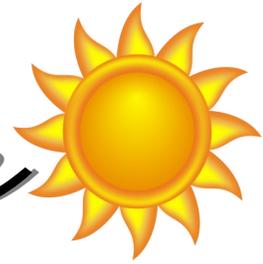


South Dakota Episcopal  
*Church News*



[www.episcopalchurchsd.org](http://www.episcopalchurchsd.org)

*Summer 2021*

## What's been happening around the Diocese.

And the Winner is....Kristinn Heinrichs  
Kristinn won the "Grandpa Don Metcalf TEC scholarship Quilt."



### **Subject: The Star Quilt: reflections on TEC and the legacy**

Dear Mercy:

I've been waiting for a quiet and contemplative moment to prayerfully gather my thoughts on what receiving this star quilt means in my life and journey. The beautiful quilt arrived a week ago from half a world away. As I looked at the sacred buffalo in the center of the quilt, I am transported back to the prairies of my youth and the faith that was born there. I remember and honor my brothers and sisters in faith and the deep meaning of the generosity of spirit freely given. Of course in the center of those reflections is TEC, the sacred place that has transformed me and generations of young people and brought us to faith in Jesus. Walking that faith has often not been easy, filled with questions, challenges, pain, and joy, belonging, and unconditional acceptance.

As I learned more of the recent history of TEC and Don Metcalf who was so much a part

**The Diocese of  
South Dakota**



Volume 74, Number 3  
Statement of Ownership  
South Dakota Episcopal  
Church News  
(ISSN 0746-9276)  
Published 4 times a year,  
February, May, August &  
November

by  
The Diocese of  
South Dakota  
408 N Jefferson Ave  
Pierre, SD 57501

Periodicals postage paid at  
Pierre, SD, and additional  
mailing office.

Postmaster:  
Send address changes to:  
South Dakota Episcopal  
Church News  
408 N Jefferson Ave  
Pierre, SD  
57501-2626

Correspondence and articles  
should be sent to:

Church News Editor  
408 N Jefferson Ave  
Pierre, SD 57501-2626  
(605) 494-2020

Or E-mail:  
office.@episcopalchurchsd.org

Or fax: (605) 494-2025

Annual Subscription: \$5

of TEC and TEC a part of him to rebuild trust in the TEC family. TEC is a sacred place, blessed by God and the Great Spirit. I learned again of the sacred Tatanka, who gives completely in self-sacrifice until the very end in the service of its people. Tatanka is life, the symbol of hope, abundance and manifestation, that there is no struggle to survive if right action is joint by right prayer. Tatanka, the centre of our life is spirit and that spirit is inexorably interconnected with our physical being.

As I see the heartbreaking news coverage of the divisions in our country and cultures, our mission to be in the world and not of the world, to not allow differences to overwhelm our common human spirit. Our highest calling is to be healers, to generously give what we have to those in need, to honor them and to transform trauma (raw and new or generational). I have answered that calling here to minister physically (and often spiritually) to injured warriors with visible and invisible wounds to rebuild trust. This path has taken me to begin to lead groups in mindfulness meditation practices to bring a deep healing. In this day and age of zoom, we gather in a virtual circle. I sit before the screen with Tatanka and the bravery and strength to minister to, and allow, healing to occur. This is the greatest honor and it seems fitting that this piece of Tatanka Wanbli's legacy symbolizes generosity, strength, abundance, and manifestation of right action and right prayer. With the star quilt at my back, I honor you all in this work. Thank you very much, from the bottom of my heart.

Kristinn Heinrichs  
Casa Pigafetta,  
Vicenza, Italy



PS: the story behind the watercolor is that I had a favorite spot looking out over the meadow and it was my prayer spot. When I lived in Vermillion, I got to be close friends with Nick and Peg Nickerson; Peg had painted this, and it hung over their couch and I would see it when I went to their home for prayer and bible study during the summers when I was home from college. When I graduated from college, she no longer had the painting and I traced it to a gallery in Mitchell.

*Continued on page 28*

This is the letter Bishop Folts wrote this summer addressing the discoveries.

July 15, 2021

Dear Brothers, Sisters, and Siblings in South Dakota: May the peace of Jesus Christ be with you, and all whom you cherish -- and especially with your children.

I am asking for your prayers tonight for the souls of the nine Rosebud Sioux children whose remains are finally being returned home tomorrow (Friday) and for the soul of another child of the Alaskan Aleut tribe whose remains are also headed home. These children died in the late 1800s at the Carlisle Indian Industrial School, which operated from 1879 to 1918. These children's journey home began on Wednesday, and we give thanks to God for the advocacy and work of the Rosebud Sioux Tribe's Youth Council members who encouraged the tribal council to ask for the return of the children's remains after visiting the Carlisle grounds in 2015. There will be a wake, funeral service, and burial in Mission on Saturday and Canon Lauren Stanley, former Superintending Presbyterian of the Rosebud Episcopal Mission West, will be representing us.

I am directing all clergy and congregations in our Diocese to pray for these children by name this Sunday -- not by the English names given by those in power, but by their real names: Blue Tomahawk, Little Hawk, Pretty Eagle, Bear Paints Dirt, White Thunder, Swift Bear, Friend Hollow Horn Bear, Brave Bull, Kills Seven Horses, and Sophia Tetoff of the Alaskan Aleut tribe on Saint Paul Island in the Bering Sea (whose Native name is unknown).

With the discovery of the remains of so many Indigenous schoolchildren in Canada, we are calling for a renewed and much-needed focus on the attempted cultural extermination of Indigenous children. For our part, we are deeply lamenting the role that the Episcopal Church has played in seeking to assimilate Native Americans into looking and behaving like white people. It is true that many have reported having good and positive experiences in the boarding schools operated by the Episcopal Church and are grateful for these experiences. It is also true that the Episcopal Church had greater respect for the culture than other denominations. And it is equally true, based on how the children were made to look and act, that we were also guilty of seeking assimilation.

During this time of lament, we are listening, we are learning, and through focused discussions, we wish to paint a picture of what healing and reconciliation look like. Then, based on that picture, we want to commit ourselves to take concrete and actionable steps to bring this picture to life. Part of our time at our upcoming Diocesan Convention will be focusing on the history of boarding schools and the experiences of those who attended them, and this will be an important first step for us collectively to take as we begin to grapple with our past.

May God our Creator hear our prayers of lament for what has been done to His children. Through the grace of Jesus Christ, may God forgive the sins committed against the Indigenous Innocents at Carlisle and elsewhere. And may God the Holy Spirit lead us all to an amended life during which we love all as our neighbors -- and, as we declare in our Baptismal Covenant, respect the dignity of every human being.

Faithfully, Bishop Jonathan

## Fact Sheet: History and Practices of Indian Boarding Schools

This information was compiled by The Rev. Larry Ort, St. Pauls, Brookings

**Doctrine of Discovery** – originated with a Papal Bull in 1452 issued by pope Nicholas V; permitted Portugal to claim and conquer lands in West Africa. A 1493 Bull aimed to justify Christian European explorer’s claims on land and waterways they “discovered.” The doctrine promoted Christian domination and superiority and led to colonization of Africa, Asia, Australia, New Zealand, and the Americas. In 1792, U.S. Secretary of State Thomas Jefferson claimed that this European Doctrine of Discovery was international law which was applicable to the new US government as well (Wikipedia).

**Johnson vs. M’Intosh** – 1823 US Supreme Court Case resulting from collusive lawsuits where land speculators worked together to make claims to have a desired result; ruled that ownership of land comes into existence by virtue of discovery, a rule observed by all European countries with settlements in the New World (Wikipedia).

**Repudiations of the Doctrine of Discovery:** August 2009, General Convention of the Episcopal Church; 2012 Unitarian Universalist Association; 2013 United Church of Christ; 2016 Christian Reformed Church; 2016 Evangelical Lutheran Church in America (“an example of the improper mixing of the power of the church and the power of the sword”); 2018 Presbyterian Church (U.S.A.); November 3, 2016 a group of 524 clergy burned copies the doctrine as part of the Standing Rock pipeline protests (Wikipedia).

**Rationale for Indian Boarding Schools:** Education would be used as a means of “assimilating” Indian tribes into the mainstream of the “American way of life,” a Protestant ideology of the mid-19<sup>th</sup> century; teach the importance of private property, material wealth, and monogamous nuclear families. The reformers assumed it was necessary to “civilize” Indian people, make them accept white men’s beliefs and value systems ([http://www.nativepartnership.org/site/PageServer?pagename=airc\\_hist\\_boardingschools](http://www.nativepartnership.org/site/PageServer?pagename=airc_hist_boardingschools)).

**Beginning of Boarding Schools:** In 1860 the Bureau of Indian Affairs (BIA) established the first Indian boarding school on the Yakima Indian Reservation (Washington)(Ibid).

**Episcopal Boarding Schools in South Dakota:** St. Mary’s Indian School, Springfield (Rosebud); St. Elizabeth’s Mission, Wakpala (Standing Rock); St. Paul’s, Yankton; St. John’s, Ft. Bennett

**Facebook Post** – Archdeacon Paul Sneve, June 12, 2021: “The members of the Niobrara Deanery know how difficult it is to be a Lakota and a Christian. It is tempting to say that the boarding school was Roman Catholic and that at Episcopalian Boarding Schools in South Dakota, abuses weren't nearly as bad. But even the best Boarding School was still an instrument of genocide. Lakota Christians understand that Jesus did not try to kill our culture and take our children but as a significant part of our Diocese, we must not hide from the sins of the church. As Lakota Christians, let us love Jesus but also call out the sin and work to heal the historic trauma of all Lakota People.”

Excerpts from <http://www.nativepartnership.org>  
(Bold print are that of the Rev. Larry Ort's emphasis)

Boarding schools were the ideal instrument for absorbing people and ideologies that stood in the way of manifest destiny. Schools would quickly be able to assimilate Indian youth. The first priority of the boarding schools would be to provide the rudiments of academic education: reading, writing and speaking of the English language. Arithmetic, science, history and the arts would be added to open the possibility of discovering the “self-directing power of thought.” Indian youth would be individualized. Religious training in Christianity would be taught. The principles of democratic society, institutions and the political structure would give the students citizenship training. **The end goal was to eradicate all vestiges of Indian culture.**

By the 1880s, the U.S. operated 60 schools for 6,200 Indian students, including reservation day schools and reservation boarding schools. The reservation day school had the advantage of being relatively inexpensive and caused the least opposition from parents. **The reservation boarding school spent half a day teaching English and academics and half a day on industrial training.** Regimentation was the order of the day and students spent endless hours marching to and from classes, meals and dormitories. **Order, discipline and self-restraint were all prized values of white society.**

**For Col. Richard Henry Pratt, the goal was complete assimilation.** In 1879, he established the most well known of the off-reservation boarding schools, **the Carlisle Indian School in Carlisle, Pennsylvania.** As Headmaster of the school for 25 years, he was the single most impacting figure in Indian education during his time.

**Pratt's motto was, “[Kill the Indian, save the man.](#)”**

Pratt believed that off-reservation schools established in white communities could accomplish this task.

Carlisle and other off-reservation boarding schools instituted their **assault on Native cultural identity** by first doing away with all outward signs of tribal life that the children brought with them. **The long braids worn by Indian boys were cut off. The children were made to wear standard uniforms. The children were given new “white” names, including surnames, as it was felt this would help when they inherited property.** Traditional Native foods were abandoned, forcing students to acquire the food rites of white society, including the use of knives, forks, spoons, napkins and tablecloths. **In addition, students were forbidden to speak their Native languages, even to each other.** The Carlisle school rewarded those who refrained from speaking their own language; **most other boarding schools relied on punishment to achieve this aim.**

The Indian boarding schools taught history with a definite white bias. Columbus Day was heralded as a banner day in history and a beneficent development in their own race's fortune, as only after discovery did Indians enter the stream of history. Thanksgiving was a holiday to celebrate “good” Indians having aided the brave Pilgrim Fathers. New Year's was a reminder of how white people kept track of time and George Washington's birthday served as a reminder of the Great White Father. On Memorial Day, some students at off-reservation schools were made to decorate the graves of soldiers sent to kill their fathers.

Half of each school day was spent on industrial training. Girls learned to cook, clean, sew, care for poultry and do laundry for the entire institution. Boys learned industrial skills such as blacksmithing, shoemaking or performed manual labor such as farming. Since the schools were required to be as self-sufficient as possible, students did the majority of the

work. By 1900, economic practicality became the goal and school curriculum slanted even further toward industrial training while academics languished.

Conversion to Christianity was also deemed essential to the cause. Indian boarding schools were expected to develop a curriculum of religious instruction, placing emphasis on the Ten Commandments, the Beatitudes and Psalms. Implanting ideas of sin and a sense of guilt were part of Sunday schools. Christianity governed gender relations at the schools and most schools invested their energy in keeping the sexes apart, in some cases endangering the lives of the students by locking girls in their dormitories at night — meaning they could not get out, even in the case of fire. There were, however, ritualized social activities such as dances and promenades.

Discipline within the Indian boarding schools was severe and generally consisted of confinement, deprivation of privileges, threat of corporal punishment or restriction of diet. In addition to coping with the severe discipline, Indian students were ravaged by disease at boarding schools. Tuberculosis and trachoma (“sore eyes”) were the greatest threats. In December of 1899, measles broke out at the [Phoenix Indian School](#), reaching epidemic proportions by January. In its wake, 325 cases of measles, 60 cases of pneumonia, and 9 deaths were recorded in a 10-day period.

Naturally, Indian people resisted the schools in various ways. Sometimes entire villages refused to enroll their children in white men’s schools. Indian agents on the reservations normally resorted to withholding rations or sending in agency police to enforce the school policy. In some cases, police were sent onto the reservations to seize children from their parents, whether willing or not. The police would continue to take children until the school was filled, so sometimes orphans were offered up or families would negotiate a family quota. Navajo police officers avoided taking “prime” children and would take children assumed to be less intelligent, those not well cared for or those physically impaired.

It was not until 1978 with the passing of the [Indian Child Welfare Act](#) that Native American parents gained the legal right to deny their children’s placement in off-reservation schools. Some Native American parents saw boarding school education for what it was intended to be — the total destruction of Indian culture. Others objected to specific aspects of the education system, the manner of discipline and the drilling. Still others were concerned for their children’s health and associated the schools with death. Resentment of the boarding schools was most severe because the schools broke the most sacred and fundamental of all human ties, the parent-child bond.

**Personal Note:** This is a rather hurried and incomplete attempt to provide some information on this topic; it is by n means complete. The above material comes from various Internet sources. In most cases, I have provided the citations. I encourage you to visit the National Native American Boarding School Healing Coalition (<https://boardingschoolhealing.org/>).

– Fr. Larry Ort

**Canon for Formation the Rev. Cody Maynus, St. Andrew's, Rapid City**

Grace to you and peace from God our Father and from the Lord Jesus Christ!

I'm delighted to be writing to you for the first time as your Canon for Formation. In his first address to our diocese, Bishop Jonathan invited our diocese to embrace a Star Quilt of diocesan priorities: relations, communication, transformation, advocacy, and formation. It's my sincere honor and joy to be walking alongside you as we walk this path of formation.

I'm delighted to say that, in spite of the COVID-19 pandemic, which has raged—and, tragically, continues to rage in many places—the Episcopal Diocese of South Dakota has managed to boldly move forward in mission and ministry in the Church and in the world, including in the area of formation.

As you all know, the Reverend Portia Corbin and the Reverend Dr. Chris Corbin each accepted a call to serve two lucky parishes in the Diocese of Fond du Lac, putting all of the Corbins closer to family in Wisconsin. Although I'm sad to see Chris and Portia leave, I'm even sadder that their daughters, Louisa and Millie, won't be running through the halls of Convention this year or keeping us on our toes during meetings.

Part of the realignment of diocesan staff positions means that some of Chris's former responsibilities and most of Portia's former responsibilities now sit with the Canon for Formation.

Another part of that realignment is the hiring of the Reverend Lydia Hird Simmons as Missioner for Camping and Young Adult Ministries. Lydia's primary areas of responsibility will be as program director of Thunderhead Episcopal Center in the sacred Black Hills and as resource and consultant to our parishes serving in and among college and university towns. Lydia received a 'baptism by fire' this summer at Thunderhead and is eager to lean more into her work supporting college ministry in the months to come. You can read more from Lydia in her report to Convention.

We are looking forward to welcoming Mr. Malcom Chapman, Coordinator of the Rapid City Human Relations Commission, to lead our annual Clergy Conference immediately before Diocesan Convention. Malcom—a trained facilitator, consultant, optimist, and Marine Corps veteran—will lead our clergy in a process of discernment on how to connect better and deeper with the communities in which we serve.

A small working group of faith formation leaders—lay and ordained—has been convened to begin pulling together resources to congregations looking to offer age-appropriate, emotionally- and intellectually-engaging, and spiritually satisfying formation curricula. This working group paused its work due to the COVID-19 pandemic, but I'm eager for it to resume the work of compiling resources and then begin to share the resources throughout our diocese.

Our annual diocesan clergy retreat—hosted this year at the beautiful Abbey of the Hills in rural Marvin, South Dakota—took place early on during Eastertide and was the first time that many of our clergy have seen one another in-person since the beginning of the pandemic. Due to a shift in scheduling due to COVID-19, our original retreat facilitator was forced to withdraw. This allowed us to get creative and offer our clergy an opportunity to reflect on leading and living through the pandemic. The Reverend Bob Lambert, a retired

Report of the Standing Committee of the Diocese of South Dakota  
2020 – 2021  
6 August 2021

The members of the Standing Committee met four times, via Zoom and telephone due to Covid 19 precautions since our last Diocesan Convention in 2020. This report is a summary of the actions and activities from those meetings.

November 20, 2020 – 4:00pm CDT

The primary focus of this meeting was whether to consent to the election of The Rev. Diana Akiyama as Bishop Diocesan of the Diocese of Oregon, and of The Rev. Canon Paul Gordon Chandler as Bishop Diocesan of the Diocese of Wyoming. All members of the Standing Committee were unanimous in their support for both elections.

Secondary to the consents, were the elections of Secretary and President of the Standing Committee for 2020-2021. Deacon Marty Garwood was nominated and elected to the position of Secretary and The Rev. David Hussey was nominated and elected to the position of President.

December 21, 2020

This was a joint meeting with members of the Commission on Ministry and the Standing Committee with Ms. Lydia Hird Simmons as a part of her process towards ordination. Members of both groups had questions for Lydia and her responses, and the resulting dialogue seemed to be helpful for both Lydia and the groups getting to better know each other and in building relationships around Lydia's preparation and formation for ministry in South Dakota.

January 14, 2021

The purpose of this meeting was whether to consent to the election of The Rev. Paula E. Clark, as Bishop Diocesan of The Diocese of Chicago. The vote was unanimous of the members present in support of her election.

June 10, 2021

The purpose of this meeting was whether to vote to consent to the election of The Rev. Canon Ruth M. Woodliff - Stanley, as Bishop Diocesan of The Diocese of South Carolina. The vote was unanimous of the members present in support of her election.

Respectfully submitted,

The Rev. David P. Hussey +  
President of the Standing Committee

**Annual Report: Missioner for Camp and Young Adult Ministries**

In the spring of 2021, the decision had to be made as to whether or not we would be able to safely host children at Thunderhead Camp this summer. The decision was ultimately made, in collaboration with members of the medical field, that our facilities could not safely host unvaccinated individuals, specifically in an overnight capacity. Since we were unable to host our usual camp season, it was then decided that Thunderhead Episcopal Center would be host to a young adult intentional community this summer.

This young adult intentional community has provided five young adults the opportunity to live, pray, learn, and work together over the course of ten weeks. The community is an experiment in deeply intentional living. Each day the young adults engaged in worship, community meals, programming time, and also a daily work period. Throughout the summer the young adults were able to completely refinish all the picnic benches at camp and paint and refinish the bath house facilities!

During the ten weeks at Thunderhead the young adults were also able to host a number of visitors throughout the summer that assisted in the programming and learning at camp. We were blessed to host the Rev. Dr. Lauren Stanley, Rev. Dr. Christina O'Hara, Dr. David O'Hara, Rt. Rev. Jonathan Folts, Rev. Kimberly Folts, Garrett Folts, Rev. Shaneequa Brokenleg, Rev. Dr. Anna Mercedes, and Dr. Joseph Pritchett. The young adults were grateful to be able to learn about environmentalism, indigenous culture and religion, spiritual direction, biblical interpretation, and much more from these guests.

We also had a number of wonderful occasions for celebration this summer. One of our young adults was confirmed by Bishop Jonathan Folts on the Feast of St. Peter and St. Paul, the 29th of June. On this day we also had three young adults reaffirm their Baptismal vows. We were joined by members of Christ Church Lead, All Angels Spearfish, Good Shepherd Sioux Falls, and St. Andrews Rapid City who also joined us for a communal meal afterwards. Then at the end of July the young adults were able to host a day camp for children at Good Shepherd Sioux Falls and attend worship at the Cathedral as well.

While this summer provided a wonderful opportunity to host the young adults at camp, we are looking forward to welcoming back children during the 2022 camp season. It will be a blessing to have the camp season bustling with youthful activities once again.

Another piece of my job is to begin to explore what ministries can be provided for college students throughout the Diocese. This will involve working closely with local congregations and their clergy in college towns to discern the best way to support existing ministries. We will continue to explore what the best approach for this ministry will be in this Diocese and I look forward to working with many of you on this initiative.

Youth and young adult ministry is a sacred place of growth and joy throughout this Diocese. As we look forward to future possibilities, I am excited by the possibility to dream and develop a vision together.

Respectfully Submitted,  
Deacon Lydia H. Simmons

Description of possible positions open for election at Diocesan Convention.

**D**iocesan Convention will be held September 24 & 25, 2021 at the 1st United Methodist Church in Pierre.

It is the usual course of business for delegates to vote on nominees to fill various positions. Refer to the nomination ballot for those positions open this year.

**Standing Committee—1 lay person  
Standing Committee—2 clergy (priest or deacon)**

**General Convention Representatives-**

**Standing Committee**

*With a Bishop in charge of the Diocese, the Standing Committee shall be the Bishop’s Council of Advice. When the Diocese is without a Bishop...the Standing Committee of the diocese shall be the Ecclesiastical Authority as provided by the General Convention Constitution and Canons. The Standing Committee also plays a part in the ordination process and deals with certain property issues.*

*The Standing Committee consists of eight members, and election shall be made by the diocesan convention for a term of four years. Members are entitled to election for two terms. The Standing Committee meets 3-4 times a year, or as needed.*

*A member of Standing Committee is a voting delegate to Annual Convention. A member of Standing Committee is also a member of the Title IV Ecclesiastical Disciplinary Board.*

**The nomination form is posted on the diocesan website ([www.episcopalchurchsd.org](http://www.episcopalchurchsd.org)) and on the next page**

*Resolutions  
to Diocesan Convention*

All Resolutions to Diocesan Convention are to be submitted in writing to the Committee on Resolutions through the Diocesan Office. They should be clearly typed. According to our Diocese’s procedures, resolutions do not begin with the word “whereas” but simply state the resolution, followed by the explanation and rationale. The “whereas” is not part of the resolution. This format for resolutions allows for greater clarity as to what the resolution is attempting to communicate.

**Resolutions should take the following form.**

**Submitted by (name of individual, church, or deanery):**

**RESOLVED, that the One Hundred Thirty-seventh Convention of the Diocese of South Dakota (state the resolution):**

**RESOLVED (Further resolves may also be stated):**

**Explanation: (This is where informative material and rationale for the resolution is inserted. It is used in place of “whereas”).**

**Impact on Budget: (This is where an estimate of costs is placed and suggestions for funding.)**

*According to Rules of Order, Rule number 6.1*

*No proposed resolution may be submitted for consideration after the close of the first plenary session. All proposed resolutions shall be referred to a Convention committee by the Chair, in consultation with the Dispatch of Business Committee. Such reference may be appealed in the same manner as a procedural decision of the chair. All resolutions must go through the Resolution Committee before they will be brought before the whole body of the convention.*

Please send all proposed resolutions to the Very Rev. Ward Simpson at [dean.simpson@calvarycathedral.net](mailto:dean.simpson@calvarycathedral.net) or to 500 South Main St, Sioux Falls, SD, 57104 they must be received by Tuesday, September 21.

Nomination Form 2021 Annual Diocesan Convention

NOMINATIONS WILL BE ACCEPTED UNTIL AUGUST 30th

Nominations may be submitted to the Diocesan office only by Region Deanery Assemblies, the Niobrara Convocation, or a certified Convention delegate, for any position open for election.

Please email nominations to office@episcopalchurchsd.org or mail to Diocese of South Dakota, 408 North Jefferson, Pierre, 57501

Name of Nominee (printed): \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

E-mail: \_\_\_\_\_

Telephone: \_\_\_\_\_

Congregation/City: \_\_\_\_\_

\_\_\_ Yes, I accept this nomination: \_\_\_\_\_  
(Signature)

I nominate this person for: Standing Committee (term expires 2025)

\_\_\_ 1 clergy (priest or deacon) to fill four-year term.

\_\_\_ 1 lay person to fill four-year term.

OR Convention Representative to Diocesan Council (term expires 2025)

\_\_\_ 1 lay or clergy person to fill four-year term.

Name of Nominator printed): \_\_\_\_\_

\_\_\_\_\_  
(Signature)

Thank you for taking the time to register for the 2021 Diocesan Convention! Please read all of the following information carefully.

The deadline for registering for our Diocesan Convention is Friday, September 17th, 2021. This is IMPORTANT. If you are using this form to register, please return it and a check in the amount of \$60.00 to the Episcopal Diocese of South Dakota, 408 North Jefferson Avenue, Pierre, SD, 57501 before September 17th.

Refunds will be provided until seven days before our Diocesan Convention is scheduled to begin. Substitutions (an alternate for a delegate or someone different altogether) may be made at the door following our Diocesan protocol at a separate registration table. However, congregations who register delegates/alternates will still be responsible for the registration costs if their delegates/alternates choose not to attend the Convention at the last minute.

Please remember that congregations and Mission Councils are responsible for the costs of their delegates. Limited financial assistance is available and can be applied for by congregations requesting such assistance from Diocesan Council. Such congregations should contact Canon Mitch Honan at Mitch@episcopalchurchsd.org.

Name (first name will be printed on Nametag): \_\_\_\_\_

Email Address (write NONE if you don't use email): \_\_\_\_\_

Mailing Address: \_\_\_\_\_

Phone Number that you can best be reached at: \_\_\_\_\_

Please check all that apply:

- \_\_\_\_ I am a Clergy Person, Canonically Resident in the Diocese
- \_\_\_\_ I am a Lay Delegate or \_\_\_\_ I am a Lay Alternate
- \_\_\_\_ I am a member of Diocesan Council or \_\_\_\_ I am a member of Niobrara Council
- \_\_\_\_ I am a member of the Standing Committee or \_\_\_\_ I am a member of Diocesan staff
- \_\_\_\_ I am a Youth Delegate representing my Deanery\* *Which Deanery are you representing?* \_\_\_\_\_
- \_\_\_\_ I am a Visitor

What is the name of your church and where is it located? \_\_\_\_\_  
(i.e., "Trinity, Watertown")

**If you are a delegate/alternate, what will you use to keep up with Diocesan Convention details? (Please check one)**

\_\_\_\_ I will visit this link -- <http://eepurl.com/hEe6Lr> -- and register myself to receive updates and further information regarding our 2021 Diocesan Convention.

\_\_\_\_ I will be responsible for checking the 2021 Convention Page on our Diocesan website ([www.episcopalchurchsd.org](http://www.episcopalchurchsd.org)).

\_\_\_\_ My church's clergy person / lay leader will need to mail announcements to me or post information at my church.\*

*\*Please write the name of your clergy person or the lay person who is overseeing your church so that we can let them know.*

\_\_\_\_\_

Do you have any dietary restrictions? If so, please describe: \_\_\_\_\_

Will you require childcare? (Circle) Yes No If "Yes," for how many children? \_\_\_\_\_

What are the names and ages of your children? \_\_\_\_\_

Please describe anything that the child-care providers should know about your child/children (i.e., allergies)



2017—present day

Good Shepherd has no shortage of land.



Church Periodical Club have you ever wondered why they are mentioned or even wondered exactly what do they do?

The Church Periodical Club started out as a club in 1888 at the Church of the Holy Communion in New York city. Mary Ann Drake Fargo and a small group of women began sending bundles of church periodicals, prayer books, and Bibles via the Wells Fargo State Coach Line to missionaries in the Dakotas, the then far west.

Thanks to all who helped in getting Camp Remington ready for the summer.

We cleaned the cabins, beds out, out houses cleaned, brush removed, Chapel railing and steps painted, a new refrigerator in the Guest Cabin and Nunnery, updated stove in Nunnery, picnic tables out, grass mowed and trimmed.

The 2021 Camp Remington Caretakers are in the photo: Key and Mary Parker, Mara Vucurevich, Lyn Von Wald, Chris and Patsy Trull, Bryan and Lisa Fischer, Les and Cora Koss, Fr. Barnes (Lisa Fischer not in picture but taking it.)

This past weekend the roofs on the Chapel, Quest Cabin and the Nunnery were replaced. This was due to the hail last year. They look great.

Les Koss and Key Parker  
Camp Remington Caretakers

The Church Periodical Club is in independent affiliated organization of the Episcopal Church. CPC is entirely dependent on voluntary contributions to carry out its unique ministry. We function on all levels: parish, diocesan, provincial and national. Through our National Granting Program, grants are allocated worldwide based on contributions available in two funds.

We have the (NBF) National Books Fund which helps meet religious and secular needs by providing printed and audio-visual materials to individuals, churches and organizations affiliated with the Anglican Communion. We also give grants for Seminarians. We have (MOP), Miles of Pennies. This separate fund is for children only, pre-school to grade 12. It provides printed or taped books and related materials.

For more information or questions please contact Deacon Judy Graves, CPC representative, So. Dak.

**Minutes of the 136<sup>th</sup> So. Dak. Diocesan Convention,  
10 October 2020.**

**Held at Emmanuel, Rapid City; the Bishop Jones Center, Mission; Trinity, Pierre; St. Mark's, Aberdeen; and Calvary Cathedral, Sioux Falls, on 10 October 2020, via on-line streaming.**

**The Convention came to order at 10 a.m. Central time.**

Bishop Jonathan H. Folts began the 136th Convention of the Episcopal Diocese of South Dakota with a welcome message and the Liturgy of the Word.

In his opening remarks, Bishop Jonathan thanked all those who served as host sites and thanked everyone for being so flexible in a time of COVID: St. Mark's, Aberdeen, and Father Richard Zephier; the Bishop Jones Center, and Mother Lauren Stanley (who was in quarantine), and Erroll Geboe; Trinity, Pierre, and Mother Mercy Hobbs; Emmanuel, Rapid City, with Father J.D. Barnes; and Calvary Cathedral in Sioux Falls with their Dean, Ward Simpson. Bishop thanked the Cathedral for offering Convention via live stream for anyone to watch Convention.

Bishop then introduced the virtual head table: Chancellor Stephen Stanford; Secretary of Convention Mother Lauren Stanley (in quarantine, taking minutes remotely); and Canon to the Ordinary Chris Corbin, serving as Dispatch of Business. He reminded all participants about balloting and the deadline for voting, and then gave the special instructions for how Convention would work with remote locations.

After the agenda was approved, Bishop asked for a motion to give voice and vote to those priests who are canonically resident in another Diocese or Lutheran Synod but who continue to serve very faithfully congregations in this Diocese. The two clergy folks present at this particular convention are the Rev. Daryl Schubert, a Lutheran pastor serving in Mitchell, and the Rev. Henrique Fleming, serving St. Matthew's, Rapid City. The motion was made, seconded, and approved.

Bishop then sent thanks to, and offered prayers for, Pastor George Gehant, as well as to the Rev. Charlie Chan and to the Rev. Robert Two Bulls, who because of the circumstances of this year, were not able to attend.

The new clergy of the Diocese were introduced:

- The Rev. Cody Maynus, rector of St. Andrews, Rapid City, and program director for Thunderhead Episcopal Center.
- The Rev. J.D. Barnes, rector of Emmanuel, Rapid City.
- The Reverends Ellen and Kurt Huber, priests in charge at Cheyenne River Episcopal Mission.
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The election was held for Secretary of Convention. The Rev. Lauren Stanley was re-elected to this position.

The minutes of the Diocesan Convention 2019 were approved without changes.

The submitted reports by title, committees and commissions and agency reports have been submitted and printed in the Church News, as well as the Thunderhead Episcopal Center minutes included in Convention packets, were approved.

The Rev. Deacon Marty Garwood gave the credentials report: Out of a possible 121 lay

delegates, 74 are present. Out of a possible 42 clergy delegates, 35 are present, thereby making it quorum in both orders. Bishop clarified the Convention needed at least 63 lay delegates to have a quorum. We needed 30 clergy for a quorum and have 35 and gave thanks to all who are attending. Bishop also thanked those at each Convention site for checking people in, doing the health checks, and making reports to the Credentials Committee.

The Gospel was then read in Lakota and English, followed by Bishop's sermon.

Before the renewal of our baptismal covenant, Bishop called for the last time for ballots that have not been submitted.

The service continued with the Renewal of Baptismal Vows. Mitch Honan, Trinity, Pierre, led the Prayers of the People.

Bishop: Normally at a church service, this would be the part of that service where we would be collecting an offering and I want to make a couple of notes about that we will not be picking up a specific offering at any of our host sites for this convention. However, we are going to be asking all congregations on November the 1st, which will be All Saints Sundays this year, to please offer the members of your congregations an opportunity to make a special donation to the Native American Endowment Fund in honor and thanksgiving for the loving memory of Bishop John Tarrant, who suddenly passed away on August 23 of this year. Pat and Jessica had been very grateful for all the notes and the prayers and the thoughts that had been extended to him. The reason that we chose Nov. 1 is because Bishop John was consecrated on October the 31st, and so we thought it would be a really good idea to make All Saints Sunday the day that we take up that offering for a cause and for a fund that was very, very close to his heart. Bishop John was a special person to so many folks in this Diocese and I am so grateful to him for the time that he spent with me and helping to prepare myself for ministry. John was not a great big fan of email so I would send him an email with five questions. Three minutes later, my phone would ring, and an hour and a half later, three of my questions would be answered. He was just an avid, avid storyteller of what was happening in South Dakota and even though he and I didn't get to spend a lot of time face to face, I will always be grateful. Bishop John died at the same time as some of the other very strong Saints to this Diocese: Grandpa Don Metcalf and John Red Bear and Jean Lacher. Well done, good and faithful servants. The work that these folks did while they were living amongst us and working amongst us ... they have paved our way to continue that journey and to continue their ministry, so more information will be going out in reminders to congregations about the November 1st offering, but that will be our point. And we did think it would be very appropriate now that we're talking about our offerings and coming to this part of our Convention to have the budget presentation for 2021.

Bishop then introduced Mitch Honan, the Canon for Finance and Property, "who came to us from Florida last March, and as some of you know, I have known Mitch since he was 10 years old. He was in my congregation at St. John's in Essex. His mother was my Christian Education Director, and I had the privilege of watching him and his sister, Julia, grow up. Mitch is a missionary in his heart of hearts. He graduated with honors in Spanish and economics and then did what everyone who graduates with a degree in economics and Spanish does: He goes and spends a year as a missionary in Haiti, teaching English at an agricultural college. We got him from Florida where he was working at airplane parts company as well as serving the homeless communities in Florida. We were in need of a new financial person, and I can honestly say the Holy Spirit gave me Mitch's face and name as I was driving from one place to another. A Facebook message got responded to and here he is. I'm so grateful that Mitch is here. I was also extraordinarily grateful in the day that he final-

ly showed me his official South Dakota driver's license, so that means that he is indeed now one of us. So, without any further ado, I will turn our respective attentions to Mitch Honan for the budget presentation."

Canon Mitch Honan made the budget presentation, highlighting the series of challenges that our world has not seen in a long time, and the way in which the Diocese of South Dakota continues to rise to the occasion. Mitch then pointed out the changes in the budget:

- The Chapter of Catholic Cathedral, the entity that receives revenue and pays expenses on behalf of the Bishop Hare Center as well as the Deloria Center: Budget line 4200 is total income from the endowment. The majority of the income from the endowment that we use goes directly to our operations, which are run through a few other bank accounts, but some of it does stay in the Chapter. The money passes through account 5300, which exactly matches account 3130 and our other budget for the Diocese. The amount of money that we draw out of the endowment should never exceed 4% in a typical year. Right now, we are budgeting 2021 for 5%, which leaves us some room for improvement going forward.

- Regarding plans 4300 and 5400 of the Chapter of Calvary Cathedral, you'll see that there is about \$100,000 which passes through the Chapter each year to other bank accounts for our operations, and it also passes to several of our congregations. These funds come from the annual distribution out of our various investment accounts held by the Sioux Falls Area Community Foundation on behalf of the Diocese.

- The budget presented today for 2021 does not include line 4710, other Chapter income. In my estimation, 4710 is too broad, at least for budget purposes. In the event that other miscellaneous income arises, I may still use this account.
    - An increase for 2021 is proposed for account 5810. This account covers Bishop Hare Center, where the buildings are getting older, and we have been going over budget in past years.
    - Account 5850 covers the Deloria Center. A decrease for 2021 is proposed for this account as we have been under budget in past years.
    - The 2021 budget for the Diocese of South Dakota: As a general rule, costs increase over time. In the budget of the Diocese of South Dakota, several revenue and expense accounts have been increased by 1%. For clergy staff, a cost-of-living increase in pay of 2% has been tentatively instituted. This increase is subject to pledges for 2021. Health insurance costs will increase by 7% for 2021. Dental insurance cost will not increase. For more details, please reach out to me directly.
    - Regarding revenue, please turn your attention to the line labeled "Designated Income." This line consists of any income that is spoken for on arrival, for lack of a better term. This line should be regarded as an offset of the total expense figure at the end of this report.

- We have also made some changes to the expenses section. For better or for worse, most of us are spending a lot more time on Zoom for the moment. Zoom is expensed under Telephone. We will not need to add any expense for 2021 for that purpose because we are fortunately on target for 2020, even with the additional expense. We may eventually develop a separate line for digital

video conferences and through telephone communication. This does not need to be a top priority.

- Regarding continuing education, and I will quote directly from the narrative budget here, line item for “Continuing Education, Other Ministry Development and Other Ministry Support” have been zeroed out as they were all basically serving the same purpose. In their place, full-time mission clergy and full-time diocesan staff members are now being provided \$1,000 in continuing education funds, and half-time Mission clergy and half-time Diocesan staff members are being provided with \$500 continuing education funds.
- The vast majority of what our Diocese spends goes toward our people. Our clergy and staff are the backbone of our mission. With that in mind, we have set up this budget to provide a greater level of detail on this critically important category of expenses. Aggregating such a critical group of expenses makes it quite difficult to tease out any individual element of the aggregated figure and creates a lack of transparency.
- And now please turn to the other category of expenses. The vast majority of the expenses in this category will need to be increased. But again, we will need to wait for the 2021 pledge totals to do this with much or any accuracy.

Bishop then opened the floor to questions.

Robin Bowen, St. James, Enemy Swim, asked about the budget where the mission churches are. Their salaries are posted for all the mission churches, and the non-mission churches aren't posted, and I know ... we sure don't pay our mission clergy much but our non-mission churches are not posted, and it just seems like it's not fair. I don't know if our mission priests were asked or gave permission for their salaries to be posted. It seems like it's a little bit of discrimination for their salaries to be posted. Could you explain to us why those salaries got posted?

Bishop Jonathan answered: The reason that non-mission churches are not posted in this budget is because we do not pay the salaries of non-mission clergy, so you would not see, for example, the salary of Mercy Hobbs of Trinity, Pierre, in the Diocese of South Dakota budget because we do not pay the salary for Mercy.

Bishop: There are really two answers to your question, and I'll start off with the major answer first. If you'll recall during the Bishop's Address, I said that we need to speak about our stories and about what God is up to in the Episcopal Diocese of South Dakota and that our budgets need to be able to tell that story, accurately and transparently.

Bishop: I'll give you a case in point: On one of our reservations, there were 11 churches and the priest at that time was serving that (reservation). We decided not to do an individual parochial report for each and every one of those congregations. Instead, the decision was made to put all of them into one parochial report. Now the numbers on that report were accurate, but it did not tell the story.

Bishop: This year, I insisted that each congregation have its own parochial report. We discovered that a couple of those churches had had no services at all on Sunday mornings. Another one of those churches had had only one. Another one of those churches had had only 2. When you look at that information, that tells a much different story than looking at a re-

port that says, "Oh look at how many people are coming. Look how much is being collected, look at how many services that we are having."

Bishop: Now, when we look at our budget and at the time when all mission clergy salaries and packages rolled in one line item. I believe that was about \$612,100. And anybody who looks at that line item is probably thinking about, "You know, I don't make \$612,100. Look at how much support we are offering to our mission clergy." Now, I'm not going to put anybody on the spot, but if I were to choose a parishioner from anybody's congregation and ask them, "How many reservations are we serving in the Diocese of South Dakota," would they be able to answer me? If I were to ask folks, "How many mission clergy are we paying and providing in the Episcopal Diocese of South Dakota," would they be able to tell me? Whereas the \$612,100, where that's truthful, it doesn't tell the story.

Bishop: This budget tells the story now insofar as to whether or not the information provided is private. It is not. We are a nonprofit institution. Any person who gives money into the Episcopal Diocese of South Dakota can call us at any time and say, "What are we paying so and so?" And we can tell them, because we are accountable, and we are transparent.

Bishop: If you are a congregation, a parish, you know what your priest makes. For the past years, and I remember when I came on board as your Bishop and saw the finances prior to this, Bishop John's salary was being listed, and there was no objection. Marlys' salary was being listed and there was no objection. And in fact, Robin, I'll remind you of this, you were the co-chair of the Bishop's Search Committee, and in the Diocesan profile, when you had the search, the decision was made to publish the salary that your Bishop was going to be making whenever that Bishop was elected, and there were no concerns about privacy at that because it's not an issue. You've got to know what you're doing, and you've got to be transparent with other folks.

Bishop: Whereas we apologize if folks were caught by surprise, this was the reason that the decision was made to break everything out so that anyone who sees this budget can see that.

Bishop: My brothers, my sisters, my siblings, we have got clergy in this Diocese who are working their tails to the bone, and they are doing so for less money than any other clergy person is paid in the Episcopal Church in the United States. We need people to know that. We need to be able to tell the truth that is happening in the Episcopal Diocese of South Dakota. And that's the reason that we decided to format this budget in the way that we did. Robin, does that answer your question?

Robin Bowen: Thank you and it is true, we pay our mission churches so little that we need to find something, some way to pay them more because they do work an awful lot. Thank you very much.

Bishop then reminded Robin that due to the deaths of Don Metcalf and John Red Bear, she had been promoted from being an alternate to being a Deputy to General Convention.

Becky Walker, St. Thomas, Sturgis, asked for clarification on Mitch Honan's statement that we were only supposed to use 4% of the endowment. But in 2021, we're using 5%. I just I didn't catch what he was trying to say there.

Canon Honan replied that the 4% figure is what is recommended by actuaries, but that we have budgeted for 5% due to the reality of this Diocese. Becky Walker asked why the draw from the endowment was it going up to 5%?

Canon Honan stated that the draw is not going up. It's remaining at 5%, and that we need the money to balance the budget.

Bishop then called for the motion to accept the 2021 budget, with Deacon Marty Garwood making the motion.

The Rev. Shaneequa Brokenleg in Sioux Falls then asked we would need to increase the endowment so that 4% becomes what we need rather than having to draw off 5%. And I realize that that would take some calculations, but I think that's something we should know. And maybe we can try and raise enough money or get enough grants to put money in there, so that the 4% becomes what we need rather than taking the 5%. Canon Honan replied that the endowment would need to increase \$1.6 million.

Bishop then asked Rev. Brokenleg to explain her new position.

Rev. Brokenleg explained that she is the Staff Officer for Racial Reconciliation for The Episcopal Church, serving as a member of the Presiding Bishop's staff while still canonically resident in South Dakota.

Bishop then reiterated that Deacon Garwood has made the motion to accept the budget. A second was received, and the budget was approved, with two "no" votes from Calvary Cathedral.

Bishop: I neglected to share with you was that when Mitch came on board, he and Ellen Walker, who is our Treasurer, and the Rev. Judy Flagstad, who's one of our priests, who unfortunately can't be at this convention – she had some surgery yesterday – and we had to pull in our old friend Barney Barnhardt to come in as well, and the four of them had to work extraordinarily hard to get the finances in order, and in the format that we were able to have them. We are very, very, very grateful to them and further ministry.

Bishop then called on Anne Rogers-Popejoy for the ballot results.

Anne Rogers-Popejoy: For the lay position on the Standing Committee, Mr. President, pursuant to the Rule of Order 7.3 of this Convention, there being only one nominee for the office of Standing Committee in the lay order, the Secretary shall cast a unanimous ballot for Carol Cloud Eagle as the newest lay member of our Diocesan Standing Committee.

Bishop Jonathan: So ordered. Congratulations.

Anne Rogers-Popejoy: For the clergy position on Standing Committee, the convention elects Dean Ward Simpson with 62 votes. Mother Lauren Stanley is not elected with 49 votes, 111 total votes cast.

Bishop Jonathan: Thank you very much and thank you both, really. I'm going to toot Carol's horn for just a moment. What you all may not know is that she has also been tapped to be a reader for the General Ordination exams that seminarians will be taking, including one of our own. Carol, thank you for your ministry in the larger Church.

Bishop then offered a note of thanksgiving and gratitude to our own Pat LeBeau. Pat is retiring at the end of this year. He has been the property manager for our Diocese for quite some time and is extraordinarily knowledgeable about all things building related. He has been an enormous resource to me, as I've gotten to know the people in the places of South Dakota. Pat was also a very long-time member of the Thunderhead Episcopal Camp Board, and he has resigned from that as well. He has served in Diocesan Conventions and Niobrara

Council and more committees and commissions than I would care to even try to imagine. Pat is retiring so that he continued to take good care of his wife, Dottie. Blessedly, I still know where he lives, and we'll be able to call upon him, and Mitch will be able to call upon him if we find ourselves stuck.

I would ask you to please join me and prayers of Thanksgiving and a round of applause for the ministry of Pat LeBeau.

Bishop also thanked Joan Sutton for her service on the Standing Committee.

Les Koss, Emmanuel, Rapid City, asked for a clarification on the vote. The credentials committee showed 109 people here. The votes cast for this election were 111. Were there two more registrations?

Deacon Marty Garwood pointed out that one person showed up at the Bishop Hare Center after she gave the number present, but she was registered. So that accounts for one. We had two arrive at Trinity, Pierre, after the initial count, and one at the Bishop Jones Center. It could be that somebody did not vote. So that will be OK.

(After the lunch break, the Convention resumed at 12:15 p.m.)

Bishop called the Convention back to order, thanking those who provided lunches, especially the Episcopal Church Women at Emmanuel, Rapid, who attached to the lunch boxes a cross and a card with a prayer: "We offer prayers for the Diocesan Convention of the Episcopal Church in South Dakota. Bless Bishop Folts and those serving in Diocesan leadership roles. Grant wisdom and goodwill to the delegates serving our churches in the Black Hills and throughout our Diocese. May our disagreements be short and constructive, and our fellowship and ministry enriching and productive, Amen."

Bishop then spoke about service plans for Bishop John Tarrant here in South Dakota: There was a service that was held for him in Massachusetts, and Pat Tarrant and I have been in conversation about a service for Bishop John here in South Dakota. What we are looking at this point in time is sometime next Spring. No date has been affixed nor are we shooting for a specific date. We're simply saying sometime during the Spring, it will be held in Trinity, Pierre, at Pat's request, and when we have more information about a specific date, we will let you know ahead of time. We would like to get through the COVID challenge and we're definitely not going to do it during the Winter, especially because Pat is not a fan of airplanes and so we want to keep her and Jessica safe as they travel from Massachusetts back to South Dakota for John's service.

Bishop then corrected the tally of the votes for Standing Committee. Mother Lauren received 48 votes, and Dean Ward received 62, so that would be a correction for the Minutes.

Bishop then called upon Chancellor Steve Sanford for the Canon revisions.

Chancellor Steve Sanford: As we have dealt in past months with COVID, new imperfections have been forced on us by our circumstances. It came to me by revelation that, by golly, could our canons be imperfect? We looked at them, and sure enough, there are some things that could deserve correction or improvement. We've brought a few of those to the Convention this year, and they're printed at the end of your bulletin. I don't think there's anything that is a dramatic change from what we've been doing more. Just correcting some wording and a few things that that need improving. I gave an explanation at the at the beginning of the canons, but I'll just go through them briefly starting on page 31.

- The term "Diocesan body" is used in in several places. The definition is broad enough to include the Diocesan Convention, but I wanted to make sure – given

particularly what we're doing now – that it was absolutely, perfectly clear that the “Diocesan body” concept includes the Diocesan Convention. Part of the reason is that later in the canons, meetings of Diocesan bodies are permitted to be conducted or participated in electronically under certain conditions, and of course, that's exactly what we're doing here, so I've simply added the term “Diocesan Convention.”

- On page 32 of your program, Canon 3.1.2 has always dealt with how congregations determine how they are entitled to a number of delegates to convention. For some congregations, it's based on attendance. The average Sunday attendance, as we know now, that there are circumstances that interfere with attendance and not because of any will of the congregation, or the rector or vestry or whomever, just unforeseen circumstances. We've included an addition to that canon, which essentially provides that, if for circumstances beyond control, a particular congregation is prevented from assembling for a meeting in-person, that to be counted the Diocesan Council or Bishop can accord that congregation the same number of delegates that they had before the circumstances impaired their ability to worship together. Now, obviously COVID is the “what's going on now” that is an impairment, but it also occurred to me that that there could be others, such as a fire that would burn or damage the church or some other some other reason – repairs, improvements, whatever – and so we've made it pretty general. But that that's the point of that.
- The Rules of Order, Canon 3.3: We've added a provision which says that essentially if circumstances require, the Diocesan Council can adopt Rules of Order for the immediately upcoming convention. In a typical way, we've just used the same Rules of Order for the Convention and if we change them, then at the Convention, we then adopt them well. As this experience has shown us, sometimes we need to adopt rules ahead of time before the Convention, so this amendment permits that.
- On page 33, Canon 5.5, the canons call for an “administrator,” an employed full-time person who is an administrator and that name, that title is used in in in many places. Since Barney went to a sort of a different workload and we divided up property management and financial things, we quit using the title administrator internally or in Pierre. But the canons still use that term, so instead of trying to change the titles, I've simply I'm proposing that someone be designated as the administrator, whatever other title, whatever other duties that person may have, and that that'll be the job of the Council. Right now, of course, Mitch is acting in a capacity that that would be designated administrator, but he's now a Canon. We're not going to change the Canon title. I'm simply proposing that that the Council could then choose to designate him as the administrator, so that we'll always have, for the canon's sake, a person with the title Administrator.
- On page 34, on our Investment Committee, it's not perfectly clear that persons can serve more than one term. We have obviously several members who are very valuable in their participation, their knowledge, their experience, and so we would definitely want to enable them to serve more than one term, should they choose to do so. We've proposed an amendment that simply allows for more than one term, should that be appropriate.
- And in 6.3.2, there's just simply a change in wording where the Investment

Committee would adopt its own bylaws as others do, so that that's no great change or revelation.

- On page 35, 8.2, the Chapter of Calvary Cathedral is a South Dakota non-profit corporation. State law requires that we have a secretary, and the canons previously haven't provided for a secretary, so I simply added that to comply with South Dakota law.
- Then on page 36, the history of the Cathedral property is very interesting. It goes back to Bishop Hare and of course, when Bishop Hare was alive, he actually acquired, in his own name, the real estate that the Cathedral sits on, and the church was built. He felt it necessary to make sure things went the way they were supposed to go at that time, that he retained tremendous control over the property and the church itself, more so than any Bishop since. There was this deed that actually called it an "indenture" that was recorded with the Register of Deeds that listed all these things. These points of control that he retained, while they might have been necessary or felt necessary back in 1891, they're entirely contrary to the way things function now. I felt that we ought to correct that and have the relationship between the Bishop and the Cathedral function the way it should now. I prepared and Bishop Tarrant signed an amended corrective deed and trust for the property that eliminated those powers of control that no Bishop has ever exercised since, and retains only a few "courtesy's," I'd call them so because 22.5 makes reference to the 1891 deed, I felt that it should also refer to what's been updated, that's all that does.
- And then 22.7 had a kind of a list of various groups. They're all within the definition of "Diocesan body," I simply changed that to make it to make it simpler.

I can't promise that with these changes we will reach a state of perfection. I doubt that will ever happen. Other things will occur to us and over the years as time goes on. But these are the ones that I think should be adopted and are most relevant to do right now. Like I say, none of these things dramatically changes how we function other than the opportunity to have to, you know, deal with COVID and other things. If anyone has any questions anywhere, I'd be happy to answer them.

The Rev. Shaneequa Brokenleg raised questions about 3.1.12 on page 32, and whether this change potentially could give an unfair advantage to some area or maybe taking away someone else's ability, to me it would be better if it was only ever used to increase the number of delegates and never used to decrease. ... But can it only ever be used to increase or maintain your number and prevent it from decreasing?

Chancellor Sanford: Thanks for the question. First of all, the occurrence that would give rise to the possibility of going back last year to, so to speak, to fix a delegate count for a particular congregation, when the congregation is impaired from normal gathering and worship, I don't think the circumstances described in the question could ever occur. I can't envision a circumstance in which an impairment from gathering would fall within the question the hypotheticals of the question, and of course it wasn't meant to give anyone an advantage. Because it doesn't apply until you start with an impairment and an impairment occurs temporarily and obviously, you know, it would not be calculated, for instance. The grant, so to speak, would not be automatic. The Diocesan Council or the Bishop, with the Council's concurrence, would be required. I think the question is a good one, but the amendment is neither intended, nor do I think it gives the possibility, to some calculated

quote-un “quote impairment.” Hopefully that addresses the question and the concern. Robin Bowen, St. James, Enemy Swim asked about Canon 6.2 on page 34 regarding the question on the terms – the additional terms. How many additional terms are they going to be given? You know, is it, can it be, is it going to go up to 20 years for life or you know, we're kind of concerned about this. Wouldn't it be better to have to train somebody else, instead of keeping somebody on concurrently for a number of terms?

Chancellor Sanford: This is in the hands of the Diocesan Council. The Committee does not decide itself. The additional term is up to the Council and that was done deliberately so that it didn't become sort of a self-perpetuating group of people and yes, I mean it would be best if over time, there were some transition of trained and educated people, experienced people, in and out of the of the committee, and I would suggest that would be the role of the Council and they would assure that. But that would take place and I hesitate to offer any or to suggest any (decisions) because ... for a couple of reasons: One, mainly, and that is that I've been on an investment committee of one sort or another for 40 years, not because I'm skilled at it or anything. I just happened to be on them because I've been Chancellor for almost 20 and that's been part of my role. But just having watched the committee and previously I was on the Cathedral committee. It's difficult to make the transition and it's kind of a specialized role. But in any event, my suggestion was entrusting it to the Council, which is the way I've worded it.

Robin Bowen: Yes, but especially at this time with the COVID going around, we should have people that are able to make that transition or have people preparing people to be able to make that transition, because we have people getting sick and moving out and you know, different things, we should be prepared to be flexible and move on as we need to.

Chancellor Sanford: And we are (doing so) with that committee as we are with every other body in the Church.

Ann Rogers-Popejoy, Diocesan Council, Black Hills Deanery asked about the issue of impairment. I would like to know if “impairment” is described and defined in 3.1.12 and who determines impairment. My question goes back to Mother Shaneequa’s comments about impairment and my question is, is “impairment” defined and where and then, secondarily, who determines impairment?

Chancellor Sanford: OK, “impairment” is not defined. I think it uh, is a clear enough and the Council would determine whether there's an impairment and whether to grant some relief. It will be the Diocesan Council.

Anne Rogers-Popejoy: Would a parish, in essence, then apply for impairment status to have their delegates reconsidered?

Chancellor Sanford: Say that again.

Anne Rogers-Popejoy: Would a parish apply for impaired status in order to have the number of delegates altered?

Chancellor Sanford: Well, the Council makes the determination. Impairment is not a status, it's an occurrence. It's something that happened. You're not rated for impairment and again, the impairment is something that keeps you from services, right? You start with that. “OK, we can't meet as a congregation, therefore we can't count people,” right? Well, why? Well, first of all, it has to be an impairment. You can't do that and so well, why? Why, we chose

not to. Well, sorry, that's not an impairment. It has to be an external circumstance that that causes it, so once impaired, obviously the parish or congregation – it's not limited to parishes, it's all congregations – it would then have to apply, make a request and then the Diocese Council, and the Bishop with concurrency, would then make a decision.

Harold Walker, St. Thomas, Sturgis, asked to speak to 6.2 again. It was previously stated the opportunity here exists to have, potentially, a lifetime assignment to the Investment Committee and I speak in opposition to that.

Bishop: The way the language is written, it could go on indefinitely. Whereas I understand some continuity is important. I would expect that as terms are over, it's better those terms will hold over. They're staggered so that the opportunity exists to bring new people in who will look at things potentially differently, rather than being the same folks doing the same thing forever. Giving young people the opportunity to serve in that capacity to get new ideas, I feel it was important to us. And again, the language is inappropriate here, possibly leaving it open for a lifetime assignment may not be the best idea.

I think a point of clarification may be in order and I'll let the chancellor correct me if I'm mistaken. I do not believe the number of folks on the Investment Committee is a fixed number so that new people may be added onto it as they are recruited and found.

Harold Walker: If Steven is not correcting me then I want to let my judgment stand.

Chancellor Steven Sanford: That's that that's in my view, a correct interpretation.

John Robertson, St. Paul's, Vermilion: A couple of things. First of all, I'm speaking on 6.2 as well, and I would also speak in opposition to this. And just to clarify, Bishop, I think if you look at 6.0.1, it does say that at the very end, there shall be at least two but no more than four members appointed to the committee, so there is a limitation. And it doesn't allow for new people to be added as needed.

I also think that there should be some type of a limiting to the terms. I don't believe that an open-ended term is appropriate. But I also think that the word "consecutively" could be potentially added. A term can be renewed for one or more additional terms up to three consecutive terms, which allows somebody to come back on after a break off the 4-year term.

Chancellor Sanford: I get what's been said regarding this. My own view is that this will occur naturally. There are members of the committee now that that are looking to depart and I think in the hands of the Diocesan Council, it will function very well. It has not been the easiest task, quite frankly, in the past to recruit qualified members, can commit to the geography, for instance. My own view is from experience, is that what people have suggested will occur naturally. But you know, I'm Switzerland regarding whether you want to have it or not.

Bishop: Thank you Steven. The next person who would like to speak to this issue is our Canon for Finance and Property, Mitch Honan. However, Mitch is not a member of Diocesan Convention. Before we would call for a motion to allow Mitch to speak to this issue at this Convention, is there is there a motion for this?

Harold Walker, St. Thomas, Sturgis, moved. The Rev. Bunker Hill seconded the motion. (Votes were received from each site. At Calvary Cathedral, two voted no.)

Canon Mitch Honan: My only comment on this is that I think the concern over transparency and good stewardship in the Investment Committee is fantastic and I think that is excellent. But I am concerned that if we limit the amount of time that a person can serve on the

Investment Committee, we may have issues with membership on that committee because we do have a somewhat of a difficult time recruiting people to be on this committee. And that is all I have to say about that.

John Robertson, St. Paul's, Vermilion: I just would like to respectfully disagree with the Chancellor's statement that these things occur naturally. I've spent many years on various boards and committees, and it seems like there's too much opportunity for abuse to not limit terms.

Bishop: Thank you, sir.

Chancellor Sanford: One possibility is for someone to make a motion to change the language in 6.2. If you wanted to strike the words "or more" and just say "may be renewed for one additional term." I mean, that would be a solution that may address some of the concerns. I'm not making that motion; I'm just saying that that's a possible solution.

Harold Walker, St. Thomas, Sturgis: I move.

Bishop: Just moved. Would you be specific, sir?

Harold Walker: Yes, the language as moved would read "the term for appointed members shall be four years, which term may be renewed for one additional term."  
(More discussion was held on the wording.)

Bishop: Very good. The motion has been made. Is there a second? We've had a second here.

(The vote was taken, with a call for actual counts at each site. There was discussion about whether a canon can be changed in one Convention. The ruling, according to the canons, was that a canon can be changed at one convention, whereas the Constitution requires two consecutive votes at two consecutive Conventions. 24 yes, 7 no at Emmanuel, Rapid City; 10 yes at the Bishop Jones Center; 15 yes at St. Mark's, Aberdeen; 11 yes, 4 no at Trinity, Pierre; 19 yes, 11 no at Calvary, Sioux Falls; for a total of 79 in favor and 22 opposed.)

Bishop: Turning back to the discussion on the canons, are there any further comments questions?

Chancellor, is it your pleasure to vote on these canons as a whole? Or would you prefer us to do these individually.

Chancellor Sanford: If there are no more questions or concerns, I'd just soon vote on them as a whole.

Bishop Jonathan: I'd like to get the mind of Convention on that so that we don't make any assumptions.

Chancellor Sanford: It's very simple. If someone wants to, they can move to adopt the canons as proposed with the one amendment and then we vote on all of them.

Bishop: That'll be fine, Steve. Thank you, Steve, and this is why Bishop wants to have a Chancellor.

Harold Walker, St. Thomas, Sturgis: I've moved that we vote on the canonical changes as a slate.

Bishop: Is there a second to that?

The Rev. Larry Ort: I will second.

Bishop: I'm going to have to ask for clarification. Harold, are you moving that we are now voting on the canonical changes or are you asking us to vote on just the matter of passing them as a slate? I'm hearing two different things, and I want to make sure I'm understanding you correctly. Is your motion to vote on all of the canonical revisions as a slate, or are you calling for a vote on the canonical revisions, a collective vote on all of the canonical revisions? One whole or the entire slate that we have here, including the amendment that we've already done. (The clarification was to vote on whether to vote on all of the canons, as amended, as a slate.)

Bishop: Thank you. All right, there has been a second. All those in favor of voting on the canonical changes as a whole slate, please signify.

Chancellor Sanford: Are we voting whether to vote as a whole or is the motion to adopt the canons as proposed with the one amendment?

Bishop: Yep, that was the question I was raising, Steven, and my understanding from Robert is that he has raised a motion to vote on them as a slate. (More discussion followed to clarify the question.)

Bishop: OK, let's start over. We have a motion to pass all of the canonical revisions as a whole, including the amendment. Can that be seconded? OK, Bunker Hill has seconded. All those in favor of passing the canonical revisions, including the amendment, please signify by raising your hand. And would you mind getting account? I'm going to ask our different sites to please get a count of your votes. And you can put them in the chat please. All those opposed, please signify by raising your hand. (Rapid City, 31 yes, 0 opposed, 10 abstaining; Bishop Jones Center, 10 yes, 3 abstaining; St. Mark's, Aberdeen, 15 yes, 0 no; Trinity, Pierre, 17 yes, 0 no; Calvary, 28 yes, 2 no.)

Bishop: So we have 101 in favor, 2 not in favor. I declared their vote taken and passed with canonical changes with the amendment. Thank you, Steven.

Chancellor Sanford: That concludes my report.

Bishop then addressed the courtesy resolutions, reading them aloud.

- The first one is as follows. Resolve at the 136th Convention of the Diocese of South Dakota, we send our greetings, best wishes and prayers to Pat and Jessica Tarrant, as well as our thanksgiving for the life, witness, and ministry of the Right Reverend John T. Tarrant, 10th Bishop of the Episcopal Diocese of South Dakota. Furthermore, given that Bishop John was consecrated on October 31st, 2009, may it be resolved at on All Saints Sunday, November 1st, 2020, an opportunity will be given in all of our congregations for people to make a special offering to the Native American Endowment in honor and in memory of Bishop John. (Resolution was moved and seconded. The resolution passed.)
- The second courtesy resolution is as follows: Resolved, that the 136 Convention

of the Diocese of South Dakota send our greetings to Bishop Craig and Liz Anderson, wishing upon them God's blessings, good health, and safe travels as they serve the wider church. (Resolution was moved and second. The resolution passed.)

- The third resolution: Resolved, that the 136 Convention of the Diocese of South Dakota, send greetings to Marilyn Jones, widow of Bishop Walter Jones, 7th Bishop of our diocese, and to Ann Robertson, widow of Bishop Creighton Robertson, 9th Bishop of our diocese. May God bless and keep them both safe and sound. (Resolution was moved and second. The resolution passed.)
- And the final one: Resolved, that the 136th Convention of the Diocese of South Dakota send our deepest thanks and gratitude to the clergy and laypeople of our convention host sites. We are thankful for their efforts in providing us with a safe place in which to conduct our business and our worship during this time of COVID-19. All those in favor and all the different host sites, please signify by a hearty round of applause. Those opposed gets to host next year.

Bishop pointed out that it was now 1 o'clock (Mountain time) and suggested a 15-minute recess prior to the celebration of the Holy Eucharist.

The Great Thanksgiving was then celebrated.

Bishop: Just a word, really two words of clarification before we begin. At the other host sites, so that everyone is aware, each host site has a priest or priests who will be concelebrating with me, so they will be saying the words of the Eucharist right alongside with me. But as Dean Ward calls it, subvocal; it will be a little bit more than a whisper. This is not – I repeat, this is not – a virtual Eucharist. Hey, every place has a priest. I don't want any letters going to the Presiding Bishop saying the Bishop of South Dakota was the third Bishop who's tried this. No, he's not. We have done this on purpose. The second thing that I would mention, and this is just a personal thing for me, you may have noticed that I'm missing something around my neck and that would be the Niobrara pectoral cross. I brought it with me to Convention. I had started to wear it at the beginning of Convention, and I did not know that this table had teeth because the table bit the cross off of the lanyard. I've got to get that repaired, so please know I did not forget it. It is one of the most special things that I carry with me, especially on visitations. You do not have an absentminded Bishop, but just this table had teeth, that's all.

(The Great Thanksgiving followed.)

Bishop then gave the episcopal blessing: May God grant you the grace never to sell yourself short, the Grace to risk something big for something good, the grace to remember that a world is too dangerous for anything but truth, and it's too small for anything but love. May the grace of our Lord Jesus Christ, the love of God, and the fellowship for the Holy Spirit be with you and those you love, make us strong and keep you safe this day and forever more.

Bishop Jonathan: I would call for a motion to adjourn convention. All in favor signify by saying, "Hallelujah." Be safe, thank you to our host sites. God bless you and we'll see you soon.

**The 136<sup>th</sup> Convention of the Diocese of South Dakota adjourned at 2 p.m.**

*Continued from page 2*

I bought it with my first paycheck in my first real job as a physical therapist. Back then, it was the equivalent of two weeks' work. I had a small apartment on Grand Avenue in Saint Paul with a murphy bed, a card table and four chairs...and this Nickerson painting. It has traveled with me to every place I have lived. The pictures outside in COVID-times are in front of the clinic where I have worked for the past 9 years with the Dolomiti Alps in the background. The stone wall behind my chair dates to 1460 when the house was built atop a Roman water mill.

I sent this to Paul on learning I had won the raffle:

Greetings to friends of a lifetime and friends I have not yet had the pleasure of meeting. I send you greetings and gratitude from halfway around the world in Vicenza, Italy where I serve those who serve in the US Army. I'm honored to receive this star quilt and every time I see it, every time it brings me warmth, I will send a prayer of gratitude for the hands who created it and their families. I will send a prayer of gratitude for Don Metcalf's life and gifts. It's a long way from TEC and my spiritual birthplace as the crow flies and TEC continues to live in my heart, more than 50 years after I first walked the hill from the old lodge down to the volleyball courts. My first awkward moments as an odd German girl, standing behind Father Ron Campbell, dressed in red plaid shirt, jeans and cowboy hat looking out from the back door of the old lodge to the pouring rain. It was at TEC that I first felt accepted among my peers; it was at TEC that a spiritual life with Jesus grew to a personal journey; it was at TEC where I learned how to play volleyball, foursquare, throw a water balloon with moderate to poor accuracy, scale fences with the grace of a deer during midnight hikes when our flashlights illuminated a cow on the other side of the fence. Kids came together without thought for "East River, West River, town, city, country, rez". The campfires, the sharing and praying and growth of lifelong friends and faith were all truly God-inspired where we all came to know a Jesus through the experience of love that we share. I can recall one summer when I was a counselor, I was tasked with driving a van load of senior high kids (only a few years younger than I) from Sisseton to Sioux Falls on the Jolly Green Giant. Minor problem: I did not know how to drive a stick shift. Imagine the scene in the field below St. James Enemy Swim: Jolly Green Giant lurching to and fro to the gleeful snickers of those gathered nearby. After several attempts, we made it out of Trinity's parking lot in Watertown and off we went. My prayer was that we would have green lights all along Minnesota Avenue when arriving in Sioux Falls. I was so grateful to hand off the keys. That long journey on the bus from one corner of the state was always met with great anticipation as the miles rolled away at the thunkety thunk that characterizes South Dakota roads and not found anywhere else in the world. Believe me. Can you all remember passing Cheyenne Crossing and that last bend in the road when the meadow of the old camp comes into view. We all carry that image in our hearts.

Even then I understood that a week at TEC transforms those who come to that sacred space in ways that we could not begin to know. Sometimes that transformation came from being able to be free who we are at our heart. Other times, that transformation was so tiny as to be imperceptible. We can never know when the seed of faith is planted or how God will nourish it to a full bloom. I'm haunted by some of the kids I met at the start of the week, frozen in their traumatized shell and gradually over the week of unconditional love, space, fun, prayer, and safety, the shell begins to open just a bit to allow light and love to enter. I dreaded the drive back across I-90 in either Jimmy the Jumper or Jolly Green Giant as I could sense the protective walls for survival go back up. But TEC does something to us; it changes us. TEC teaches us that we are truly one in our faith with Jesus. We have a

unique Christian-Dakota-Lakota heritage and I have been so blessed to have received the gift of comfort following my father's sudden passing. Many of the elders may remember him as he traveled several times a month to Sisseton, Eagle Butte, Cherry Creek, or Standing Rock to provide medical care to the community. Or maybe, at the end of his career, if you did stupid stuff at the U, you would probably have run into him. He took care of those in need without a lot of fuss and was a fierce advocate for children and the communities he served. When he passed, Father Paul brought me to the Tiopseye Wakan community where I was nurtured with the traditional ways that remain with me still.

Modern technology will allow generations of campers to read this as life has taken us around the world: some scientists, some healers, some ministers, some farmers, ranchers, educators, moms, dads, sisters, brothers. When I reconnect with friends of 50 years of living, the TEC bond runs deep and real. What binds us across space and time is our faith in Jesus and what He has commanded us to do: to love each other and be there for each other. Trauma visits us all sooner or later. TEC teaches us we do not bear those burdens alone. All it takes is for you to reach out to the community.

To you "young pups" who I've not had the pleasure to meet yet, know this: you're gonna wake up one day and wonder "how did all those years go by so fast?" Make each day count wherever you are, wherever God has called you to be. Carry TEC, its gifts of faith and friendship in your heart and in your mind's eye, round that last bend, and you are home.

Thunderhead please pray for me when I'm too old and cannot be...the witnessing and the counseling and the gong that rings (that gong!)...Thunderhead I love you so, the midnight hikes where we all go... ~ Father Ron Campbell (excerpted)

*When I was young and full of fun we roamed the hills, we'd hike and run.  
We played hard, we had our spills, we made the the roofs and the windowsills.  
We learned the church, we prayed to God. We learned of that great stuff and rod.  
At Thunderhead we grew up strong to know our God.*

*The water fights that we all had, the love we shared was never bad.  
We stole the flag, we played the square, we had the raids that were not unfair.  
The priests in charge and the managers, the bishop's staff and the counselors  
all shared together what was made at thunderhead.*

*Thunderhead I love you so, the midnight hikes where we all go  
The shaving cream in the hall, the good food and the volleyball.  
Thunderhead please pray for me when I'm too old and cannot be,  
Thunderhead oh Thunderhead when I can't go*

*The Eucharist, the campfire songs, the chaplain's corner all belongs.  
The witnessing, the counseling, the dragging out and the gang that rings.  
All the kids that become one, all they've shared and all their fun  
was not a waste but just good taste at thunderhead*

*The concrete forms the cement slab, those big trucks were all we had.  
We worked hard, we stayed up late. We made time because we had a date.  
We came away just a little tired but what we made we all admired.  
We did it for the one we love, oh thunderhead*

*Thunderhead I love you so, the midnight hikes where we all go.  
The shaving cream in the hall, the good food and the volleyball.  
Thunderhead please pray for me when I'm too old and cannot be.  
Thunderhead oh thunderhead when I can't go.  
Thunderhead, oh Thunderhead I love you so.*

*Composed by the Rev. Ron Campbell for the Jesus Sings Harmony Kids, 1973-1976,*



**Valerie Rondell Augustson, St. James, Enemy Swim,  
From the Sisseton Mission:**

Valerie served as a lay reader for nearly 20 years before she became a Senior Catechist. She served on the Search committee that helped nominate Bishop John Tarrant. She was the President of our Mission Council from 2010 to 2014 and never missed a meeting, she also held various offices in our church, including consecutive terms as treasurer. Valerie is an officer on our Elderly board in the community and the main outreach person between our mission and the community.

Valerie worked with the next generation preparing them for a devotion to God and their church, including her own late daughter who became a Lay reader and Jr. Warden. Many times, Valerie steps up to take on duties that are asked of her. Some of these duties consists of leading services. Often these services are Wakes and funerals. Many times she puts aside her own heartaches and physical pains to help others with theirs. Her compassion has touched many grieving families.

Valerie was instrumental in getting the women of our church to attend the Diocesan ECW meeting, building a relationship between our cultures. Raised by devout Christians she was taught the Bible and given a strong foundation for her faith and spirituality that she demonstrates daily. She holds the respect of many in our Diocese, Mission, and Community. Valerie serves the Lord by serving his people, an endless job and she is good at it.

**NEW Clergy to the Diocese:**

WELCOME Rev. Michael Newago, his wife Marilyn along with their daughter Chloe and a couple of family fur babies, moved here from the Diocese of Springfield. Rev. Michael is the new Rector at Christ Church, Yankton and a member of the Franciscan order of the Episcopal Church.



**NIOBRARA COUNCIL**

Don't forget Niobrara Council will meet Friday September 24 after the "It's Great to be an Episcopalian Picnic". The Picnic is at Trinity Church, Pierre beginning around Noon with Hot Dogs and Hamburgers supplied. We ask that you bring something to share and provide your own drinks.

**EPISCOPAL CHURCH WOMEN**

ECW will be meeting at Trinity Church Pierre beginning at 11 am .



**NIOBRARA SCHOLARSHIP QUILT RAFFLE "The Dignity Quilt"**

Note: \$1.00 each or 25 for \$20.00

HAVE YOU PURCHASED YOUR TICKETS ????

Coming from the talented hands of Michele Keppen and her team of gifted quilters, this special "Dignity" quilt is being auctioned off to a blessed winner!

All proceeds from the auction will go to the "**Dottie Lebeau Scholarship Fund.**"

As Dottie was a strong proponent of education, this fund will assist the Niobrara School program which provides training for ordination to the Diaconate in South Dakota, continuing education for lay and ordained leaders, and canonically-required training like Safe Church and Anti-Racism. If you would like to participate, tickets are for \$1.00 each or 25 for \$20.00 and can be obtained by visiting this site: [NIOBRARA SCHOLARSHIP QUILT RAFFLE](#). Help us to honor Dottie's memory and legacy as an educator, and join us in helping to form the leaders of today and tomorrow!



*Name:* \_\_\_\_\_

*New Address:* \_\_\_\_\_

*City, State:* \_\_\_\_\_

*Home Church:* \_\_\_\_\_

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