



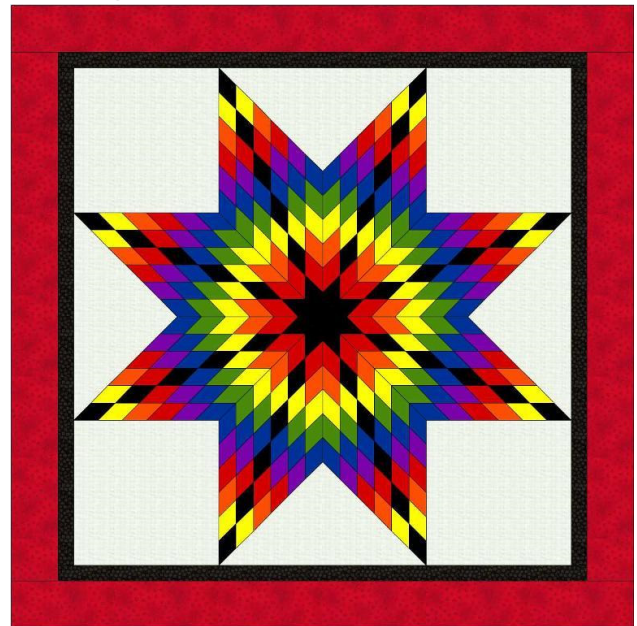
South Dakota Episcopal

Church News

www.diocesesd.org

January/February 2016

Lakota Star Quilts



Lakota Star Quilt

Owinja means quilt in the Lakota language. The majority of Lakota star quilts are of the dominate single eight point star however multiple and broken star patterns are not uncommon. Some see just a star on the quilt while others envision a greater meaning. Some people see a circle surrounded by points. The circle represents the earth and the cycles of life making the circle a very important and sacred form. The triangle represents the buffalo skin tepee's that the Lakota once used for shelter.

The star pattern is derived from early buffalo robe designs. After the near extermination of the buffalo herds, and roughly with the implementation of the first mission schools the art of quilting was brought to the Lakota people. Which could explain why the pattern bears a resemblance to various Anglo-American designs dating to the 18th century.

Before the evolution of star quilts, traditional Plains Indian blankets were made from painted, quilled and beaded buffalo hide. When the buffalo herds were exterminated this craft largely died out but there are still some people that have kept this art alive.

Quilting was one of many crafting techniques that Native Americans borrowed from European traditions and

adapted into something unique to their culture.

Presbyterian missionaries are said to have introduced quilting to the Plains Indian tribes in the late 19th and early 20th centuries. Young Sioux women in boarding schools and mission churches eventually began using the star in their creations. Today both men and women are creators of Star Quilts

The Star Quilt is often used in "Honoring" Ceremonies. Dakota, Lakota and Nakota children are given quilts throughout their lives and you see this during times of passage such as birthdays, graduations, naming ceremonies and marriages.

The Star Quilt is often used in a special ceremony called a giveaway, which takes place often approximately one year after the death of a loved one. This being the time for the family to come out of mourning. Often friends of the deceased and others who had helped with the burial.

Thank you Don Eagle sharing some of the history behind The Star Quilt.

The Diocese of



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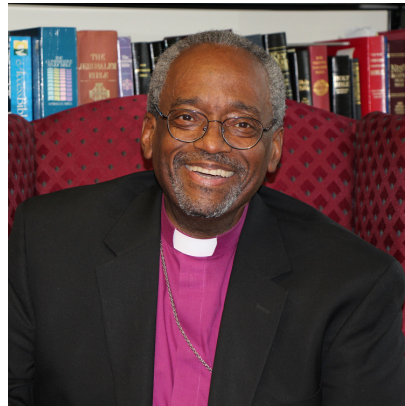
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**Episcopal Presiding Bishop
Michael Curry addresses
Syrian refugee crisis:**

“Be not afraid!”



November 18, 2015

“Be not afraid!”

Often in the gospels, fear grips the people of God, and time and again, either the angels, or Our Lord himself, respond with the same words of comfort: “Be not afraid.”

In times like this fear is real. And I share that fear with you. Our instinct tells us to be afraid. The fight-or-flight mentality takes hold. At the present moment, many across our Church and our world are grasped by fear in response to the terrorist attacks that unfolded in Paris last Friday. These fears are not un-

founded. We can and should support law enforcement officials who are working hard and at great risk to protect us from crime and keep us safe. And yet, especially when we feel legitimate fear, our faith reminds us “Be not afraid.” The larger truth is that our ultimate security comes from God in Christ.

In the Book of Leviticus, God says to the people of Israel that, “the foreigner who resides with you shall be to you as the citizen among you; you shall love the foreigner as yourself, for you were foreigners in the land of Egypt.” Accordingly, we welcome the stranger. We love our neighbor. The Episcopal Church has long been committed to resettling refugees in our own communities fleeing violence and persecution.

The Domestic and Foreign Missionary Society, through its Episcopal Migration Ministries service, works with dioceses and congregations, and the United States government, to settle refugees in communities across this great country.

(Continued on page 6)

TRANSITIONS

Retirements: The Rev. Dr. Vern Raske retired from Christ Church Lead and has moved to Frisco, TX to be close to family.

Clergy:

Fr. Kim Fonder is now the Priest in Charge of the Standing Rock Episcopal Mission and is residing in the rectory at Wakpala.

Fr Harold Eagle Bull is now the Interim Superintending Presbyterian (part-time) of the Pine Ridge Episcopal Mission and is residing in the rectory at Wounded Knee.

Fr. Geoge Parmeter is now supplying at St. Mary's, Webster to assist Fr. Chan and the clergy of the Sisseton Mission.

Fr. Tim Fountain resigned as Rector of Good Shepherd, Sioux Falls in November and is on sabbatical from active ministry.

Fr Cliff Moore (WY) finished his Interim at St. Matthews, Rapid City on December 20th and is returning to WY. We are so very grateful for Fr. Cliff's time among us as a friend and colleague and for the exceptional work he has done with the folks at St. Matthews, preparing them for their next Pastor.

New Addition to our Clergy Family:

Welcome Reverend Henrique Fleming of the (ELCA) he will begin his work as half time Priest at St. Matthews, Rapid City on December 20th. Rev. Henrique will be pastoring the ELCA Synod's Native American congregation, Woyaton in Rapid City as well.



A group from Trinity Presbyterian Church who are employees of Mayo Clinic, Rochester, MN traveled to Ft. Thompson and brought enough candy, fruit, nuts and children's bibles to fill 500 bags. The goodies were sacked at the Christ Episcopal Church, Ft. Thompson Saturday morning, December 19th, with a number of the local congregations helping. The candy bags will be distributed to all children, elders and shut-ins from the local Churches during Christmas Eve and Christmas day services. Our sincere thanks and appreciation go out to Wes and Gloria Petersen and all members of Trinity Presbyterian Church, Rochester, MN. You have put many smiles on the faces of our youth here in the Ft. Thompson community. Attached photo names from left to right: Jerome Monsen, Fr. Craig West, Gloria Petersen, Pat McGee, Merriam West, Wes Petersen, Red Olson, Erica Thompson, Terry Quilt, Kitty Menzie, and Dixie Thompson.

I hope to fill in a small section of the Church News each publication with a few ideas on how you can help around your Home, Church, or School to keep God's creation healthy and alive. Below are some ideas for Sunday Projects for in our churches. Thank you, Chuck Berry, St. Paul's Brookings.

Earth Day Sunday
Eco Palms for Palm Sunday
Rogation Day
Beating of the Parish Bounds

Below are some ideas I borrowed off the internet from a website.
www.ecoallstarkids.com

Soil Conservation

Why It Is Important

(Have you ever heard of the Dirty 30's)
Soil conservation is done by preventing soil erosion. This can be done in several manners. Some examples are planting new plants, taking care of existing plants, or keeping soil from becoming contaminated. Soil Conservation is important. If we ruin our healthy soil, we will be unable to plant the crops that are necessary for feeding all the people and animals on our earth. Wind erosion, another form of soil erosion, also has played a big part in our history here in South Dakota. Ask your Grandparents or Great Grandparents to tell you a story about Dust Storms.

Ways Kids Can Help

Plant Trees, Grass and Flowers in Empty Places.

You can plant trees, natural grasses and flowers where there has been no plants, this will help prevent soil from eroding. You can sometimes find tree seeds on the ground or you can go to the local garden center to buy seeds and plants. You might consider planting fruit trees or bushes native to South Dakota, Chokecherries or Buffalo Berries. Planting fruit trees can also help stop soil erosion. And the added benefit are that you can enjoy the wojapi or fruit pies in the fall. Not only does this help soil conservation, it can be a beautiful space for you to relax, besides increasing the value of your home along with decreasing your energy bills during the summer due to the shade from the trees.

Don't Over Water

Over watering causes soil erosion, by washing away nutrients, and it is wasteful of our clean water. Your lawn only needs about 1 inch of water per week. If your home uses a timer, someone can volunteer to keep an eye on the sprinklers and let your parents know when its time to move the sprinkler to another area or turn it off.

Natural Nutrients

Kids can make a compost pile adding natural nutrients back into the soil. This also prevents soil contamination from using too many chemical fertilizers. Kids can collect scraps from preparing meals or after meals. (Egg shells, coffee grounds, or vegetable peelings) in a bucket (maybe an ice cream pail) and when the bucket is full you take it outside to a garden area or waste area, dig a deep hole to dispose of the compost in. I would not suggest not putting bones in the compost. Our family experience was the bones attracted the local dogs.

Update from Patricia L. Wellnitz, Secretary
National Episcopal Church Women's
Board Greetings from the National ECW Board

The Province VI representative to the board was unable to attend so I was asked to write a letter to you to let you know what we are planning to work on these three years.

There are 16 members on the board with one representative from each province. We would like to hear from you what we can do for you. Are there programs or resources that we can help you find? If you have a wonderful program or idea we would like to know so we can pass it on.

Two of our big projects are the History Project and implementing the Ad-Hoc Committees recommendations for change in our structure. We will be forming a committee to bring work on the History Project at our next board meeting. It is projected to take at least six years to complete. One of our big concerns is how to fund this project.

Please visit our web-site for news from every corner of our church. Check out our Facebook page and learn more about what we the women in the Episcopal Church are doing.

The board is planning on meeting in Province VI June 22-27, 2017. We hope that some of you can be our guest at that meeting.

Your Sister in Christ,
Patricia L. Wellnitz

Diana Regan, President ECW of SD

A New Year is beginning and plans are being made for the annual Spring meeting. We will meet again in Oacoma, SD on Saturday April 30th at 10:00 am.

A program is in the works and further details will follow. We hope that all Episcopal Church Women will make an effort to attend this meeting. It is a great opportunity to meet and enjoy each other as we carry out the joint efforts put forth by our church. We are hoping to make rides available for those who don't have access to one.

Please contact me at 605-580-0240 with questions.

Abbreviated Minutes from the ECW meeting in Sept. 2015 during the Diocesan Convention.

Call to Order: Bonnie Walker called the meeting to order at 10:35 am with prayer and she introduces our guest Sandra Squires of Omaha, NE President of the National Board of the United Thank Offering and President of the ECW of Province VI.

Proposed Bylaws which had been posted 60 days prior were reviewed and passed unanimously.

Guest Presentation. Sandra Squires outlined the work of her two roles.

Province VI Report Elizabeth Campbell is our Province VI representative on the National UTO board. Elizabeth compiled a report listing all the gifts granted to SD through the Thank Offering since 1883 and our total was over \$1.7 million.

Treasurer Cora Koss, Treasurer, gave an update on the groups finances.

CPC (Church Periodical Group) Judy Graves is the Province VI representative. Judy reported that she hopes to step down from this position next year and that she continues to collect children's coats, hats and mittens and now socks which are going to the Santee Mission this year.

UTO (United Thank Offering) Sandra Squires was able to give Barb Oates about 150 Blue Boxes for distribution to parishes or missions.

Altar Guild Vicki Sweet stated she has had a few calls regarding Altar questions. Mainly asking where to order gluten free bread.

Spring Retreat has not been scheduled at this time.

Scholarships. Sandra Magnavito reported on the two young women who received this year's scholarships and their Thank you letters were in the last issue of the Church News.

Annual Mission Project Bonnie passed out a flyer and reviewed the Episcopal Al Ahli Hospital in Gaza which was chosen for our Special Project this year. It is not only the oldest but also the only full service Christian Hospital, owned and operated by the Episcopal Diocese of Jerusalem. Children come in at the rate of 120 cases per day. This Hospital accepts both Arab and Israeli patients—no one is turned away.

(Bishop—Continued from page 2)

The Episcopal Church has been engaged in this ministry for more than 75 years. We will not let the nightmare this world often is keep us from carrying out the words of Jesus who told us to be a neighbor to those in need.

Refugees from places like Syria seek to escape the precise same ideological and religious extremism that gave birth to the attacks in Paris. They seek entry into our communities because their lives are imprisoned by daily fear for their existence. Just as Jesus bids us not to be afraid, we must, in turn, pass those words of comfort to those who turn to us for help.

But Jesus calls us to go even further: not just to love our neighbors and our kin, but to love our enemies. This is particularly difficult when we are afraid. But even in the midst of our fear we stand on the solid ground of our faith and proclaim the faith in Christ crucified and risen from the dead. In practical terms, this may mean finding strength in prayer, or in our neighbors, or in our churches, or in acts of solidarity with others who live in fear.

This is the hope that casts out fear. The fear is real. So we pray. We go to church. We remember who we are in Jesus. Our resurrection hope is larger than fear. Let nothing keep us from that hope, that faith, that security in Gods dream for all of humanity. **“Be not afraid!”**
The Most Rev. Michael B. Curry



Blessings and gratitude to you as Epiphany draws near.

This Brightness That You Bear
A Blessing for My Family

This blessing hardly knows what to say,
 speechless as it is not simply from grief
 but from the gratitude that has come with it—

the thankfulness that sits among the sorrow
 and can barely begin to tell you what it means
 not to be alone.

This blessing knows the distances you crossed
 in person, in prayer to enter into days of waiting,
 nights of long vigil.

It knows the paths you traveled to be here
 in the dark.

Even in the shadows this blessing
 sees more than it can say and has simply
 come to show you the light that you have given

not to return it to you, not to reflect it back to you,
 but only to ask you, to open your eyes and see
 the grace of it, the gift that shines in this brightness
 that you bear.

From the Painted Prayer Book by Jan Richardson

Church News....Ask Annie

**Why do we clothe our clergy and our altars
with the colors of the church year?**

The use of colors to represent the seasons of the church year has a long history. By the 12th century the colors of violet, white, red, black and green were the primary colors used for vestments and to mark the church seasons. During the Reformation the Lutheran and Anglican churches retained the use of these colors and by the 20th century blue and gold had been added to these colors. Each of the colors were given spiritual meaning that reflected the mood or tone of the season. However there is little evidence to suggest that those color choices were legislated, rather that the colors which we use today have come to us as a result of common usage. The liturgical principle that dictates the colors of our liturgy is this, that as we celebrate our liturgical rites we offer our best to God whether that be our gold, red, white or even black vestments. We come to worship with the best we have to offer.

Visually we mark the transitions in the seasons of the church year by a change in color. During the Advent season the color purple marks the season as a time of repentance, a “little” Lent in preparation for Christ’s coming. But in recent years the color blue for Advent has become more common. Deep blue is the color of the night sky, the darkness in which we anticipate the birth of our Savior. The gold or white vestments of Christmas and Easter celebrate light, joy and new life. These two colors are also used for our funeral liturgies where we celebrate the new life in Christ of those who have died. When funeral liturgies became a celebration of resurrected life; black, the color of mourning fell out of use. The two seasons of marking time, the Sundays after Epiphany and those after Pentecost are green seasons. They are times of growth as we follow the path which Jesus has set out for us. The color red finds its place in the liturgies of holy week where the dark red signifies the blood of Christ and is also used on the feast of the martyrs. The bright scarlet red of Pentecost is the red of the fires of Pentecost and the coming of the Holy Spirit.

TEC Registration Form

All about YOU, the Camper; your Parents; and your Health

My name is: _____

I am Male Female

I plan to attend _____ which camp:

My birth date is: _____

My address is: _____

My e-mail is: _____

My Parent or Guardian is: _____

Their phone is: _____

Their e-mail is: _____

Are they who we should call in an emergency?

If not, please list another name & contact info:

Please attach a copy of Camper's insurance card, Medicaid card, or IHS number!!!

Please tell us about your health:

Do you have any dietary restrictions, allergies, or restrictions on activities?

If you take medication of any kind: Please attach a list of medications with instructions as to the time and dosage for administering them. Medications need to be in their original containers and will be turned over to camp staff upon arrival.

PARENT / GUARDIAN RELEASE

The health history for this child is correct to the best of my knowledge. This child has permission to attend camp and engage in all activities, except as noted above. If I cannot be reached in an emergency, I hereby give permission to the physician selected by the Camp Director or Nurse to hospitalize, secure treatment, and to order injections, anesthesia, or surgery for my child.

Parent / Guardian Signature and Date

You should also know that completion of registration grants permission to use photos of you, taken at camp, for publicity purposes. **Smile!**

Cost of camp

The Diocese of South Dakota feels strongly that its youth should have the opportunity to experience the sacredness of the Black Hills within the community of their peers in the church. We want you to come to camp! **No one should feel they can not go to camp because they don't have the money.** The Diocese subsidizes the operations and staffing of its youth camps to keep the camper fees down.

Camper fees include room and board, all activities.

Check one:

- I will need a full scholarship to come to camp.
 I will need a partial scholarship for camp.
 I can contribute \$ _____
 I do not need a scholarship to come to camp.

Transportation

- I would like a ride to camp.

What to bring to camp

Please check if you need them provided

- sleeping bag and pillow
 towels and toiletries
 clothes for outdoor activities
 shoes for outdoor activities

Behavior Expectations:

When you come to camp, you will be asked to sign a behavior contract that applies to all Diocesan Youth Events. No drugs, alcohol, tobacco, or anything that can be considered a weapon are to be brought to camp. Camp is a place of spiritual community and renewal. Because of this, we will ask you to turn in all cell phones and ipods, mp3 players, electronics so you can be present during your camp time. We will also insist that you refrain from inappropriate sexual or violent behavior while you are here. And, of course, to be respectful of everything here.

Signature of Camper

Diocese of South Dakota 2016 Summer Youth Camps

Thunderhead Episcopal Center Youth Camps are open to all young people throughout South Dakota & Wyoming. No matter where you come from or where your faith is, *you are welcome.*

Please fill out and return this form so we can prepare to welcome you this summer!

Send this form & payment to:

TEC Registration
408 N Jefferson Ave.
Pierre, SD 57501

Questions: contact the Rev. Portia Corbin at
youth.diocese@midconetwork.com or 605-280-4927



Camp Schedule

All camps begin between 5-6 pm on the first day and end at 10:00 am on the last day.

Make unforgettable memories and lifelong friends as you explore God's work in the world, in this beautiful, peaceful setting. Hikes in the woods, artistic opportunities, and telling stories around a campfire is guaranteed, all while building your faith.

7th & 8th Grade Camp • Sunday, June 5– Saturday, June 11

Cost: \$150 per person

11th & 12th Grade Camp Sunday, June 12— Saturday June 18

Cost: \$150 per person

5th & 6th Grade Sunday June 19– Saturday June 22

Cost: \$150 per person

Family Camp • Thursday July 7— Sunday July 10

Family Camp: Start a tradition of camp with your family. You'll have your own space and all meals are provided. Open to all families and kids of any age, especially elementary aged kids. A great way to introduce your kids to camp!

Cost: \$100 per person or \$250 per family.

9th & 10 Grade Camp Sunday, July 10– Saturday, July 16

Cost: \$150 per person

Adult Retreat Sunday July 17– Wednesday, July 20

Cost is \$75 per person

Why Pray the Stations of the Cross?

By the time the next issue of the ChurchNews is out, we will be in the season of Lent.



The Stations of the Cross represent a pilgrimage of prayer, a time of reflection structured upon the final hours of Jesus' life. Traditionally the stations begin with Jesus carrying his cross after Pilate condemns him to death and ends at Golgotha or Calvary, the site of Jesus' execution. Why do you pray the Stations of the Cross?

The following are **8 Reasons Why we should pray the Stations of the Cross.** This collection is from various sermons given by Pope Francis compiled by [Kevin Cotter](#) February 25, 2015

1) They Allow Us to Place Our Trust in Him

“The Cross of Christ contains all the love of God; there we find his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe....

let us entrust ourselves to Jesus, let us give ourselves over to him, because he never disappoints anyone! Only in Christ crucified and risen can we find salvation and redemption.” —Address, World Youth Day, Way of the Cross, July 26, 2013

2) They Put Us into the Story

“And you, who do you want to be?

Like Pilate? Like Simon? Like Mary? Jesus is looking at you now and is asking you: do you want to help me carry the Cross?

Brothers and sisters, with all the strength of your youth, how will you respond to him?” —Address, World Youth Day, Way of the Cross, July 26, 2013



3) They Remind Us That Jesus Suffers with Us

“The Cross of Christ bears the suffering and the sin of mankind, including our own. Jesus accepts all this with open arms, bearing on his shoulders our crosses and saying to us: **‘Have courage! You do not carry your cross alone! I carry it with you.** I have overcome death and I have come to give you hope, to give you life’ (cf. Jn 3:16).” —Address, World Youth Day, Way of the Cross, July 26, 2013

4) They Compel Us to Action

“But the Cross of Christ invites us also to allow ourselves to be smitten by his love, **teaching us always to look upon others with mercy and tenderness, especially those who suffer**, who are in need of help, who need a word or a concrete action.” —Address, World Youth Day, Way of the Cross, July 26, 2013

5) They Helps Us Make a Decision for or Against Christ

“[The Cross] reveals a judgment, namely that God, in judging us, loves us. Let us remember this: God judges us by loving us. If I embrace his love then I am saved, if I refuse it, then I am condemned, not by him, but my own self, because God never condemns, he only loves and saves.” —Address, Good Friday, March 29, 2013

6) They Reveal God’s Response to Evil in the World

“The Cross is the word through which God has responded to evil in the world. Sometimes it may seem as though God does not react to evil, as if he is silent. **And yet, God has spoken, he has replied, and his answer is the Cross of Christ: a word which is love, mercy, forgiveness.**” – Address, Good Friday, March 29, 2013

7) They Give Us the Certainty of God’s Love for Us

“What has the Cross given to those who have gazed upon it and to those who have touched it? What has the Cross left in each one of us? **You see, it gives us a treasure that no one else can give: the certainty of the faithful love which God has for us.**” – Address, World Youth Day, Way of the Cross, July 26, 2013

8) They Guide Us from the Cross to the Resurrection

“O, Our Jesus, guide us from the Cross to the resurrection and teach us that evil shall not have the last word, but love, mercy and forgiveness. O Christ, help us to exclaim again: ‘Yesterday I was crucified with Christ; today I am glorified with Him. **Yesterday I died with Him, today I live with Him. Yesterday I was buried with Him, today I am raised with Him**’”

—Address, Good Friday, April 18, 2014



This is a story of two Kings. The first lived in a lavish palace and was surrounded by advisors, underlings and toadies. His domain was always growing, covering huge expanses of land from Palestine to parts of what would be modern day Jordan, Lebanon and Syria. He built great infrastructures—castles, fortresses, waterways and theaters. The people in his kingdom called him “Herod the Great,” but the Roman authorities elsewhere in the Empire sarcastically referred to him as “King of the Jews.”

The second King lived in a small hill town, a backwater, not far away from the first. His birth in a manger drew shepherds from their flocks and angels from Heaven. He was an infant, small and vulnerable and to his family known as Jesus, the name God had chosen for his only son and spoken to Mary by an angel.

This is a story of two kings: one who ruled by fear and the other by love. One who embodied tyranny and the other compassion. One whose leadership was based on the authority of the Roman Empire, the other in the authority of God.

The Feast of the Epiphany that we celebrate each year on January 6th, is a holiday with several interpretations. Ultimately, it is a day when we stop and stare in wonder, gazing at the baby Jesus and recognizing him as God. Historically, Epiphany the word itself means to “reveal” is tied to the appearance of the Magi, that strange group of pilgrims, maybe three, maybe more, who visited first one king and then the other, deciding to worship the baby in the manger instead of the emperor in his palace.

Matthew’s gospel tells us about both kings. When the Magi from the East come to Herod. Telling him of a star that had risen on the horizon and of the birth of an infant king, Matthew tells us that Herod was frightened. Herod quickly devises a plot to kill the child, asking the Magi to go find the baby and then come back and tell him of the place so he too can go and worship the child. But Herod lies and the truth is that he likes being king so much that he will do anything to keep it just for himself.

The story of the Magi is one that has been altered and adapted throughout history. While we think of them as the three figures in our Nativity scenes-Matthew gives us no such clues. He says only that they are from the East. He does not give us their number, only that there is more than one. They had been watching the sky and when a star appeared and began to move, they left their homes to follow it. They entered a foreign land, looking for the Messiah whose birth is foretold by this strange celestial symbol and continue their long journey.

The Ancient world celebrated power much in the same way that we do today. Herod's kingship, his political authority was confirmed and accepted by the Roman Empire he served but also by the subjects he ruled. He was rich, he was powerful, he was surrounded by clever advisors. He was celebrity and one who expected people to give him attention honor and obedience...and to worship him as if he were a god.

Herod is a villain in the Bible and a villain of history. We know of his brutality, his bloodthirsty vengeance and his pride. But Herod was also the type of villain that history seems to repeat– the dictator, the oppressor, the perpetrator of genocide. Herod is also the incarnation of the villains that our spirits battle– the very sins that rival Christ for the kingship of our lives.



Ultimately, the Magi had to make a choice– a choice between two kings. The pressure to worship Herod, or at least to submit to his authority and request, must have been incredible, especially since the other King of the Jews turned out to be a tiny baby born to poor parents in the Roman occupied land of Judea.

But here is where Matthew gives us what I think is one of the most powerful and yet simple verses in the entire passage. After the Magi worship the baby Jesus and present him with their gifts, we are told that “...they left their own country by another road.”

So powerful was their first vision of Jesus, the Son of God, that the Magi totally changed their plans. Instead of going back to Herod—the king whose power was backed by the mighty Roman Empire, they quietly chose different route home and a different direction for their lives.

Our world today is still populated by competing kings, principalities and powers. The kings of wealth, of pride, of popularity, of success, of fame, of having it all together. Like Herod, they sit in their palaces and through the influence of our culture and what it tells us to hold dear, they exert a terrible pressure on us to come and worship them.

But not far away, in the hill country, another king still waits in a manger. His kingship is like a breath of fresh air, a miraculous antidote to the venom of Herod. His kingship is one that offers freedom instead of burden and that fills our hungry hearts in a way that no early treasure ever can.

Today we stand with the Magi at a crossroads, deciding which route to take, which king to worship and how to get home.

The Reverend Canon David Hussey

Niobrara School for Ministry

Niobrara School for Ministry offers courses that supplement the local ordination curriculum, provide continuing education, and give valuable training and experience for licensed lay ministers. And anyone interested is welcome to attend.

These courses will generally be offered in a 4-year cycle, repeating in category but varying in content.

Here is the schedule for the rest of the school year:
2016

April 23rd Intro to the Book of Common Prayer; Not so Common!

Instructor TBA This course will present a short history of the Book of Common Prayer and will trace its path from its Roman Catholic roots to present day. Differences and similarities between our book and other churches within the Anglican Communion will be touched upon.

May 13-14th Intro to the Canons

Instructor Rev. Karen Hall

This class will explain how to read the Canons and how they impact our local congregations. Emphasis on communication channels and resources to ensure our congregations understand their role in the larger church.

May 30-June 3—Thunderhead Camp

- Summer Seminary: Introduction to Theology
Instructor Rev. Larry Ort

This intensive course will present not only an overview of historical theologians from the early church to the present, but will also compare and contrast how Lakota people engage Jesus Christ from within their own culture.

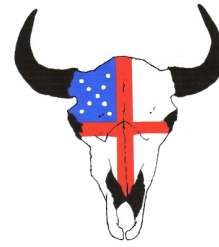
These courses are open to any person interested in enhancing their ministry.

They are required for persons in the local ordination process, unless excused.

Fees (except for Summer Seminary) are \$15/day.

Questions? Contact Archdeacon Paul Sneve
605-381-2018
paul.diocese@midconetwork.com

NIOBRARA SCHOOL FOR MINISTRY



EPISCOPAL DIOCESE OF
SOUTH DAKOTA

Dakota Experience

Though technically not a part of the Niobrara School for Ministry, Dakota Experience is an educational course open to anyone interested in the culture, history, spirituality, and theology of the Dakota/Lakota people.

It is required for people in the ordination process and for clergy new to the diocese.

Cost is \$30 which covers 2 meals. The session begins at 5:30 pm on Friday with supper, and ends about 2:00 pm on Saturday, after lunch.

2016 Dates

- **Spring** March 18-19, 2016 Emmanuel, Rapid City
- **Fall**—Calvary Cathedral, Sioux Falls

To register for any of these courses, contact the Diocesan Office.

605-494-2020

office.diocese@midconetwork.com

Registration is also available online at www.diocesesd.org via the Niobrara School page.

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<p style="text-align: center;">JANUARY 2016</p> <p>Jan 1 Diocesan Office closed for New Year's Jan 3 New Years Weekend Jan 8 Diocesan Office Staff meeting (Pierre) Jan 9 Diocesan Council meeting (Pierre) Jan 10 Good Shepherd, Sioux Falls Jan 17 St Paul's, Brookings Jan 24 St Andrew's, Rapid City</p> <p style="text-align: center;">FEBRUARY</p> <p>Feb 7 Trinity, Pierre Feb 14 St. Matthew's, Rapid City Feb 15 Presidents Day Diocesan Office closed Feb 21 Standing Rock Mission Feb 28 St. James, Belle Fourche</p> <p style="text-align: center;">MARCH</p> <p>Mar 6 Trinity, Watertown Mar 10-15 House of Bishops Mar 20 Palm Sunday Mar 27 Easter</p> <p style="text-align: center;">APRIL</p> <p>Apr 3 Emmanuel, Rapid City Apr 4-7 Clergy Retreat @ Terra Sancta Apr 10 Mediator, Kyle/Pine Ridge Mission Apr 17 Yankton/Santee Missions Apr 24 Calvary Cathedral/Holy Apostles, SF</p>	<p style="text-align: center;">MAY</p> <p>May 1 All Angels, Spearfish May 8 Mothers Day May 15 St Mary's, Mitchell May 22 Rosebud, West May 29 Memorial Day</p> <p style="text-align: center;">June</p> <p>June 5 Christ Church, Lead June 12 St. John's, Deadwood June 19 Mni Sose Cluster June 23-26 Niobrara Convocation</p> <p style="text-align: center;">July</p> <p>July 3 Open July 10 St. Mary's, Flandreau July 17 Sisseton Mission July 31 Christ Church, Red Shirt Table & St. John's, Oglala</p> <p style="text-align: center;"><u>DAY LIGHT SAVINGS TIME</u></p> <p>Begins March 13, 2016 Spring Ahead Ends November 6, 2016 Fall Back</p>
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