area a ripe field for mission. The work was distinguished by its Archdeacons: T.H.M.V. Appleby, J.A. Gilfillan, and H.F. Parshall. The Ojibwe reservations were served by a network of missions directed by two native American priests, Enmegahbowh and Kah-o-sed. A training school for clergy was located at White Earth and the *Ojibwe Service Book and Hymnal* allowed Episcopalians to worship in their native language. The hopes for the Diocese of Duluth, however, began to decline by 1915, and it did not survive the Great Depression. In 1944 the two dioceses again became one under Bishop Stephen E. Keeler, Diocese of Minnesota, and Bishop Benjamin Tibbets Kemerer, Diocese of Duluth. In the plan for the reunited diocese, Stephen E. Keeler would continue as Bishop and Benjamin T. Kemerer would serve as Suffragan Bishop. St. Mark's

Church, Minneapolis, the largest and most impressive Episcopal Church in Minnesota, had been consecrated already as a cathedral in 1941. Trinity Cathedral, Duluth, was eventually sold to a Lutheran congregation. The Cathedral of Our Merciful Saviour, Faribault, continued as a place of honor for the historic mission of Minnesota Episcopalians and as a place of worship for the Faribault congregation.

THE YEARS OF DECLINE

In the Diocese of Minnesota, it was clear that Minneapolis and St. Paul had become the political, economic, and cultural hub. In the 1920s, Episcopalians were focusing their church life on the metropolitan area where there was affluence and urban development. Rural Minnesota had experienced a severe economic depression in the 1920s, with small towns changing character and many bank closings. Two major factors were contributing to the decline of Episcopalians in rural Minnesota; mobility from rural to urban and the rapid growth of second generation Scandinavian and German Lutherans. In 1919 it was reported at Convention: "How (is the money for Diocesan Missions) spent? 1. To maintain missions that never have, and some which never will grow. 2. To support parishes that are parishes EXCEPT in three particulars – their ability to pay a rector, their willingness to be missionary, and their desire to help the church at large. 3. To eke out inadequate salaries that ought to be and could be paid by indifferent Episcopalians. 4. To pay secretaries…etc. all of which are necessary and good but most of which do not make for missionary work." With this prelude the Crash of 1929 was devastating.

In 1932, both St. Mark's, Minneapolis, and St. John the Evangelist, St. Paul, two prominent urban parishes, were without

rectors. The bishops took responsibility for these parishes to save urgently needed funds. In 1933 Seabury Divinity School closed and abandoned its Faribault campus. Relocating in the new Gothic buildings on the Northwestern University campus in Evanston, Illinois, it merged with Western Theological Seminary of Chicago to become Seabury Western Theological Seminary. Bishop McElwain moved to Evanston to be the Dean of the seminary as well as the Bishop of Minnesota. On weekends and in the summer he took the train to Minnesota.

For practical purposes the Bishop Coadjutor, Stephen Keeler, functioned as the Bishop for Episcopalians in the Diocese of Minnesota. Once again Seabury Western made a move, this time to focus on innovative forms of leadership for mission. After exploring their common ground for mission in the Episcopal Church, Bexley Hall in Columbus, Ohio, and Seabury Western Theological Seminary in Evanston, Illinois became one theological federation in 2012. Selling both campuses, Bexley Seabury Seminary relocated to the second floor of Chicago Theological Seminary, one of six theological, educational, and ecumenical institutions in suburban Chicago for the formation of lay and ordained leaders. Its formation was both on-line and residential. The Bexley Seabury Seminary has pooled significant financial resources for funding the formation of leadership in the mission of Episcopalians in Minnesota.

With its roots planted deeply in the indigenous and European American racial and ethnic diversity in Minnesota Episcopalians had faced many complex challenges in its mission. In the metropolitan area, the larger congregations held their own or relocated to follow changing neighborhoods. Some of the smaller neighborhood parishes closed.

In the rural areas, the loss of Seabury Divinity School in Faribault was disastrous. Sacramental and pastoral care had been provided for many congregations within a day's train ride from Faribault. All across Southern Minnesota congregations closed or merged as the small towns' economies collapsed and clergy vanished. In the 1940s the war effort continued to draw away the younger lay women, lay men, and many of the clergy from the small towns. The remaining clergy served multiple congregations, and Episcopalians often went months without Holy Communion.

As an expedient measure Bishop Keeler developed a training school for Lay Readers. Nearly fifty of these "Bishop's Men" went out to small congregations for Sunday services. A few were appointed to be "in charge." The endeavor ultimately became Minnesota's "Lay Vicar Program" where men would live in the rectory with their families and prepare for ordination without seminary residency.

These were years of hardship for the Diocese of Minnesota, but Bishop McElwain and Bishop Keeler (known by this time as "The Lion of the North") had provided the creative leadership to see the depression years through.

In the Diocese of Duluth the economic resources in Northern Minnesota had not resulted in the anticipated population explosion. On the Western prairies and in the Red River Valley the Norwegian farmers were intensely loyal to the Lutheran Church. The men who worked the lumber camps were a shifting and unchurched population. On the iron range only a handful of towns grew large enough to support an Episcopal Church. The great waves of immigrant population were Finns and Slavs. The city of Duluth was by far the largest and most prosperous community for Episcopalians. By 1917 St. Paul's Church and Trinity Cathedral

(two blocks apart) were two of seven Episcopal churches in the city. But it was the Ojibwe congregations on the reservations that had captured the spirit of mission which so characterized Episcopalians in Minnesota, and they remained vigorous throughout these years of struggle.

When Bishop Kemerer became Duluth's coadjutor in 1930 there were twenty-six clergy and seventy-seven parishes and missions. Three years later there were fifty-six parishes and missions. Funds from the national church for the Ojibwe missions had been reduced almost ten-fold in those three years. By 1942 there were only nineteen clergy in the entire diocese, and some of them did not always receive payment of their decreasing salaries. Bishop Kemerer, now Bishop of Duluth, announced his intention to again organize Episcopalians in Minnesota into one diocese, an accomplishment he and Bishop Keeler would realize in 1944.

YEARS OF GROWTH

After World War 11 the agricultural economy boomed, and the cities whose prosperity was drawn from the farming community began to grow. There were some congregations in Southern Minnesota that could not withstand the inflating clergy salaries, but others gained a prosperous membership. Old "Minnesota Pointed Gothic" style buildings (those white, board and batten buildings that dotted rural Minnesota) came down, to be replaced by larger contemporary buildings. In some places parish halls were added to existing buildings and the facilities "modernized." It was the era of the "Sunday School Wing" as pews and classrooms became crowded. After the struggle for clergy in the 1930s and 1940s Bishop McNairy, responsible for the Department of Missions, developed a strategy he called "A Man in a Place." Wherever it was feasible in

reservation, rural, or urban Minnesota there were clergy resident in the communities where they served.

In the metropolitan area several substantial industries flowered into gigantic corporations, and with them affluent Episcopalians came, bringing their contributions as well as their leadership. A few new congregations were planted in suburban Twin Cities, Rochester, and Duluth. It was Bishop Kellogg, a little man with a big gravelly voice moving with ease among these Episcopalians, who would seek support for mission and church growth.

In the North, however, lumber, mining, and shipping continued to decline decimating the cities whose economies were dependent on these resources. On the reservations poverty, cultural deprivation, and racism reduced church life to mere survival in spite of diocesan programs funded to support the mission of Episcopalians among Native American people.

For many Minnesota Episcopalians who remember the 1950s and 1960s, however, these were the best of times.

CULTURAL CHALLENGES RENEW MISSION

It has been said that in its political culture Minnesota is a populist state. For Episcopalians in Minnesota the politics of the church reflected the political culture of the state. The anti-war protests, the civil rights movement, the demand for equality in women's and gay rights, and a heartfelt expression for liturgical and musical renewals were reflected in the mission of Minnesota Episcopalians.

The ordination of women to the priesthood and the episcopate found leadership in Minnesota and was eventually authorized at the Minneapolis General Convention of 1976. The 1928 *Book of*

Common Prayer was revised and authorized in 1979 with provisions for contemporary liturgical usages for Episcopalians during ensuing years. The *1940 Hymnal* was revised and authorized for use in 1982. Additional church songbooks were authorized and published in subsequent General Conventions.

Sanctuaries in parish churches were renovated to provide space for the Eucharistic clergy to face worshipers. The naves of many parishes were renovated to provide movable seating near and around the altar. Music for church gatherings was enhanced with audio technology. The issue of the ordination of candidates with same-sex orientation would soon follow and find advocates among Minnesota Episcopalians. A formal objection over this issue would interrupt the liturgy of consecration for Bishop Jelinek in 1993. In addition, Minnesota Episcopalians took national leadership in developing policies of diocesan response to charges of sexual misconduct by clergy and laity in the church, policies required by a new Minnesota state statute.

In the midst of these changes and challenges Minnesota Episcopalians met in Convention in 1992 to focus their mission and adopt a Vision Statement. It affirmed its embrace to value the range of diversity within the diocese, but the cultural and institutional changes had come painfully for many Minnesota Episcopalians. Parochial and diocesan statistics were reporting a declining number of parish, mission, and congregational memberships throughout the 1970s and into the 1990s.

Bishop Robert M. Anderson had steered the diocese on a slightly left-of-center course through these fifteen years of challenge and change. Expressive of his concern for the renewal of Christian spirituality, the House of Prayer was built by Episcopalians on the grounds of St. John's Abbey and University, a Roman Catholic

Benedictine community at Collegeville near St. Cloud. It provided a retreat facility in the Northern region of the diocese. On the campus of Shattuck-St. Mary's School in Faribault near the historic cathedral, The Inn at Shattuck-St. Mary's became a center for personal retreat, for small groups meeting for spiritual reflection, and for diocesan gatherings in the Southern region of the diocese.

To reaffirm and strengthen the Minnesota Episcopalians' historic commitment to the Ojibwe and the Dakota, Bishop Anderson and the Minnesota Committee on Indian Work had engaged in the early 1990s the ministry of more native clergy than any diocese in the Episcopal Church. The mission of Minnesota Episcopalians among urban and reservation indigenous peoples would be organized from within their own communities.

In its mission to participate in serving marginalized communities in metropolitan St. Paul and Minneapolis, the trustees of the diocese relocated its diocesan center from near St. Mark's Cathedral to North Minneapolis, an area under urban renewal. In St. Paul two significant missions had been founded by Deaconess Annette Relf in 1897, a remarkable Episcopalian missionary. They were Sheltering Arms, whose resources of properties, buildings, funding, and programs have grown to support a multitude of children's ministries. In the Midway neighborhood of St. Paul Deaconess Relf also incorporated The Church Home of Minnesota. Its mission has grown under the umbrella of Episcopal Homes. It incorporates an outstanding and award-winning number of residences, facilities, and programs for the elderly and for marginalized communities in St. Paul.

With The Bexley Seabury Seminary initiating non-residential ministry education programs located in Chicago, the Diocese of Minnesota broadened the base for its lay and ordained mission

leadership formation. Funding resources continue to support Bexley Seabury seminarians for ministry, but the diocesan program called The School of Formation incorporated the educational resources of local seminaries as well as Episcopal seminaries in preparing men and women for lay and ordained leadership in the Episcopal Church in Minnesota.

During the episcopacy of the Rt. Rev. James Jelinek small rural, urban, and reservation congregations identified local laity to form team ministries for training to serve that local congregation with lay leadership and local Deacons and Priests without compensation. The School of Formation and Total Ministry were diocesan responses to the strategic planning work culminating in the Mission Strategy Network. That visioning document assisted in the Bishop election in 2009. The renewed Mission Strategy Network was the invitation by Bishop Brian Prior for the diocese to refer to itself as the Episcopal Church in Minnesota or ECMN, thereby moving its self-identity from a traditional hierarchical governance to a broader base of lay participation and mission.

THE MISSION AMONG RURAL AND URBAN NEWCOMERS

Throughout its diocesan history Minnesota Episcopalians have responded to the influx of immigrants, refugees, and asylum seekers with hospitality and kinship. At Christ Church, St. Paul, Dr. Breck's community held monthly services in Norwegian and Bishop Whipple arranged with Swedish immigrants for services and pastoral care from the Church of Sweden. Scandinavian newcomers found a welcome among Minnesota Episcopalians in their yearning for their cultural homeland.

More recently the Rev. Philip Allen, Vicar of All Saints Indian Mission, Minneapolis, brought Vincent Schwahn, a fluent

Spanish speaker, to bring Mexican newcomers to a Saturday Spanish Eucharist, opening doors of welcome to the multicultural Spanish speaking Episcopal community. Within a few years, the Rev. Carolyn Schmidt led the Southeastern Minnesota churches to invite Spanish speaking Texan seasonal workers to a between-shift open air meal and a Sunday afternoon Eucharist with music, baptisms, and pastoral care at Montgomery, Minnesota. Clergy, lay men, and lay women from the congregations in the area continue to serve the workers at the Green Giant (now Seneca) canning plant with hospitality and Spanish speaking clergy and pastoral support in their migrant life-style.

Soon after the mission at Montgomery was initiated, St. Paul's Church on-the-Hill in St. Paul opened its doors with a generous tithe from a parish endowment coupled with diocesan funding for a Sunday noon Spanish Eucharist. The Rev. Vincent Schwahn, now ordained priest, and Mexican layman, Miguel Talavera, served the Spanish-speaking mission, while The Rev. William Teska served St. Paul's on-the-Hill, now a diocesan mission. The two were nested in the same Summit Avenue building. Bishop Jelinek recognized the Spanish congregation as a Special Mission of the Diocese. In its thirty-year mission on St. Paul's Summit Avenue a succession of Spanish-speaking priests, deacons, and lay leaders sustained the work until El Santo Niño Jesús relocated to its present home with the First Lutheran (ELCA) Church community on the East side of St. Paul.

With a gesture of welcome, the Rev. Tom Eklo from St. Nicholas parish in the Minneapolis suburb of Richfield, invited Padre Neptali Rodriquez into partnership, together planting a Saturday Spanish Eucharist and a pastoral community for the city's southern suburbs. Throughout Minnesota both urban and rural newcomers found a welcome in local Episcopal churches.

The welcome was extended by congregations that may have been experiencing neighborhood challenges and demographic changes. Church programs and buildings were underutilized. Memberships were aging and declining. Budgets were underfunded. Their clergy and vestries began to welcome non-English speaking newcomers in their neighborhoods with a sincere spirit of mission and service. The nesting of these traditional congregations with the area newcomers, however, often brought discomfort to both communities within a few years of partnership. Cultural and religious assimilation began to develop stresses and divisions in the two communities nested in these long-standing Episcopal facilities. This experience was seen to be pervasive throughout the American Episcopal Church and was often reflected in both urban and rural Minnesota. The nesting partnership between the Episcopalians and the newcomers was sometimes dissolved in the struggle to retain cultural and spiritual identity in both communities.

In another gesture of welcome, at the Church of the Holy Apostles in St. Paul, the Rev. William Bulson opened its doors to a flood of Hmong in its neighborhood. On Pentecost, 2005, the Gospel was proclaimed simultaneously in seven languages to an overflowing Holy Apostles congregation. That November Bishop Jelinek confirmed nearly 200 Hmong at St. Mark's Cathedral. Soon Holy Apostles was preparing a team ministry. In 2015 there were four priests and three deacons ordained to serve with a team of lay leaders under the guidance of the Rev. Letha Wilson-Barnard. The Hmong congregation has embraced Latino, Zimbabwean, and European American neighbors in its mission of inclusion.

At about the same time the congregation at Messiah Episcopal Church in St. Paul, welcomed Sqaw Karen Anglicans, refugees from Myanmar, into its community and is supporting the call to

priesthood for one of the Karen members. In the early 1990s St. Andrew's Episcopal Church in North Minneapolis welcomed newcomers from war-torn Liberia under the leadership of the Rev. Don Nesheim. It soon included newcomers from Antigua, Barbuda, and Nigeria. As the parish neighborhood began its transition, St. Andrew's continued to strengthen its multicultural mission. The Minneapolis congregation of St. James on the Parkway (now St. Luke's and St. James) initiated a mission relationship with the Episcopal school and congregation in Bigonet, Haiti. It is not only funding the school but sending visitors to and receiving visitors from Bigonet. This relationship is shared by other Episcopal partnerships serving this poverty stricken, socially chaotic, and earthquake devastated Caribbean neighbor.

Throughout Minnesota both rural and urban congregations have hosted homeless shelters, community gardens, food pantries, neighborhood meals, and afterschool programs. Under the Rev. Robert Two Bulls and with his wife, Ritchie, All Saints Indian Mission in Minneapolis continues this hospitality in its indigenous neighborhood with Native American worship and First Nations Kitchen.

In its long historic mission, Episcopalians in Minnesota have responded deeply to the spirit of the Hebrew Covenant provision, "You shall love the stranger, for you were strangers in the land of Egypt" (Deuteronomy 10:19), Episcopalians continue to welcome newcomers from war-torn, poverty-stricken, and oppressed nations throughout the world.

A TWENTY-FIRST CENTURY MISSION FOR EPISCOPALIANS

On May 25, 2020, Americans watched with horror as Minneapolis police officers murdered George Floyd, the arrest recorded on a curbside cell phone. The depth of institutional racism buried in American culture erupted in the streets of Minneapolis with rioting, looting, burning, and military intervention. From Minnesota, "Black Lives Matter" protests and street violence spread all through cities and villages across America and beyond. Into this political, religious, and cultural chaos Craig Loya was consecrated the tenth Bishop of Minnesota in a virtual ceremony at St. Mark's Cathedral a few blocks and a few days from the murder.

The Covid 19 Pandemic had closed all Episcopal Churches and all public gatherings in Minnesota and across the country. An economic recession reflected the pandemic protocols as tens of thousands suffered and died globally through the ensuing years of the pandemic. In 2022 Russia's brutal invasion of Ukraine sparked warfare measures throughout the entire political alliance of Western nations. The twenty-first century had called into question the old ways in every corner of life and found them wanting. Along with Christian communities everywhere Episcopalians in Minnesota are called into a renewed mission in what the Presiding Bishop, The Most Reverend Michael Curry, named the "Way of Love."

In the nineteenth, twentieth, and twenty-first centuries the names of Kemper, Enmegahbowh, Breck, Whipple, Cornelia, Evangeline, Kah-o-sed, George Smith, and a host of men and women in the Diocese of Minnesota, the Diocese of Duluth, and the reunited Episcopal Church in Minnesota is a throng of witnesses to the Way of Love among the diversity of peoples thrust together on the American Frontier. They hear the call of Jesus recorded in the

Gospel of John in the parable of the Good Shepherd. John writes of Jesus, "I am the good shepherd; I know my own and my own know me … I have other sheep that are not of this fold: I must bring them also, and they will heed my voice. There shall be one flock and one shepherd." (John 10:14-16) The mission church and school founded by Breck at Faribault was named the Parish of the Good Shepherd. The window above the high altar at Whipple's Faribault Cathedral is the Good Shepherd window. The Chapel at Shattuck School is the Chapel of the Good Shepherd. The Whipple family worshiped during the winter months in Florida at the Church of the Good Shepherd. Episcopalians in the early twenty-first century continue to listen to the call to become a cloud of witnesses among a diversity of people on the rural, reservation, and urban Minnesota frontier. It is the voice of the Good Shepherd calling them to a mission to become one flock under one shepherd in the twenty-first century.

"AN EPISCOPALIAN'S CHIEF MISSIONARY"

Bishops of Minnesota serving from the Faribault cathedral

Henry Benjamin Whipple (1859 – 1901)	Bishop
Mahlon Norris Gilbert (1886 – 1900)	Assistant Bishop
Samuel Cook Edsall (1901 – 1917)	Bishop
Frank Arthur McElwain (1912 – 1917)	Suffragan Bishop
Frank Arthur McElwain (1917 – 1943)	Bishop
Stephen Edwards Keeler (1931 – 1943)	Bishop Coadjutor
Stephen Edwards Keeler (1943 – 1944)	Bishop

Bishops of Duluth serving from the Duluth cathedral

James Dow Morrison (1896 – 1921)	Bishop
Granville Gaylord Bennett (1920 – 1921)	Bishop Coadjutor
Granville Gaylord Bennett (1921 – 1933)	Bishop
Benjamin Tibbetts Kemerer (1930 – 1933)	Bishop Coadjutor
Benjamin Tibbetts Kemerer (1933 – 1944)	Bishop

Bishops of Minnesota serving from the Minneapolis cathedral

Stephen Edwards Keeler (1944 – 1956)	Bishop
Benjamin Tibbetts Kemerer (1944 – 1948)	Suffragan Bishop
Hamilton Hyde Kellogg (1952 – 1956)	Bishop Coadjutor
Hamilton Hyde Kellogg (1956 – 1971)	Bishop
Philip Frederick McNairy (1958 – 1968)	Suffragan Bishop
Philip Frederick McNairy (1968 – 1970)	Bishop Coadjutor
Philip Frederick McNairy (1971 – 1978)	Bishop
Robert Marshall Anderson (1978 – 1993)	Bishop
Sanford Zangwill Kaye Hampton (1989 - 1996)	Suffragan Bishop
James Louis Jelinek (1993 – 2010)	Bishop
Brian Norman Prior (2010 – 2020)	Bishop
Craig William Loya (2020 – present)	Bishop