



South Dakota Episcopal

Church News

www.diocesesd.org

January/February 2010

Tarrant Consecrated!

Saturday, October 31 was a glorious day for Episcopalians in South Dakota.

The two years of discerning, searching, screening, and interviewing; resulting in the election of the Rev. John Tarrant to be the next bishop of our diocese; and waiting for confirmation by General Convention finally reached its conclusion with the Ordination and Consecration of Bishop John at the Sioux Falls Convention Center on October 31, 2009.

600 people from around the diocese, including bishops from six of the eight dioceses in Province VI, Bishop **Charlie vonRosenberg** from our Companion Diocese, two bishops from Bishop John's former dioceses, the South Dakota Synod (ELCA) bishop, former bishop **Craig Anderson**, current diocesan bishop **Creighton Robertson**, and Presiding Bishop **Katharine Jefforts Schori** were part of the consecration.

Also in attendance to witness this event were ecumenical and civic visitors: the Bishop and the District Superintendent of the United Methodist Church in South Dakota, the bishop of the Roman Catholic Diocese of Sioux Falls, the judicatory head of the Mennonite Church in SD, and the Mayor of Sioux Falls.

But it was truly a diocesan event as almost every church contributed and participated in some way to the service – as acolytes, chalice bearers, choir members, deacons/chaplains, vergers, or with reception treats, banners and crosses, and communion vessels. A large group of people worked for months on the logistics of the consecration service under the overall direction of the Liturgy Commission. The Rev. George Parmeter (Grace, Huron) is to be

commended for his leadership in this area.

The choir sang an anthem at the Offertory created specifically for the event by Dr. Stephen Yarbrough of St. Paul's, Vermillion. Sioux Falls artist Ken Salisbury (Holy Apostles) hand-made the new Bishop's crozier, and Holy Apostles seamstresses Evelyn Thayer and 12-year old twins Susannah & Cecilia Kane crafted a carrying case for it. The people of Holy Apostles also gifted the new Bishop by preparing and serving a supper on Saturday evening for his family and the visiting bishops who were still in town. The bishop's new vestments were made by Brother Sebastian of Blue Cloud Abbey.

The Transition Committee, especially Deacon Marty Garwood (Rapid City) with local help by Holly Husken (Calvary Cathedral), provided an exquisite reception on a limited budget.

A big thank you also goes to Julie Gehm (Calvary Cathedral) for coordinating press releases and to Jay Vanduch (Brookings) for arranging the technical aspects of lighting, videotaping, and internet streaming.

Tarrant said he has great hopes for the diocese, but added that any future vision would only be cast in collaboration with its people. "God places the vision

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From the Bishop . . .

On the Eve of All Saints, we as a Diocese gathered at the Sioux Falls' Convention Center for my ordination to become the tenth bishop of the Diocese of South Dakota. I thank all of you who attended or participated in that celebration. I know many of you were not able to attend or participate because of weather or other circumstance beyond your control. Many aspects of the day went better than planned; some not as well as we had hoped. I am not usually a "big deal" person, so there was a part of me that was glad to see the day behind us. None the less, I have learned that sometimes "big deals" are important because they mark changes in circumstance; changes in our lives. This was certainly one of those times.



The Rt. Rev. John Tarrant

There are many "big deal" times in our lives. We celebrate baptism because it represents a new birth. Our life begins anew, we claim a new identity, we embrace a new way of life. It should be a "big deal." The priest makes the sign of the cross on our forehead and marks us as Christ's own forever. This is a "big deal."

Through the other sacraments, prayers when we are sick, and the burial of- fice, the church acknowledges our "big deal" times. It has been my privilege as a priest over the past twenty-six years to stand with people during the "big deals" of their lives. It has also been my privilege to walk with people during the everyday events of their lives.

These celebrations or markings are always about more than just the person or persons at the center. They are about the community gathered, the community that has gone before, and even the community yet to be born. The church understands life to be a continuum. Eternal life runs in both direc- tions; it finds its source in the heart of God.

When we gathered at the end of October in Sioux Falls, it was not about me or even just about this Diocese. We gathered because we are a part of the one holy catholic and apostolic Church. The church has raised up leaders from its midst, from the time of our Lord through this present time, to serve among God's people. Ordination is not an achievement or reward, but rather a calling by God through the church, for one to pour out their life for the sake of the Gospel.

Thank you for the opportunity to serve among you.

God's peace be with you,

+John

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- Subscription—\$5/yr.
- Cancellation
- Donation

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date



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within the midst of people. One of the roles of leadership is to be in the presence of the people and to listen and to help them articulate the vision God has placed there.”

Bishop Tarrant’s 2010 Visitation Schedule

January 3	St. John's, Deadwood
January 10	Holy Apostles, Sioux Falls
January 17	St. Paul's, Vermillion
January 24	St. Mary's & OBR, Flandreau
January 31	Pine Ridge Mission
February 7	St. Matthew, Rapid City
February 21	Grace, Huron
February 28	Trinity, Pierre
March 7	St. Mary's, Mitchell
March 28	Mni Sose Cluster
April 4	Cheyenne River Mission
April 11	St. James, Belle Fourche
April 18	Standing Rock Mission
April 25	St. Andrew's, Rapid City
May 2	Christ Church, Milbank
May 9	Emmanuel, Rapid City
May 16	Rosebud Mission
May 23	Santee Mission
June 6	All Angels, Spearfish
June 13	Christ Church, Lead
June 27	St. Luke's, Hot Springs
August 15	St. Mary's, Webster
August 22	Incarnation, Gregory
August 29	Sisseton Mission
September 26	St. Thomas, Sturgis
October 3	St. Peter's, Ft. Pierre
October 10	Grace, Madison
October 17	Christ Church, Yankton
October 24	St. Paul's, Brookings

Changes can & may be made. Churches will be contacted a month or two prior to the visit to work out details.

Confirmations need to be recorded in the congregation’s register and also sent to the Diocesan Office for inclusion in the Bishop’s record of Official Acts.

Loose offering at a Bishop’s service is usually designated for the Bishop’s Discretionary Fund.

Photograph by Dan Mueller

The Flying Bishop’s Chair

A tornado in June, 1924 totally destroyed six of the ten chapels on the Crow Creek and Lower Brule reservations in the middle of the State of South Dakota. Two others were seriously wrecked and the remaining two suffered minor damage.

Many buildings were blown from their foundations but remained relatively intact. Others had been blown to pieces, looking like they had exploded, with wreckage scattered over the face of the prairie. One church had its spire blown off just above the bell and “gently deposited, point down,” beside the entryway of the church.

Holy Name Chapel was lifted bodily from its foundation and carried over a fence to a point about 300 feet away, where it was set down with such force that it exploded. Roof and walls disappeared, but the floor remained intact, sitting on the prairie with a white font in the midst of it. Stranger still, the Bishop’s chair at Holy Comforter, Lower Brule, was carried a mile and deposited in a cornfield, without suffering any material damage except to its decorations.

The estimate at the time to restore the churches was \$12,000. The chapels were self-insured under a system in place at that time. Congregations paid premiums each year averaging about \$6 on each building.

That is the story of the chair used at the Consecration of Bishop Tarrant. The Presiding Bishop sat on the chair during the first part of the service.



Living in the Sacred Circle?

The banner's message was beautiful, "Living in the Sacred Circle." But what does that mean?

It was at our new Bishop's installation that I noticed a banner hanging to the left of the altar, it read "Living in the Sacred Circle."

As I waited for the service to begin I thought about many things that entered my mind about what the banner was trying to say. Was it saying that we have reached that point where we are all living in this Sacred Circle? Did it mean that the Episcopal Church has reached the point of entering into the Sacred Circle? Or, are we at a point where we are trying to enter the Sacred Circle through our own denial about where we are in our church life?

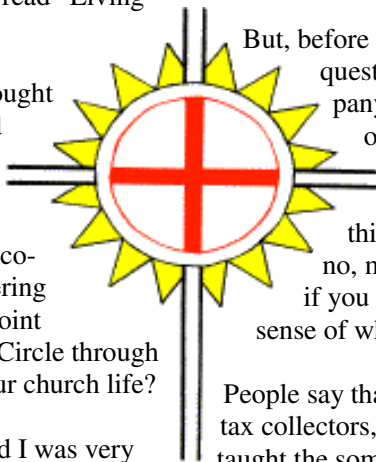
To me they are interesting questions, and I was very busy contemplating these questions as I watched people go about preparing for the installation of our new Bishop. Acolytes were being instructed about their duties and priests were busy vesting, the choir was practicing and the Dakota people were quietly sitting behind the choir seeming to me to be sort of out of sight and out of mind.

The service began with a procession that brought in all the church banners from the many South Dakota churches. The service concluded with a new Bishop ready to begin his time as the Bishop of the Diocese of South Dakota.

During the rest of the day I still had the phrase from that banner in my head. I could not forget its message, "Living in the Sacred Circle."

I could not understand how the dominate people in our diocese could live in such denial and believe it. I wondered if they understood that they live their life every day with the learned racist behavior taught in our public school system. Probably not. Do they understand that Native people and other people of color live in an extremely biased world? Probably not. I wondered if they knew that what they perceive as normal is, in a lot of ways, racist. Again, probably not. You see, we seem to operate with the unwritten rule that white is right.

I know that will upset some people, maybe a lot, but that is ok, that means your nerves have been touched and that is not necessarily a bad thing. Maybe by being a little uncomfortable we will enter into thought, and through thought into change, which will scare the hell out of everyone.



But, before you get up in arms let me ask you a question. A few years ago the clothing company Abercrombie and Fitch put a slogan on a T-shirt with a stereotypical picture that read; "two Wongs can make it white." So let me ask, do you see anything wrong with this slogan? If you said no, maybe there isn't much hope for you, but if you said yes, it tells me that you have some sense of what racism is, and we can build on that.

People say that Jesus accepted all people, he ate with tax collectors, saved the adulteress from stoning, taught the sometimes wayward disciples with parables like the prodigal son and the good Samaritan, and most of all died for our sins on the cross. As I tried to stop thinking about the banner, I decided I needed to write this article and end my article by quoting Jesus as he hung on the cross, "Father forgive them for they know not what they do."

So, my friends, why do we find it so hard to be open and accepting of the marginalized that are all around us? Why do you let your fear of someone else's sexual identity scare you so much? What are you afraid of? Are people afraid that a gay or lesbian person might have or exhibit more spirituality and connectedness than they do? What are you so afraid of?

In this time that is to be one of reconciliation, I think we need to look at some basic questions—the least of which I have tried to present here in this article.

October 31 was a wonderful day, a day of celebration, the installation of our new bishop, and the pleasure of having our presiding bishop share with us all. Now we need to get down to the business and the hard work of reconciliation, and not just use pretty words on beautiful banners to feed the denial and hide the fear we live with.

Peace to all!
Sam Robertson
Chamberlain, SD

The Consecration

*Photos by Dan Mueller
(Holy Apostles,
Sioux Falls)*





Belle Fourche sponsors Dental Clinic for the 4th year

In the above photo, Belle Fourche Mayor Dave Schneider presents **Deacon Mike Weaver** and the **Rev. Sandy Williams** of **St. James Episcopal Church of Belle Fourche** with a “thank you” citation from the City of Belle Fourche to St. James for four years of being site sponsor for the Delta Dental/Ronald McDonald mobile dental clinic. During this period, the clinic has provided about \$115,000 of dental work for area youngsters who do not have regular access to a dentist.

The Episcopal Diocese of South Dakota granted the \$2,500 in start-up funds essential to hosting the clinic. Since it began operation in 2005, the clinic has treated more than 10,000 youngsters throughout the state.

Note: the Nov. 2-5 clinic served 40 youngsters and provided them with \$25,000 worth of dental work. This was the most patients ever treated by a one-dentist clinic.

A major thank you to the diocese from our parish for making this clinic possible. It is a gratifying experience for us. The parish feels fortunate to be able to be the site sponsor.

Submitted by Bill Kunerth

St. Nicholas Season

Nicholas, Bishop of Myra, was possibly one of the bishops attending the First Ecumenical Council of Nicaea in 325. Little else is known about him except that he suffered torture and imprisonment during the persecution under the Emperor Diocletian. He was honored as a saint in Constantinople in the sixth century by the Emperor Justinian. (*Lesser Feasts & Fasts*)

Because of the many miracles attributed to his intercession, he is also known as Nicholas the Wonderworker. He had a reputation for secret gift-giving, such as putting coins in the shoes of those who left them out for him, and thus became the model for Santa Claus, whose English name comes from the Dutch Sinterklaas. People then began to suspect that he was behind a large number of other anonymous gifts to the poor, using the inheritance from his wealthy parents. After he died, people in the region continued to give to the poor anonymously, and such gifts were still often attributed to St. Nicholas.

For his help to the poor, Nicholas is the patron saint of pawnbrokers; the three gold balls traditionally hung outside a pawnshop symbolize the three sacks of gold. He is also the traditional patron of seafarers and sailors, and of children. His feast day is December 6.

(*Wikipedia*)

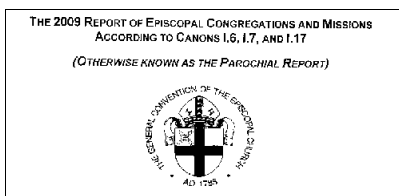


Recently, St. Nicholas visited Christ Church, Yankton. . .

... and Holy Apostles, Sioux Falls



Photos by Wade Brings and Dan Mueller. Nicholas portrayed by John Keyes and Joe Dose, respectively.



It's Report Time!

Parochial Report forms were mailed directly from New York in December. If your church did not get a packet, please call the Diocesan Office or get the forms and instructions on-line at www.episcopalchurch.org/research.htm or find the link on the Forms page of the Diocesan website: http://www.diocesed.org/forms_etc.htm

You may file the report on-line or have the diocesan office do it, but a signed copy of all forms needs to be returned to the Diocesan Office by March 1.

Don't put it off. Let's have a 100% on time return this year.

Preparing Page 2 of the Parochial Report will give you your church's Average Sunday Attendance. That number is used to determine how many delegates each church may select to send to Diocesan Convention.

And speaking of Diocesan Convention . . .

The date and place of the 2010 convention has been changed.

The Diocesan Convention will meet
September 10-11, 2010
 at the Ramkota in Pierre.

Convention will begin Friday night and continue Saturday until about 4:00 pm: One less night of lodging required, and everyone back in their home congregations on Sunday.

Returning to Pierre will allow us to

- use Trinity Church for worship and certain other activities that are part of our convention weekend.
- bring in our own snacks

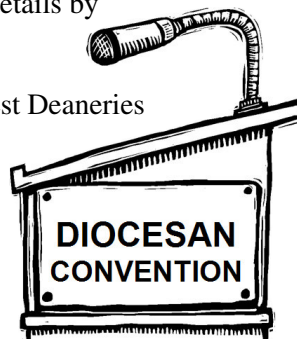
By holding it earlier in the fall, it will

- serve as a kick-off to the church/school year
- assure better weather for travel
- allow for camping for those who choose

There is also talk of a Youth Convention the same weekend!

Details are still being worked out, so check future issues of *ChurchNews*. Delegates and host deaneries will receive specific details by July.

The Central and Northwest Deaneries host this year's convention.



Mark February 2 on your calendars

#1
 YOU ARE ALL INVITED
 to the
 Recognition and Investiture of
the Rt. Rev. John Tarrant
 on February 2, 2010
 7:00 pm
 at Calvary Cathedral
 in Sioux Falls.

This rite is designed for the recognition, investiture (and seating) of a bishop who has previously been ordained for the diocese, e.g., a former suffragan bishop who has been elected as diocesan bishop, or, in our case, for a former bishop coadjutor who succeeds to the see (the official seat, or center of authority, of a bishop).

The Presiding Bishop, or another bishop deputized for the occasion, presides at the rite.

#2
 CLERGY – This service will begin a
 Pre-Lenten Clergy Retreat at Calvary
 Cathedral

The Retreat will begin with the service and continue until after lunch on Thursday, February 4.

This retreat location was chosen this year in order to satisfy an obligation the Diocese has with the Sheraton Hotel, from the time of Consecration. Lodging will be at the Sheraton; the retreat will be held at the Cathedral.

Retreatants are asked to contribute at least \$75.00 toward expenses, and scholarships are available.

The program is still being developed, and you will receive more information by e-mail or regular mail.



Cathedral Daughters of the King install new members

On All Saints Day, Nov 1, three new members were inducted into Blossom Chapter of the Daughters of the King at Calvary Cathedral by the Very Rev. Ward Simpson. They are pictured in the front row from left to right, **Patty Butler, Donna Wagner, and Naomi Reaves**. Other members in the back row from left to right are **Virginia Slechta, Dorothy Bahnsen, and Shirley Larrington**. Absent from the photo is **Paula Hamm**.

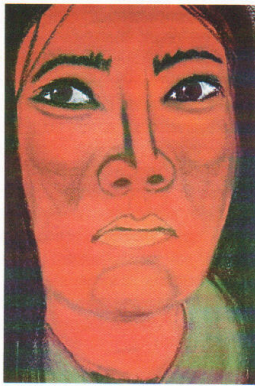
Members of the Daughters of the King devote themselves to service and prayer. Besides the service that each individual does on behalf of the church, the group has a service project each month of sending cards to shut ins and sending birthday notes to members of the Cathedral that have birthdays the following month.

Lakota Faces



The Rev. **Marion Rectenwald** has served the Cheyenne River Mission for over 5 years.

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These are her words:

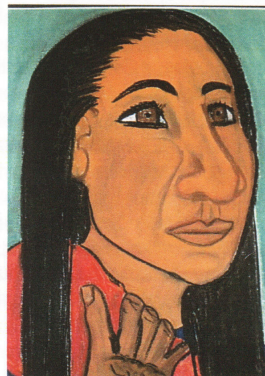
“I have endeavored to provide a loving, supportive, nonjudgmental ministry of presence among the Lakota people here, even as I have worked diligently to learn about their traditions, heritage and rich spiritual theology.

“I have experienced with them the poverty in which they live, the poor health they endure, the inadequate health care they receive, the racial discrimination and institutional racism they face, the devastating death rate they experience, the sense of isolationism they feel, and their despair and lack of faith in a more equitable, life-affirming future. I have also come to know their strong faith in eternal life which sustains them, despite the difficult conditions of their lives.”

Mo. Marion wanted to make these difficult situations known and understood by others who, by and large, do not understand the day-to-day life experiences of the South Dakota reservation people. She decided to use her artistic abilities as a means of communicating this.

She has created a series of representations of “Lakota Faces” that reflect the feelings experienced by the people she knows well on the Cheyenne River. The portraits leave open to the imagination of the viewer what each person’s facial expression reveals about his or her life and experiences.

Imagination is key to making something real. Something like children no longer born damaged and addicted; young parents able to care for and support their children; the end of abuse and alcoholism; hope for a meaningful and fulfilling future; breaking the chains of racial, economic, and institutional oppression; and something like “when people of all ages



no longer die in such overwhelming numbers, for so many tragic reasons,” Rectenwald says.

“We who imagine our lives transformed by the light of Christ must stand and speak and work for that transforming light on this land that still knows great darkness—to denounce those things that oppose the reign of God.”

With her series of “Lakota Faces,” Mo. Marion imagines a way to begin.

Diocese celebrates Bishop Robertson’s ministry



Creighton L. Robertson grew up in the Episcopal Church and probably always felt a calling to ordained ministry. But he answered the call to marriage & family and another career choice first, before completing seminary and being ordained a deacon in June 1989 and a priest in May, 1990.

The Diocese of South Dakota recognized his many gifts and elected him Bishop. He was consecrated on June 19, 1994—the first Native American Diocesan Bishop of South Dakota.

He was able to bridge both cultures. He could speak the language of culture and tradition that had the capacity to bring both native and non-native cultures together. He challenged each culture to respect the other and to be advocates for change and growth in reservation communities as well as urban settings. That was evidenced in his support of anti-racism training and also his work to educate the national church in issues that were critical to South Dakota.

Despite numerous health issues, almost from the start, Bishop Robertson completed a rigorous visitation schedule each year. Over the years, it was his vision to support, affirm and strengthen small congregations with ministry development and educa-

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tion—to revision diocesan ministry as a collaborative, baptismal ministry.

Bishop Robertson was also a pastoral clergy leader. The Rev. Karen Hall, his former Canon to the Ordinary, loved watching him at Convocation with the ECW women at the UTO ingathering. “He was almost larger than life in his applause of their work, regardless of amounts or efforts. He affirmed those women with such grace that no one could come away from those gatherings and not recognize that they have been in the presence of a wonderful bishop.

“He was a good preacher and even better teacher. He supported the work of the Niobrara School and the vision for the education of lay people in the work of the church. Often he would come to summer seminary and just be with the people, sitting in the classes, listening to the questions and concerns of the students. It was a blessing to have him there.”

Another blessing was the way he modeled what it means to be a family, loving Ann and his children and grandchildren in such a public way.

In his 65th year and in the 15th year of his episcopacy, Bishop Robertson is putting aside his crozier and miter and retiring, effective December 31, 2009.

On Saturday, December 12, Holy Comforter/Messiah Church, Lower Brule, hosted a service celebrating Bishop Robertson’s ministry. The Rev. Mercy Hobbs (Vermillion) was the celebrant and the Rev. Craig West (Martin/Pine Ridge Mission) was the preacher.

The weather cooperated with sunshine and mild temperatures. The people of Holy Comforter prepared a delicious feast, speeches were made, and gifts were offered.

Bishop Robertson is staying in South Dakota and hopes to get back into law in some fashion and pursue some writing projects. Ann continues to teach at Whittier Middle School in Sioux Falls. We are sure we will see them from time to time, here and there.

We pray for God’s blessings on him and his family—from this time forth and for evermore.

Bishop Creighton —



UNITED THANK OFFERING

A big THANK YOU to the generous and thankful people of the Diocese of South Dakota. This year we received, and mailed a check to the National UTO for, \$10,250. This is the third highest contribution total in the past 8 years.

A few checks were received after the December 10 deadline, and these amounts will be included in the 2010 totals.

Applications for a 2010 UTO grant need to be received in the Diocesan Office by January 8, 2010. Make sure the application has been totally completed and all supplemental information is included with the application.

We’d like to include news about YOUR church and its ministry to its members, newcomers, or to the community. But we must rely on YOU to furnish us with that news. Whether it is a full page or a couple of paragraphs or just a couple of lines; whether it is about something that happened, is ongoing, or is being planned – we’d like to hear about it. It will be included if at all possible. Pictures are also welcome. Send by mail or digitally.

Also—Add the Diocesan Office to your newsletter mailing list.

Email: office.diocese@midconetwork.com

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Sioux Falls, SD 57104-6814



Quilt benefits Moses Joknhial II's South Sudan School Project

Raffle tickets for a quilt have been sold during the past several months to benefit Moses Joknhial II's school project in South Sudan.

The drawing was held at the Church of the Holy Apostles on Sunday, December 13, with the winning ticket belonging to Irene Iverson, a Sioux Falls resident and lifetime Episcopalian and member



Eleanor Kane (left) drew the winning ticket. Moses holds the quilt. Joining the fun are Emma & Hannah Miller.

of the Diocese of South Dakota. With Irene being a quilter herself, the quilt has been handed over to very caring hands. Irene humbly received the quilt and expressed her appreciation in sharing a second bond with Moses. The first is that the two of them celebrate birthdays on the same day.

The raffle earned \$1,800 to help build the first school in Moses's native village. Another quilt raffle will be held in 2010 with a second quilt made and donated by the same individual, Sheryl Baloun of Sioux Falls.

We thank Sheryl and a multitude of diocesan members for much generous support in providing Moses's people with educational opportunities.



Moses arrived safely in his homeland on December 15 and remains to oversee project activities until April, 2010. The celebration of the school's opening is planned to take place in March, 2010.

Congratulations, Irene!

General Convention renounces Doctrine of Discovery

Repudiation of centuries-old theory has modern implications

[ENS] Among the 419 resolutions that bishops and deputies considered during the July 8-17 meeting of General Convention in Anaheim, California were some that seemed obscure and received little attention, but that in reality carried significant meaning for many.

Resolution D035, titled "Repudiation of Doctrine of Discovery," is one such measure.

The doctrine began in 1455 when Pope Nicholas V, by way of his order "Romanus Pontifex," gave Portugal's King Alfonso V permission to "invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery."

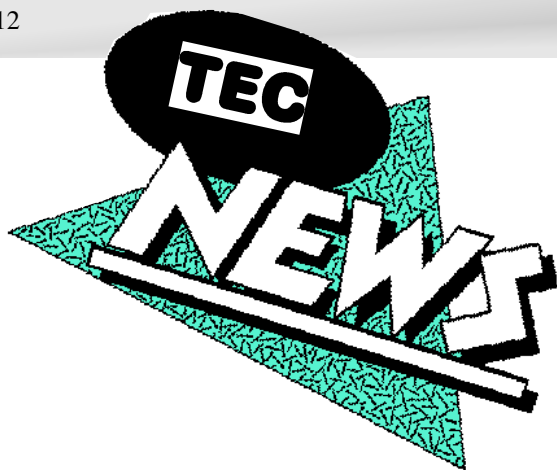
While the principle might seem irrelevant today, the resolution's advocates say its impact echoes through current governmental policy and human behavior.

John Chaffee, resolution sponsor and a history professor at the State University of New York at Binghamton, said in an interview that "history continues to be relevant in terms of justice issues today."

"One of the things that the church needs to do is stand up for issues of justice and I think this is a very clear case of that," said Chaffee, lay deputy from the Diocese of Central New York. The Doctrine of Discovery, he said, "really has had a profound role in the subjugating of native peoples, particularly in the legal sense."

He suggested that the resolution would in part help Episcopalians understand the "historical underpinnings of our relationship to Native Americans." For instance, Diocese of South Dakota Bishop

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Summer Camp 2010

5 & 6 Grade/Family Camp
June 22-26

Senior High Camp
June 27-July 3

Middle School/Confirmation Camp
July 5-11



Thunderhead Episcopal Center Wish List

- 1 roll of stamps
- Mattress pads – twin, full, queen
- Small lamps – for bedside tables
- Full year of Internet - \$750.00
- Credence table
- Carpet cleaning
- Organ tuning
- 7 night tables (bedside tables)
- Felt for crafts
- Wet/Dry vacuum, 10 gallon capacity

Thunderhead Episcopal Center Dates to Save

Work Weekend	June 4-6	No cost - but let us know you are coming!
Alumni Retreat	June 11-14	\$100.00; for all adults who were once campers or/and staff
Women's Retreat	July 23-25	\$100.00 includes food, lodging, and program supplies
Men's Retreat	July 30-Aug. 1	\$100.00 includes food, lodging, and program supplies
Sturgis Rally	August 9-15	\$30.00/person/night for cabins - includes breakfast; available for individuals and groups

Thunderhead Episcopal Center is available for retreats, family reunions, and other events. Contact Holly Huisken at 338-9751 or thunderhead@dakotablue.net to inquire or to make reservations for any of the above events.

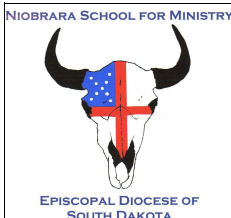
Thunderhead Episcopal Center Notecards

Once again, a set of 10 notecards featuring the flora and fauna of Thunderhead are available for only \$10.00 per set. Contact Holly Huisken at 338-9751 to order.

TEC Sunday

Please reserve the last Sunday in April for a special offering for Thunderhead Episcopal Center. Offering envelopes are available - contact the Diocesan office.

Niobrara School for Ministry



The Niobrara School for Ministry provides quality theological education for locally trained candidates for deacon and priest, and also for all licensed and specialized lay ministries and ministry teams. In addition, NSM offers possibilities for continuing education for clergy and lay leadership.

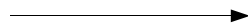
In the future NSM hopes to become a Diocesan School for Ministry which will include curriculum resources, training, and education for local congregations, and theological education materials for deanery and diocesan events.

At the present time the NSM has several components:

- Niobrara Summer Seminary
- Ministry Weekends

These events are open to anyone interested in theological education.

A calendar of courses for 2010 is included here.



The Layreaders Training Events held periodically by **Fr. Les Campbell** will be announced when scheduled.

Be sure to check future issues of *ChurchNews* and the diocesan website for more information on all these courses.

Contacts:

The Rev. Paul Sneve
PO Box 1606
Rapid City, SD 57709
605-343-6199
paul1@rushmore.com

The Rev. Mercy Hobbs
12 Linden Avenue
Vermillion, SD 57069
605-624-3379
uminusd@iw.net

Calendar of Courses

Preaching at Wakes and Funerals

January 9, 2010
St. Mary's & OBR, Flandreau

January 23, 2010
Bishop Jones Building, Mission

Biblical Criticism

February 6, 2010
St. Matthew's, Rapid City

May 8, 2010
Calvary Cathedral, Sioux Falls

Deacons' Retreat

February 26-27, 2010
Trinity, Pierre

Dakota Experience West

February 26-27
Emmanuel, Rapid City

Circle of Care

March 26-27, 2010
6:00 pm—3:00 pm
Ft. Thompson Community Center

Issues in Pastoral Counseling

April 16-17, 2010
Trinity, Pierre

Niobrara Summer Seminary

Christian Worship and Liturgy, Part II

June 6-11, 2010
Thunderhead Episcopal Center

Culture of Poverty

August 20-21, 2010
Trinity, Pierre

Dakota Experience

November 5-7, 2010
Calvary Cathedral, Sioux Falls

Notes on 2010 Courses:

Preaching at Wakes and Funerals

To whom, what, why, and how we preach at these services: an opportunity for evangelism

****Send registration form and fees, at least 2 weeks in advance of class,**

To: The Rev. Paul Sneve
St. Matthew's Episcopal Church
P.O. Box 1606
Rapid City, SD 57701-1606

Biblical Criticism

Develop skills to help leaders better understand the background and intent of Holy Scripture.

Deacons' Retreat

A time for deacons in the Diocese to come together, along with those in the ordination process for the diaconate, and those who are discerning whether they are called the diaconate. Bishop Tarrant will share some of his thoughts and vision for the diaconate in this diocese. There will be a time to reflect on the varied ministry of deacons and to note how the deacon's ministry might differ from the diaconal ministry that all baptized persons are called to. We will explore what it really means to represent servant-ministry to the body of Christ and the world. Suggested prior reading: Many Servants, by Ormonde Plater, Cowley Pub.

Circle of Care

The Native American Circle of Care Program is a culturally appropriate community-based program that is designed to assist our communities in addressing the serious emotional and behavioral problems of alcohol and drug abuse, violence, and suicide that put our Native children and their families' lives and future at risk. This model is based on the needs of the local community and is developed through community consensus building and assessment and by defining of the specific problems that our children are facing. It also includes a review of what resources and services are currently available and how those might be modified or more effective methods put into place.

The program takes into account the historic roots and traditions of the people and will build upon conversations among a council of elders. One of the keys to the success of the program is the building up of our young peoples' self esteem and coping skills for dealing with life's struggles and the raising up of young leaders who can serve as Peer Ministers for youth in trouble to turn to in addition to their elders.

All clergy and pastoral care ministers are urged to attend this weekend.

This program will be presented on March 26-27 at the Community Center in Ft. Thompson, SD, with lodging at the Lode Star Casino. The facilitator for this event will be Mr. Tolly Estes of Ft. Thompson, SD, a well known educator and community leader, who will be assisted by other leaders from the community. The registration fee for this training is \$30 which helps pay for meals and lodging expenses not provided in an Native Ministries Grant to the Diocese of South Dakota. Scholarship assistance is also available upon request.

PREACHING AT WAKES & FUNERALS

Instructor: The Rev. Canon David Hussey (Vermillion, Santee Mission, Diocesan Staff)

____ I Will Attend January 9, 2010 at St. Mary's & OBR, Flandreau 9:00 am—3:00 pm

Name _____

Address _____

Phone(s) _____

e-mail _____

Fee: \$15 toward meals & materials**

PREACHING AT WAKES & FUNERALS

Instructor: The Rev. Canon David Hussey (Vermillion, Santee Mission, Staff)

____ I Will Attend January 23, 2010 at Bishop Jones Building, Mission 9:00 am—3:00 pm

Name _____

Address _____

Phone(s) _____

e-mail _____

Fee: \$15 toward meals & materials**

____ I will need lodging for Friday, Jan 22 @ Bishop Hare Center (add \$10)

____ I will need these extra meals: (add \$5 per meal)

____ Supper Friday night

____ Breakfast Saturday morning

**Send registration form and fees, at least 2 weeks in advance of class,

To: The Rev. Paul Sneve
 St. Matthew's Episcopal Church
 P.O. Box 1606
 Rapid City, SD 57701-1606

BIBLICAL CRITICISM

Instructor: The Rev. Paul Sneve (St. Matthew, Rapid City)

_____ I Will Attend February 6, 2010 at St. Matthew's, Rapid City
9:00 am—3:00 pm

Name _____

Address _____

Phone(s) _____

e-mail _____

Fee: \$15 toward meals & materials**

BIBLICAL CRITICISM

Instructor: The Rev. Paul Sneve (St. Matthew, Rapid City)

_____ I Will Attend May 8, 2010 at Calvary Cathedral, Sioux Falls
9:00 am—3:00 pm

Name _____

Address _____

Phone(s) _____

e-mail _____

Fee: \$15 toward meals & materials**

**Send registration form and fees, at least 2 weeks in advance of class,

To: The Rev. Paul Sneve
St. Matthew's Episcopal Church
P.O. Box 1606
Rapid City, SD 57701-1606

DEACONS' RETREAT

Facilitators: Deacons Virginia Bird and Marty Garwood (St. Andrew's, Rapid City)

____ I Will Attend February 26-27, 2010 at Trinity Church, Pierre

____ I will need lodging for Saturday, February 26.

Name _____

Address _____

Phone(s) _____

e-mail _____

Fee: \$30 toward meals & materials**

Special dietary or other needs? _____

CIRCLE OF CARE

A culturally appropriate community-based program that is designed to assist our communities in addressing the serious emotional and behavioral problems of alcohol and drug abuse, violence, and suicide that put our Native children and their families' lives and future at risk.

Facilitator: Mr. Tolly Estes

____ I Will Attend March 26-27, 2010 at the Community Center, Ft. Thompson

____ I will need lodging for Saturday, March 26 at the Lode Star Casino.

Name _____

Address _____

Phone(s) _____

e-mail _____

Fee: \$30 toward meals & lodging

Special dietary or other needs? _____

A FEW NEW TITLES OF POSSIBLE INTEREST

The Prayer Book Guide to Christian Education from Church Publishing, Inc., edited by Sharon Ely Pearson & Robyn Szoke, 328 pages, paperback, © 2009, \$24

While this one-volume guide is especially useful for Christian educators, showing them how to teach week by week according to the ethos and tradition of the Episcopal Church, it also provides a valuable and useful reference tool for all church leaders and members in connecting Christian faith to daily life.

This new guide to Christian education and formation is based on the Book of Common Prayer, the cornerstone of Anglican liturgy and theology. Keyed to the Revised Common Lectionary, all activities and lessons are structured on the seasons and lessons for Years A, B, and C. The guide stresses the major themes of baptismal theology and shows how teachers, parents, and children can live the liturgical cycle in Christian formation ministries at church and at home.

Cohabiting Couples & Cold Feet: A Practical Marriage-Preparation Guide for Clergy from Church Publishing, Inc., by Robert W. Prichard, 141 pages, paperback, © 2008, \$20

Clergy today are faced with a profound shift in American attitudes about marriage that affects the role they play with each couple. Our society at large today has strikingly different attitudes from those of just fifty years ago. Couples today are more likely to have cohabited before marriage, more likely to have children born out of wedlock, more likely to be married outside of the church, and more likely to be previously divorced than were their counterparts of the mid-20th century.

This new pastoral resource, grounded in real-life examples, will be an important new pastoral tool for clergy and seminarians in the Episcopal Church and other mainline Protestant churches. It is organized chronologically, beginning with how to engage the

couple making a first-time contact with a member of the clergy. It next unpacks the marriage rite itself, within contemporary and traditional viewpoints. Finally, the book addresses the critically important application of long-term support for the couple throughout their married lives.

Great Prayers of the Old Testament from Westminster John Knox Press, by Walter Brueggemann, 142 pages, paperback, © 2008, \$16.95

A number of moving prayers can be found in the Old Testament and throughout Scripture. In this accessible volume world-renowned scholar Walter Brueggemann offers his insight and wisdom on twelve prayers in the Old Testament, listening to the biblical text and explaining how these examples of ancient prayer can make prayer come alive for us today.

Among the prayers explored are those by Abraham, Moses, Hannah, David, Solomon, Jonah, Jeremiah, Hezekiah, Ezra, Nehemiah, Daniel and Job. The prayers in this volume express joy and lament and show the depths of human experience and the majestic grace of a loving God who hears everything and takes every prayer to heart.



Mailbox Ministry - Greeting Cards that Share the Faith from Church Publishing, Inc., by Sue Banker, 115 pages, hardcover, © 2009, \$28

Mailbox Ministry provides all the tools for religious card-making: projects, patterns, step-by-step instructions, and inspirational messages (including biblical verses, poems, and inspirational phrases) for all occasions and audiences, adults as well as children. It includes stories and tips for starting up and maintaining a parish card ministry.

The book combines inspirational stories with hands-on strategies, ideas, and how-to's. There are a variety of card designs from simple to more elaborate, for crafters of all abilities and ages. More than 50 separate greeting cards are fully illustrated in color and photographs throughout the book. Also included are complete materials lists, card-making tips, mailing guidelines, and a glossary.



GRACE HAPPENS

By The Rev. Fred Jessett

“Read Any Good Psalms Lately?”

Maybe this sounds odd coming from a priest, but for a long time I didn't find that reading a psalm in the liturgy or daily prayer was very helpful. Then twelve years ago I retired and re-evaluated my prayer life. I wanted to make it more like that of Benedictine monks whose prayer life I've always admired. However, they read all 150 psalms every week and I wasn't up to that. I chose a schedule from our prayer book which gets me straight through all the psalms every 60 days.

This also meant I would use much more of Jesus' own prayer book and hymnal. The Book of Psalms was that for Jews in Jesus' time. Jesus quoted the psalms. Even some of his words from the cross were from the psalms. “My God, my God, why have you forsaken me?” and “Father, into your hands I commit my spirit” are from Psalms 22 and 31.

More importantly, reading more of the psalms revealed hidden treasure to me. I hadn't really experienced how the psalms mirror all human emotions. Not only are the four basic prayers – Help, Thanks, Sorry, and Praise – all there, but also some wonderful expressions of both human longing and faith in God.

Many psalms are cries for help. For instance, Psalm 69: “Save me, O God, for the waters have risen up to my neck.” Or Psalm 130: “Out of the depths have I called to you, O Lord.”

Some, like Psalm 8, are songs of thanksgiving for God's help. Others, like Psalm 51, confess human failure. And many, such as Psalms 100, 148 and 150, express ecstatic praise of God.

Is there a more poignant expression of the pain of exile and homesickness than Psalm 137: “By the waters of Babylon we sat down and wept, when we remembered you, O Zion.”

I admit there are some psalms I plain don't like. Maybe it's just me, but some sound self-righteous, others whiney, and some a bit paranoid. A few dare to claim

that God has broken promises, e.g. Psalm 89, and Psalm 44 even accuses God of being asleep on the job: “Awake, O Lord! Why are you sleeping? Arise!” Still, even these psalms have some redeeming verses.

The worst, with their angry cries for the violent destruction of enemies, (Psalms 58 and 109) are important nevertheless. They express the intense anger we humans are capable of and they remind us that religion is not always a blessing, unless we keep God's love for all people uppermost in our hearts and minds. Also that even though inspired, they are still the work of human hands.

I found the psalms are full of memorable verses such as: “Weeping may spend the night, but joy comes in the morning.” (30:6) “For a thousand years in your sight are like yesterday when it is past and like a watch in the night.” (90:4) “The Lord shall watch over your going out and your coming in, from this time forth for evermore” (121:8). “Unless the Lord builds the house, their labor is in vain who build it” (127:1) “May you live to see your children's children; may peace be upon Israel.” (128:6)

Psalm 19 always calls to mind Abraham Lincoln's use of verse 9 in his Second Inaugural Address. Referring to the suffering caused by slavery and war, Lincoln reminded the nation that if that suffering continued until the nation was totally ruined, we must still acknowledge, “The judgments of the Lord are true and righteous altogether.”

Finally what makes reading the psalms powerful are the great psalms that express total faith in God. Psalm 46 is a good example. It begins, “God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth be moved, and the mountains be toppled into the depths of the sea.”

Of course the greatest of the psalms is also the best known – Psalm 23. Short yet powerful, in much the same way as Lincoln's Gettysburg address, this psalm is a wonderful example, even in translation, of an exalted idea set forth concisely in simple yet elegant language. Every time I read it I wonder at the faith and the skill of its composer who could write so down-to-earth, yet perfect, a poem of faith.

So I'll keep reading all the Psalms for the rest of my days looking for more hidden treasures.

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Doctrine of Discovery*(Continued from page 11)*

Creighton Robertson told ENS in April 2008 that just after the Civil War, the U.S. government offered various Christian denominations land in exchange for their complicity in its effort to force Indians to assimilate into the white settlers' culture – “so that they would be farmers instead of hunters and gatherers, or warriors,” Robertson said. The Episcopal Church helped to carry out that plan mainly east of the Missouri River.

“We did that. That's the church's sin,” said Robertson, who is an enrolled member on the Sisseton Reservation in South Dakota. “We have to confess that.”

Advocates of Resolution D035 argue that Doctrine of Discovery has served as the foundation of U.S. Indian law since at least 1823 when the Supreme Court ruled that the federal government held title to Indian lands as the inheritor of European colonization. It said that indigenous people had a right to occupy the land but not to own it.

John Dieffenbacher-Krall, an Episcopalian and community organizer from Maine involved in the repudiation effort, said renouncing the doctrine and advocating for changes in how indigenous peoples are treated is “bedrock Christianity; this is part of God's message to us.”

National Indigenous Anglican Bishop Mark MacDonald of the Anglican Church of Canada recently called the doctrine “a corrupting idea ... that distorts humanity, distorts peoples' ability to see.”

“We're really called to be relentlessly courageous for the truth and ruthless in applying it to our lives, and especially our institutions,” said MacDonald, who helped draft Resolution D035 and advocated in Anaheim for its passage.

By way of the resolution the church:

- renounced the doctrine;
- urged dioceses to reflect their history and seek a greater understanding of indigenous peoples “within the geo-political boundaries claimed by the United States and other nation states located within the Episcopal Church's boundaries,” and to support their efforts to have “their inherent

sovereignty and fundamental human rights” respected;

- called for the elimination of the doctrine's “presence in its contemporary policies, program, and structures”;
- directed the church to advocate for the federal government's endorsement of the United Nations Declaration on the Rights of Indigenous Peoples, which Australia, Canada, New Zealand and the U.S. opposed when the U.N. General Assembly adopted it in 2007; and
- directed “the appropriate representatives of the House of Bishops and House of Deputies” to ask Queen Elizabeth II in her role as the head of the Church of England to do the same.

After the Diocese of Maine's convention passed a similar message two years ago, then-diocesan Bishop Chilton Knudsen wrote both Queen Elizabeth and Archbishop of Canterbury Rowan Williams as directed in that resolution, asking them to renounce the doctrine. The queen's personal secretary wrote back saying the issue had been referred to Canterbury, according to Dieffenbacher-Krall. Williams replied about six months later saying that while he was sympathetic to the call of repudiation, the Church of England did not exist during the time that the doctrine was being formulated.

Still, with the General Convention resolution, “we've done something that really prompts healing and reconciliation between our church and indigenous people,” said Dieffenbacher-Krall, who said he first learned about the doctrine in the 1990s while working with Indians in Maine on land claim and pollution issues.

Steve Newcomb, a Lenape Indian and scholar whose research on the Doctrine of Discovery both Chaffee and Dieffenbacher-Krall credit with raising their awareness of the issue, praised convention's action and said in addition to the measures called for in the resolution, he hoped to see even larger results.

“I'm hoping that this issue will not only make people take notice of the maltreatment of the indigenous nations of peoples,” but that Christians will also “look at how the Doctrine of Discovery is reflective of a mentality and type of behavior that is so destructive

(Continued on page 21)

to the ecological systems of the planet.”

Indigenous peoples' way of living on the earth can provide models of sustainability that have been ignored for centuries, Newcomb said.

-- The Rev. Mary Frances Schjonberg
National correspondent for
the Episcopal News Service (ENS)

Minnesota diocese elects Brian Prior as next bishop

By Mary Frances Schjonberg

[ENS] **The Rev. Brian Prior**, vice president of the Episcopal Church's House of Deputies, was elected October 31 to be the ninth bishop of the Episcopal Diocese of Minnesota.



Prior, 50, rector of the Episcopal Church of the Resurrection in Spokane, Washington, won election on the fifth ballot out of a field of two remaining candidates. He received 153 votes of 233 cast in the lay order and 118 of 205 cast in the clergy order. An election on the fifth ballot required 117 in the lay order and 103 in the clergy order.

"I feel overwhelmed and blessed at this moment for the opportunity to come and serve in a place with such a rich history and with so many saints both past and present," Prior said in accepting the election.

Under the canons of the Episcopal Church (III.11.4), a majority of bishops exercising jurisdiction and diocesan Standing Committees must consent to Prior's ordination as bishop within 120 days of receiving notice of the election. The ordination and consecration is set for February 13, 2010 with Presiding Bishop Katharine Jefferts Schori as chief consecrator.

Prior will succeed Minnesota's 8th bishop, James Jelinek, who has served the diocese since 1993. Jelinek will retire when Prior is ordained and consecrated.

Prior has been married to Staci Hubbard Prior for 21 years. They have two teenage sons.

The Diocese of Minnesota encompasses the entire state and includes 106 congregations with approximately 22,000 baptized members. The bishop serves as the chief pastor to the 303 clergy in the diocese.

Dakota Conference considers Plains journeys

The Center For Western Studies at Augustana College in Sioux Falls holds an annual Dakota Conference, with submitted papers and sessions on a theme of importance to the Northern Plains.

Previous conferences on the theme of transportation considered railroads and rivers. The 2010 conference will examine paths, trails, roads, and highways that crisscross the Northern Plains and their impact on the lives of indigenous and immigrant peoples of this land. Travel by foot, horse, cart, wagon, stagecoach, bicycle, motorcycle, and automobile will be considered, but also spiritual and metaphorical road journeys; e.g., "Plains Indian History: The Road Ahead" and "The Journey to Wounded Knee Reconciliation."

"Western Highways: Journeys Through Space and Time" will be held April 23-24, 2010.

Domestic Poverty planning begins

Dear Relatives,
In July, your Bishops and Deputies were successful in imploring The Episcopal Church to adopt resolution A155 "establishing programs for the Alleviation of Domestic Poverty." Additionally, with the bold passage of D035, The Episcopal Church became the first church to repudiate the Doctrine of Discovery to begin the work of reconciliation and healing from policies in which our church was a core partner in the colonial marginalization of indigenous peoples around the world.

(Continued on page 22)

Domestic Poverty planning . . .*(Continued from page 21)*

These actions converge with the extreme poverty rates on our reservations and communities: chronic unemployment, diminishing education opportunities, and family instability; which have contributed to high rates of alcoholism, violence, and suicide. Together, these realities sent an urgent call for a new partnership with Indigenous Peoples and The Episcopal Church. We seek new innovative strategies to address the pressing challenges of poverty. A155 seeks to establish a community development initiative in Indigenous communities in the new triennium beginning in 2010. Most importantly, that community development initiative is intended to emerge from the visions and voices of those living in the Indigenous communities while being heard in conversation with the broader church wide Episcopal community.

In October there was a gathering of Indigenous clergy and lay leadership in Salt Lake City, Utah. At that time those present were invited into conversation around the particular experiences of poverty among Indigenous Peoples. And in keeping with the goal of community development we sought to identify practical ways as Church to respond to the affects of poverty on the local or diocesan level. In November leaders of both the Native American/ Indigenous community and the broader Episcopal Church met in Chicago, IL. They outlined a strategy that helps to assure your voices and visions are able to be expressed throughout the development process.

The strategy will focus on the four categories that emerged in the Presiding Bishop's Summit on Domestic Poverty in spring of 2008. Those categories are vision, formation, networking, and advocacy. Together they can guide the Church as it puts its faith into action in the work of poverty alleviation.

You are being invited to shape those conversations right from the beginning in three important ways.

One...

Help us develop a survey that reflects your voice and vision of a healthy community to live in. Send us the questions you seek answers to. Send us ideas you have that can make life better in your local communities.

Two...

Four Indigenous people will be asked to share the responsibility of holding this process before the larger Indigenous community along with four other non-Indigenous people who will do so before the church wide community. Please nominate someone to serve as one of the four Indigenous leaders who will bear this responsibility on your behalf.

Three...

Invite the Spirit to lead us, because "the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God." (Romans 8:26)

We have many gifts and resources to share with one another as the Body of Christ which we joined into in our baptism. Our capacity to initiate healthy development in our communities rests upon our willingness to make offerings from the gifts and resources we have as much as it does upon our expectation that God wants to work miracles of transformation in our communities to demonstrate the healing power of Christ's love for us.

We are thankful that God's Spirit dwells in you and ask God's continued blessings upon you through the gift of that Spirit. Please join this initiative that leads to transformation and renewal.

Grace and peace, Pilamaya,

The Rev. Christopher Johnson, Program Officer
Domestic Justice and Jubilee Ministry
and
Sarah Eagle Heart, Program Officer
Native American/Indigenous Ministries
840 Echo Park Ave
Los Angeles, CA 90026
800-334-7626 x6038

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Church we will attend after move

Mail to:

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500 S. Main Avenue
Sioux Falls, SD 57104-6814

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Diocesan Calendar

JANUARY

- Jan Annual Meetings; Elections of Officers & Delegates—notify diocesan office
- Jan 3 Bishop visits Deadwood**
- Jan 9 Niobrara School, Flandreau
(Preaching at Funerals & Wakes)
- Jan 10 Bishop visits Holy Apostles**
- Jan 15-16 Mega Meeting, Pierre
- Jan 17 Bishop visits Vermillion**
- Jan 23 Niobrara School, Bishop Hare Ctr
(Preaching at Funerals & Wakes)
- Jan 24 Bishop visits Flandreau**
- Jan 29-30 Niobrara Council, Ft. Pierre
- Jan 31 Bishop visits Pine Ridge**

FEBRUARY

- Feb 2 Seating of Bp Tarrant @ Cathedral
- Feb 2-4 Clergy Retreat, Sioux Falls
- Feb 6 Niobrara School *(Biblical Criticism)*
- Feb 7 Bishop visits St. Matthew, Rapid**
- Feb 10 *ChurchNews* deadline
- Feb 12-14 Bishop visits East Tennessee**
- Feb 17 Ash Wednesday
- Feb 21 Bishop visits Grace, Huron**
- Feb 26-27 Deacons' Retreat
- Feb 26-27 Dakota Experience West, Rapid City
- Feb 28 Bishop visits Trinity, Pierre**

MARCH

- Mar 1 Parochial Reports due
- Mar 7 Bishop visits Mitchell**
- Mar 19-24 House of Bishops meeting in TX**
- Mar 26-27 Niobrara School *(Circle of Care)*
- Mar 28 **Bishop visits Mni Sose Cluster**

APRIL

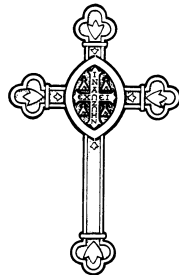
- Apr 4 Bishop visits Cheyenne River**
- Apr 11 Bishop visits St. Andrew's, Rapid**
- Apr 14-18 Bishop on Standing Rock Mission**
- Apr 16-17 Niobrara School
(Issues in Pastoral Counseling)
- Apr 23-24 Niobrara Council, Ft. Pierre
- Apr 25 Bishop visits Belle Fourche**
- Apr 29-1 Prov 6 Spring Talk, Blue Cloud

MAY

- May 2 Bishop visits Milbank**
- May 8 Niobrara School *(Biblical Criticism)*
- May 9 Bishop visits Emmanuel, Rapid**
- May 14-16 Bishop visits Rosebud Mission**
- May 23 Bishop visits Santee Mission**

138th Niobrara Convocation
(2010)
June 17-20, 2010

Hosted by:
the Sisseton Mission
St. Mary's Church
Old Agency



Hospitality funds can be sent to:
Bonnie Bellonger
12906 BIA Hwy 700
Peever, SD 57257



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Diocesan Office Closed December 25-January 3.

Don't save us.

“On Facebook today, somebody was trying to send out shipments of clothing to the reservations. I responded ‘You know, thank you, but that’s not going to help. Our people need education. We need tools to help ourselves. We don’t want to be saved.’ We want to be part of the solution. We will never be able to come out of poverty if somebody thinks that they can save us.”

—Sarah Eagle Heart, program officer
for Native American/Indigenous Ministries for the Episcopal Church,
on poverty and faith in rural South Dakota.

Quoted in *Trinity News*, Vol. 56 No. 2

The Episcopal Church in South Dakota is a sacred circle gathered around Jesus in prayer, loving and serving God and our neighbor in Jesus' name.

The Mission of the Diocese of South Dakota is to restore all people to unity with God and each other in Christ through the ministry of all.