



Ministry in Action

For the past 18 years John and Linda Boyd have owned and operated the Prairie Star Gallery in Sioux Falls. During a recent visit to their gallery the Very Rev. Ward Simpson talked with Linda about the connection between her faith and her ministry through the Gallery. He enjoyed the conversation so much that he invited her to share it with the diocese. This is her story of nearly two decades of faithful ministry.

Beyond the Walls

By Linda Boyd

Going to church, singing in the choir, teaching Sunday school or youth group, serving on vestry, collecting items for the food pantry, shelters, or the Gospel Mission, serving at the Banquet, tithing, serving coffee hour, heading up the Calvary rummage; all of these had been a part of our lives over the years. But these past 18 years the hardest mission for us has been walking the walk and talking the talk; doing our part to make the world between indigenous and white culture better, day by day. Our goal in opening and operating the Prairie Star Gallery has been to help native artists have a little better livelihood while promoting better understanding and reconciliation between red and white culture in our own city and state. Since we opened, this ministry has grown to include 49 other states and almost 100 foreign countries by touching the lives of thousands of individuals who have sought out our gallery or stumbled upon it.

This calling, exercised mostly outside the church

walls, has deepened our faith and made us rich in relationships with others on reservations and around the globe. By connecting directly to Lakota/Dakota/Nakota people we have seen life from many angles. We have been blessed that God has given us a chance to minister in special ways . . .

- to inmates whose families bring in artwork
- to people who need help to stay in Sioux Falls with loved ones who were brought from the reservation by ambulance or airlifted here for hospital care
- to families with memorial quilts for babies and grandparents
- to those new to the community needing to know where they can go for help with food, schools, or shelter
- to people coming together in talking circles to get behind the Dakota 38 Memorial Ride
- to those sharing information on the Canton Hiawatha Asylum
- to those wishing to protect and develop Blood Run as a State Park
- to those needing to participate in churches, sweat lodges, and healing rooms in hospitals
- to trainee police and fire departments trying to understand the purpose of burning of sage (and that it is not marijuana).



PRAIRIE STAR GALLERY
TIMELESS INDIGENOUS ART

Why did we do this? First, perhaps because of my growing up in the sacred Black Hills and experiencing prejudice and lack of understanding

for sacred native places and the peoples that lived there before immigrant peoples arrived.

Second, when we were stationed in Huntsville,

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**The Diocese
of
South Dakota**



Volume 68, Number 1
Statement of Ownership
South Dakota Episcopal

ChurchNews

(ISSN 0746-9276)

Published 6 times a year, in January, March, May, July, September, and November by

The Diocese of
South Dakota

500 South Main Avenue
Sioux Falls, SD 57104-6814
Periodicals postage paid at Sioux Falls, SD, and additional mailing office.

Postmaster: Send address changes to:

South Dakota Episcopal

ChurchNews

**500 South Main Avenue
Sioux Falls, SD 57104-6814**

Correspondence and articles should be sent to:

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500 South Main Avenue
Sioux Falls, SD 57104-6814
(605) 338-9751

E-mail: office.diocese@midconetwork.com

Fax: (605) 336-6243

Annual Subscription: \$5

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Time for Evaluation

The deaths of unarmed Michael Brown and Eric Garner by a police office has brought close scrutiny to police conduct and protests throughout our country. It is important to remember that by far, most police officers function admirably day in and day out in often very stress filled situations. So far in 2014, 108 police officers have died in the line of duty; 105 died in 2013 and 126 died in 2012.

However, racism is systemic in our legal process, including some police departments and individual officers. Examples: Blacks represent 13% of the population, but 42 % of those on death row. Whites are about twice as likely to use illegal drugs, yet blacks are more than three times as likely to go to prison for drug possession. Prison sentences for black men are nearly 20% longer than for white men for committing similar crimes. Of course, poverty also plays a major role in how you are treated by the justice system. It is important that we as a society are not blind to these realities. We cannot fix what we do not see.

During the sex scandals of the past couple of decades in the church many people became disillusioned with the entire religious institution. In Boston, a decade ago or so, a priest in a clerical collar, especially our Roman Catholic brothers, would be derided, called names and sometimes even spit upon. It was only a very, very small number of clergy that were even accused of being pedophiles, yet all were suspect.

Some twenty years ago when the church was confronted with her tendency to ignore or mishandle sex abuse by clergy, our leaders took a hard look at the system that both allowed and protected clergy involved in abuse. It was out of this self-examination, and outside accusation, that the Episcopal Church developed



The Rt. Rev. John Tarrant

and required Safe Church training. We also developed an open process for investigating and adjudicating complaints brought forward.

It is often only when confronted with crisis that systems are motivated to reform themselves. The tendency toward self-protection by those called to serve, whether it is clergy, police, medical workers, teachers or others, can often become a hindrance to fully living into that call. So, whether these police-caused deaths were racially motivated or not, it is in this moment of time that we have the opportunity to examine the systems we are part of, and our own personal actions, to discover the fear or sin that lies just under the surface to distort those actions. As St. Paul's writes in his letter to the church in Rome, "for I do not do the good I want, but the evil I do not want is what I do." We don't need to wait until Lent to do that self-examination and the examination of the institutions of which we are part.

Our police do not set out to do harm, but on the contrary, the vast majority see themselves as public servants, "to protect and to serve." They do, however, serve in a cultural environment that both glorifies violence and tends to embrace a mentality of "us against them" in order to elevate 'us' on the

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Thanks for the Mugs!



When the call went out to the diocese for mugs for camp, to help decrease our use of disposable and/or non-recyclable containers, you responded in your normal, generous fashion. We now have soooooo many mugs!

Please stop by this summer for a visit and a cup of coffee.



In Memoriam

The Rt. Rev. Creighton L. Robertson
3/6/1944 – 10/25/2014

Creighton was the first Native American Diocesan Bishop, serving South Dakota from 1994 to 2009. "During his tenure as bishop, Creighton was remembered for his common touch and devotion to his congregations across the state...A man of tremendous depth of character, Creighton is remembered for his quiet dignity and wry, sometimes sly, sense of humor. Coming of age in a time and place of historic change and conflict, Creighton was a man of sober optimism, entirely unmarked by either naivety or bitterness. Wholly of his time and place, Creighton refused to be defined or limited by the constraints of that time and place. Slow to anger, quick to listen, and noble in so many other ways, Creighton led with the power of his example, and it is this example of gentle humanity that will endure as his legacy."

The Rev. J. Seymour Flinn
10/22/1927 – 12/9/2014

Seymour became a priest in 1954. He served in New England and was canonically resident in the Diocese of Delaware. Fr. Flinn retired in 1992, eventually settling in the Black Hills, where he helped in the Diocese from time to time in churches and at Camp Remington.

Retirements

- The Rev. Kay Jennings (St. Thomas, Sturgis) retired as of December 31, 2014.
- The Rev. Rob Schwarz (Standing Rock Mission) retires as of January 31, 2015.

Churches

Trinity, Watertown is excited to share about the expansion of their church in downtown Watertown. The new space includes a fellowship area as well as classrooms for youth/children's programs. A very special thanks to those who worked hard to help renovate the new space!



Clergy

- The Rev. Craig West (St. Katharine's, Martin & Pine Ridge Mission) has accepted the position of Priest-in-Charge of the Mni Sose Cluster. The starting date has not yet been set.
- Sam Adams was ordained to the Priesthood on December 11 at St. George's Church in Nashville, TN

Niobrara Convocation

June 18-21, 2015

"The Bay" near Wakpala

Hospitality Funds can be mailed to

Bea Skinner

PO Box 534

McLaughlin, SD 57642

Not your Charlie Brown Christmas tree

If you went to the state Capitol in Pierre during the Christmas season, there's a good chance you saw the Rosebud Episcopal Mission Capitol Christmas Tree, covered in homemade Lakota decorations and topped by a dream catcher.

Children in the Mission's GLORY program – God Loves Our Rosebud Youth – made dream catchers, colored paper tipis, and decorated pine cones with lots of paint and glitter to participate in the capitol's "125 Years of Christmas in South Dakota" program.

"The children had a great time making the decorations, even the ones that were hard for them," said the Rev. Lauren R. Stanley, priest-in-charge of the Western side of the Rosebud. "They did have some help – OK, in some cases a *lot* of help – from the adults in the program, but overall, they did the best job. We made little sage bundles to go on the tree as well. In the end, that tree really represents the Rosebud."



The members of Wopila House, the Young Adult Intentional Community on the Rosebud, who help run the GLORY program, oversaw the creating of the decorations and the decorating of the tree. Anna Robinson led the effort, while Kieran Conroy and Taylor Andrade, along with adult participants Alex Emert, Sandra Dillon, Deanne Roubideaux, and Elizabeth Castro helped the children decorate the tree on Nov. 22.

"One of the other adults decorating another tree near us said that ours was one of the best," Conroy said.

"We're hoping we get to do this every year," Stanley



said. "The kids are really invested in their decorations, so we promised to get them all back to them after the trees are taken down."

The Rev. Mercy Hobbs and Trinity Episcopal Church, Pierre, joined in the Christmas tree effort by hosting the team for a soup-and-sandwich lunch afterwards. "It was a pleasure to have the group after they decorated the tree to come over and spend time with the congregation and be able to feed them. It was really neat to be a part of that experience," Hobbs said.

Good Stewardship—Good News

The Diocese of Long Island recently sold a building, for \$19.7 million. The investment income from the proceeds will be used to fund ministry in the diocese. But before any money is used for any purpose within the Diocese of Long Island, they are tithing \$1.97 million in 6 grants to ministry and work internationally, nationally, and locally.

\$300,000 will be sent to the **Cheyenne River Mission** in SD to fund a full-time second priest for the next four years who will be a youth & young adult missionary and ministry developer in a section of the diocese that has the highest suicide rate of youth and young adults in the entire country.

Cheyenne River Mission is about the size of Connecticut with 10 churches and only one priest: Rev. Margaret Watson. Margaret's husband, the Rev. Joel Watson, was once canonically resident in Long Island.

(Prairie Star . . . Continued from page 1)

Alabama in the early 70's (with Governor George Wallace) we saw many African American friends experience the worst kind of prejudice. There was a race riot in my county school on the first day of long-term teaching, and highway patrol armed with shotguns were stationed outside the classroom. We were face-to-face with racial issues. We both were saddened after we became best friends with African American families who had doors suddenly closed to them when they went to visit a "for sale" home that was quickly unavailable. Long after the marches in Selma and Birmingham, we saw outdoor bathrooms labeled men, women and "colored" along the back roads of Alabama.

And third, because back in 1994, after 20+ years in college teaching, I was called to the South Dakota State Penitentiary following a race-based prison riot where I was asked to help build up a school and program that had been partially destroyed. I was supposed to help improve relations between native and white. An uncharted journey began when the progressive warden brought here from Florida paid my way to a cultural retreat where I spent a week at SDSU studying immigrant culture and a week at Rosebud living in an old Indian boarding school with barred windows, cold showers, and no AC in the 105 degree summer.

I studied with Albert White Hat and Doris Leader Charger and other Lakota elders, spending the nights learning about Star Knowledge and days setting up family tipis, attending Lakota ceremonies, sweats, pow-wows, seeing Sundance grounds, touring churches, schools and museums at St. Francis, and experiencing a tornado with no warning system anywhere on the reservation. I came back a changed person. After the conference, a piece of information from EROS Data center where John worked became the last piece of the puzzle for a Lakota Star Knowledge book being worked on by Albert White Hat. And, I became a piece of the puzzle to get sweat lodge, pipe carrying, and other native spiritual practices back into prison life.

After losing my state job two years later, John asked what did I really wanted to do with my life at 50. I answered and he agreed that we would represent native artists and I would teach about Lakota art and culture through the Prairie Star Gallery. Together we borrowed equity from our home to buy art from the first 100 families, mostly unknowns and a few better known artists like Jo Anne Bird and other N.P.I.A.M. artists. All

of these experiences led to the gallery calling and work of these past 18 years.

On my first visit to Rosebud in the year before we opened the gallery, I met a Grandma who said part of the Great Mystery is that I would be a conduit to/from native people in our state. When I foolishly asked how that would happen and why, she proudly and quietly said, "you will know some day." She walked away and nodded to the 50 plus families in that small cafe that it was OK. That I could buy from them that day. That day and a trip to Pine Ridge and Kyle's Lakota Fund the next day, were the start of our meeting 100 artists and their families, storing art in our garage, basement, and other storage areas for almost a year before the official opening in 1997.

The rest is a history which includes countless phone calls and many stranded artists landing on our porch, in our backyard, and in our home asking us to buy native art. Since then we have purchased from nearly 1600 families, served more than 25,000 customers, and met with countless college classes, foreign writers and tour busses that want to learn about Lakota/Dakota/Nakota culture. We have sold millions of dollars worth of art with most of the proceeds going directly to the pocket-books of 1600 native artists and their families.

As we near 70 years of age, John and I are past ready to retire and can not keep up this pace. John retired in February from EROS, but trying to keep up with and sell the gallery keeps us both busy. We are also busy with the lives of his mom, now 104, and our grand kids, now 7, 5 and almost 3. May 2015 is our deadline for selling or closing the gallery. We pray someone else will have the passion to carry on the mission we started to help native families on a daily basis in a not-so-profit-making "for profit" business that just manages to pay its bills. Or maybe some one, or some group, could turn the gallery into a non-profit with the same mission in a state that continues to need reconciliation. The future for native tourism with Blood Run becoming a state or possibly even national park has huge potential for helping even more Lakota/Dakota families.

This is our story of working for Christ outside of the church walls. We are anxiously looking forward to seeing many of our friends at Calvary again soon as we put aside the mission that has been all-consuming these past 18 years. We are ready to see more of our kids, grandkids, and enjoy some free time. Thanks for letting us share our mission, our story.

(Bishop—Continued from page 2)

backs of ‘them.’ Again, paraphrasing St. Paul, “Wretched people that we are! Who will deliver us from this body of death? Thanks be to God through Jesus Christ our Lord!”

Never underestimate the power of God though Christ Jesus to transform you, me and the systems and institutions in which we serve. The most helpful transformation always begins with “me.”

God’s peace be with you,

+John

What Can I Do?

The Very Rev. Ward Simpson
Dean, Calvary Cathedral



* The stained glass window above the altar at Saron Lutheran Church in Ashland, Wisconsin is a massive window measuring over 15' wide and nearly 25' tall. It depicts Jesus in prayer at the Garden of Gethsemane. In a word, it is beautiful. The artist managed to capture light in a wonderful way that created sufficient shadows to make it clear that it is night while maintaining a vivid color palette that allows you to clearly see the smallest details. The artist used these details to show motion and energy. For example, in the folds of Jesus' garment you can see that he has just thrown himself to his knees and fallen against a massive bolder. You would swear that the strands of his blond hair are still in motion as he lifts his head in anguished cry to God.

Wait . . . blond hair?

Yes. And the blue eyes and bone structure to go with it. The Jesus depicted in that window is very clearly of northern European ancestry.

*Note: This was written toward the end of November, before the grand jury made its announcement, before the protests did become increasingly violent.

But then again, look at the images of Jesus in our stained glass. Of the nine windows above the altar, seven show Jesus. In six of these he is clearly white. The seventh does show Jesus with features and coloration that I would describe as more Semitic or middle eastern. We do a little better in the other windows around the nave. There are six images of Jesus in those windows and only four of them depict Jesus as white.

Is this a problem? Do we need to replace all the stained glass? No, of course this isn't a problem. At least not by itself. A quick examination of Christian artwork through the ages shows that Christians usually portrayed Jesus as a member of their own ethnic group. Theologically we could even argue that doing so is a good thing. It allows the people whose spiritual lives are partially formed by that image to see themselves in the face of Jesus. But, like most things, it can be taken too far. If the dominant culture becomes domineering . . . if the imagery of a white, Anglo-Saxon Jesus drowns out all other imagery so that others cannot see themselves in the face of Jesus, then we have fallen into a subtle but dangerous form of racism. Worse, if our internal image of Jesus becomes so tightly tied to our own ethnicity that we cannot see the face of Jesus in someone from another ethnic group, then the racism is no longer subtle, but has come to have great power over our lives.

In the last couple of weeks I have taken part in a number of conversations about the events in Ferguson, Missouri.* The following are three direct quotes from those conversations. (For obvious reasons, I'm not going to mention anything that would identify who I am quoting.)

“They get mad and they just destroy everything.”

“They just use this as an excuse to loot the businesses.”

“I don't understand why those people would burn down their own city.”

“They”, “those people” . . . Generalizations like these are a dangerous form of racism. The black community of Ferguson did not come together in mass to loot and burn their city. Whatever you may believe about the justification or non-justification of the shooting of Mr. Brown, the truth is that the large majority of the protests have been peaceful and legal.

Yes, there have been several incidents of looting and one gas station was burned down. But there have also been many occasions where large groups of protesters

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came together to stop the actions of the few who were seeking to continue on a path of destruction. These efforts have included surrounding several businesses with walls of people linked arm in arm to protect them. And the behavior of the police has often inflamed the situation. (If you want to learn more about the behavior of the police, I suggest an August 27, 2014 article titled “Michael Brown’s Mom Laid Flowers Where He Was Shot—and Police Crushed Them” that can be found at www.motherjones.com)

This last week the Very Rev. Michael Kinman, Dean of Christ Church Cathedral, St. Louis, Missouri, wrote a blog post in response to all the notes he was receiving of support and concern for him and his ministry in that community. In his post he challenged us to stop pretending that this has nothing to do with us. To recognize that our country suffers greatly because of the issues of . . .

“ . . . race and privilege and the deep brokenness we have not just in Ferguson, not just in St. Louis, but all over our nation. . . . [Don’t] jump too quickly to peace and reconciliation but [hold] a mirror up to your own congregation and your own city. I need you to see what is happening in St. Louis and preach the Gospel of Jesus Christ for your own congregation and your own community.”

Racism is alive and well in the United States. That is clear. Racism is also alive and well in South Dakota and in Sioux Falls and even at Calvary Cathedral. If you doubt me on that last, I will simply point out that on two occasions in the last three months I have walked into coffee hour to see a Native American sitting at a table alone in a room full of people. We are all sinners. And I include myself in that. The only real question is, am I a repentant sinner or unrepentant sinner? Am I willing to admit my guilt and complacency? Am I willing to quietly accept the privilege that comes to me just because I am white while my brother or sister suffers indignity because he or she is a person of color or will I do something to change the world? or at least my little corner of it?

I have an assignment for you. Between now and Christmas, some time when you are out shopping, take a little time to watch the employees near the entrance of a store and how they act when a white person enters and when a person of color enters. The odds are very good that you will see the following. When the white

person enters the store, the employee will typically look up, notice the person, and, if the person doesn’t look like they need help, will immediately return to whatever he or she was doing. When the person of color enters the store, the employee will most likely begin in the same way, but their eyes will follow that person at least for a time. He or she may even move to keep that person in sight and may follow them all around the store. This is one small aspect of what is meant by white privilege. When I go shopping, employees assume that I am not a shoplifter. When a person of color goes shopping, there is often an unspoken assumption that he or she is a shoplifter.

And that is one face of racism in our community.



The Episcopal Church Foundation has long published a newsletter, each containing several articles with useful and practical ideas about church life. This newsletter is better than ever and available on-line.

Each *Vestry Papers* article includes a practical application related to the article that you might try at an upcoming vestry/bishop’s committee/mission council meeting. You’ll also find a list of the resources mentioned in the article as well as additional information related to the topic.

Subscribing to the newsletter is easy and free. Go to <http://www.ecfvp.org/account/register>, fill out a short form, and *Vestry Papers* and *ECF Vital Practices* content will be delivered twice a month to your email inbox.

Reflections on Epiphany

Archdeacon Paul Sneve



Epiphany is upon us and as I reflect upon this ancient season, I am aware that of all the Church seasons, Epiphany is the least understood. Advent, of course, is a time of preparation for not just the Birth of our Lord, but also his second coming. When Christmas finally arrives, we are thrilled. We are awash with memories of past observances, and a sense of gratefulness seems to settle upon us, but by the time Epiphany comes on January 6th, many of us can be worn out from the prior seasons and we forget to think much about this observance that actually predates the observance of Christmas. Many folks who take time to think about this season often ask “Now what?”

The observance of Epiphany dates back to the 4th century, making it one of the oldest observances of the Church. The word Epiphany means “manifestation” or “revelation” which refers to the manifestation of God to the world in his son, Jesus. Sometimes we call the Feast of the Epiphany the “12th night” since it occurs on the evening of the 12th day of Christmas.

At various times and in various places, the event has focused either on the coming of the Magi or else Christ’s baptism by John. Now we celebrate Christ’s baptism on the Sunday following the Feast of the Epiphany and on the actual Feast Day, we remember the coming of the Magi.



The word Magi means “Wise Men” or else “Seers” and the idea of them being kings came when the Christian Scholar, Tertullian, called them “almost kings” in the second century. The Bible offers no clues to their number, but we associate the number three with them from the three gifts that they brought to the Christ Child: gold, frankincense and myrrh.

The star that the magi followed gives us clues as to how old Jesus was at the time of Magi’s visit. If we remember from Matthew, Herod asks the Magi when the star appeared and they replied about two years. This tells us that the Magi probably didn’t visit Jesus until he was a toddler, and we also know that even though Joseph and Mary were still in Bethlehem, they were now living in a house. In our home, just as we don’t put the baby Jesus in the Crèche until Christmas Eve, we also don’t add the Wise Men until the Feast of the Epiphany.



All of this may (or may not) be interesting, but the question we may ask of ourselves, “What now?” can still nag at us. The star of the magi should guide our hearts as it symbolizes the coming of God’s light within his son Jesus. The Gentile Wise Men were the first to worship Christ and recognize him as the true King, which foretells Jesus’ inclusion of the Gentile world into an otherwise Jewish faith.

Just as a light can illumine a dark and unfamiliar place for us to walk through, Christ gives us his Light to shine ahead of us as we move through the unfamiliar territories of our lives. Christ provides a great luxury that we must not take for granted; through him we receive a guiding light that does indeed light our path but his light also illumines the sin in our lives so we can examine our hearts. In the next season of Lent, we will then be allowed the opportunity to find the pockets of sin in our lives and cast them out. Such spiritual housecleaning should become a vital part of the Church Calendar, allowing us to cleanse, and grow into the Children of God and further the Kingdom of God.

Diocese of South Dakota 2015 Summer Youth Camps

Be a part of the excitement of camp at Thunderhead Episcopal Camp this summer! We will sing and laugh and explore and pray in the rich beauty of this remote area of the Black Hills. Without a doubt, you'll make unforgettable memories and lifelong friends.

Thunderhead Episcopal Center Youth Camps are open to all young people throughout South Dakota. No matter where you come from or where your faith is, *you are welcome*. Please fill out and return this form so we can prepare to welcome you this summer!



**Send this form & payment to: TEC Registration
500 South Main Ave.
Sioux Falls, SD 57104**

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

Calvary Cathedral will provide transportation to/from all three camps from Sioux Falls and at pre-arranged stops along I-90. Please check the "Transportation" box on the registration form if you will need a ride. Register EARLY so we can plan the routes.

Camp Schedule

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

High School Camp • Sunday, June 7–Saturday, June 13

Make unforgettable memories and lifelong friends as you explore God's work in the world, in this beautiful, peaceful setting. Hikes in the woods, artistic opportunities, and music around a campfire is guaranteed. Open to all entering grades 9-12, and those who have just graduated high school.

Cost: \$150 per person

5th & 6th Grade and Family Camp • Sunday, June 14-Wednesday, June 17

For those entering 5th & 6th grade: Build memories around hiking into the woods and telling stories around a campfire—all while building your faith.

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

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

Middle School/Confirmation Camp • Sunday, June 21-Saturday, June 27

Open to all who are entering grades 7-8. This session will have all the camp fun you could want AND it will give you what you need to know about being confirmed in the Episcopal Church. Come explore God's amazing work!

Cost: \$150 per person

Registration Form

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

My name is: _____

I am Male Female

My birth date is: _____

My address is: _____

My e-mail is: _____

My Parent or Guardian is: _____

Their phone is: _____

Their e-mail is: _____

Are they who we should call in an emergency?

If not, please list another name & contact info:

Please tell us about your health:

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

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

PARENT / GUARDIAN RELEASE

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

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

Parent / Guardian Signature and Date

Cost of camp

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

Check which camp you'll attend:

- Family Camp: \$100 per camper, \$250 per family
- Middle School: \$150
- High School Camp: \$150

Camper fees include room and board, all activities.

Check one:

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

Transportation

- I would like a ride to camp.

What to bring to camp

Please check if you need them provided

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

Behavior Expectations:

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



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

Stations of the Cross

By the time the next issue of the ChurchNews is out, we will have passed through Epiphany and will be in the season of Lent.



The Stations of the Cross represent a pilgrimage of prayer, a time of reflection structured upon the final hours of Jesus' life.

Traditionally the stations begin with Jesus carrying his cross after Pilate condemns him to death and ends at Golgotha or Calvary, the site of Jesus' execution.

As acts of devotion, early Christians retraced the final days of Jesus in Jerusalem. The pilgrimages offered a time to reflect on the ultimate sacrifice of Jesus' death. During Medieval times, people were not able to travel as easily to Jerusalem to carry out the pilgrimages, so artists crafted "stations" to mark different moments in Jesus' journey. The number of stations has varied through the centuries, with 14 being the most common modern representation. Today, these stations are paintings or sculptures, some are made of stone, wood or metal, while others are engravings. Traditionally the stations are posted around the walls of the sanctuary or in a prayer chapel or garden. Although the stations can be followed at any time, many Episcopal churches hold a Stations of the Cross service during Lent, especially on Good Friday.



"To think that the event of Jesus' journey to the Cross was a one-time event in history is to misunderstand the role of remembering. For in remembering this event by walking the Stations of the Cross, we are not just reenacting a 2,000 year-old event. We are making our own journey, and in the process confessing our own dependence upon God."

Borrowed from the newsletter of the Diocese of Southern Ohio.



CREATING COMMON GOOD

Creating Common Good

This year's **Trinity Institute** (sponsored by Trinity Church, Wall Street, New York) features speakers with real-world experience making economic justice change happen. They will provide you with hopeful, practical tools you can use in your community to make a positive economic impact.

- **Calvary Cathedral** in Sioux Falls is a partner site, and will have a live interactive feed directly from New York. It is free to attend, but a free-will offering will be gladly accepted to help cover some costs.

Thursday, January 22, 2015

5:30 pm Registration

6-7:30 pm Broadcast

Friday, January 23, 2015

7:30 am Gathering snacks

8:00 am – 4:30 pm Broadcast (lunch on your own)

6:00 – 7:30 pm Video & discussion

Saturday, January 24, 2015

7:30 am Gathering snacks

8:00 – 3:00 pm Broadcast (lunch on your own)

The entire broadcast will be available via the Calvary Facebook page to view after 6:00 pm on Sunday.

- **Emmanuel Church**, Rapid City, is also a partner site for the workshop. Their plans were still being formed as this went to print, and they will be sent around the diocese when things have firmed up. Or contact Nanette at Emmanuel (office@emmanuelrc.org) for more information.

New research document available: Episcopal Congregations Overview

Based on data received from a comprehensive survey of churches, the Episcopal Congregations Overview featuring updated facts and figures about congregations, programs and practices in the Episcopal Church have been posted at <http://www.episcopalchurch.org/page/research-and-statistics>

This information, available for downloading at no fee, can provide important and needed data to congregational efforts for growth, stewardship, fundraising, recruitment etc. Copies are being sent to all participating congregations and dioceses.

The research was compiled by Dr Kirk Hadaway, Episcopal Church Congregational Research Officer, khadaway@episcopalchurch.org.

Topics included in the Episcopal Congregations Overview include: Parishes and their Settings; Worship; Members; Recruitment and Evangelism; Programs Practices and ministries; Conflict; Leadership; and Congregational Identity.

Available documents

Along with Survey Reports: Episcopal Congregations Overview: 2014, other documents available include:

- Domestic Fast Facts: 2013
- Domestic Fast Facts Trends: 2009-2013
- Statistical Totals for the Episcopal Church by Province: 2012-2013
- Statistical Totals for the Episcopal Church by Province and Diocese: 2012-2013
- Membership and Attendance Totals for the Episcopal Church: 2013

Additional information is located on the Episcopal Church Research page:

<http://www.episcopalchurch.org/page/research-and-statistics>

2014 UTO REPORT					
#	Church Name	City	2014 SPRING	2014 FALL	2014 TOTAL
2	St. James'	Belle Fourche	97.13		97.13
3	St. Paul's	Brookings		198.72	198.72
5	Grace Church	Huron	281.32	255.36	536.68
9	Trinity	Pierre	76.28	125.43	201.71
10	Emmanuel	Rapid City	184.67	1,018.36	1,203.03
11	St. Andrew's	Rapid City	561.31	820.74	1,382.05
12	Calvary Cathedral	Sioux Falls	286.35	827.00	1,113.35
14	All Angels	Spearfish	352.00	383.00	735.00
17	Trinity	Winner		29.67	29.67
18	Christ Church	Yankton	227.99	221.93	449.92
23	St. Peter's	Ft. Pierre	61.26	113.00	174.26
29	Grace Church	Madison		180.40	180.40
31	Christ Church	Milbank	79.90	272.53	352.43
32	St. Matthew's	Rapid City	80.74		80.74
36	St. Mary's	Webster		190.58	190.58
39	Ascension	Blackfoot	100.00		100.00
74	Church of Jesus	Rosebud		30.00	30.00
75	Trinity	Mission		57.82	57.82
87	St. James'	Enemy Swim	214.00	235.00	449.00
	Diocesan Convention			339.27	339.27
	Individual Donations			53.80	53.80
	TOTAL INCOME		2,602.95	5,352.61	7,955.56
	Balance Forward				12.28
	TOTALS				7,967.84
	(Checks to National UTO)				7,955.00
	Balance as of 12/31/14				12.84

Over the past 11 years, United Thank Offerings from the Diocese of South Dakota have averaged \$8,971.00

Niobrara School for Ministry

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

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

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

2015

January 16-17—Deloria Center, Pierre (\$30)

- Secrets to Good Liturgy
- Certain Special, Seasonal Liturgies

February 13-14—Trinity, Pierre (\$30)

- Deacon Craft
- Priest Craft

May 2—Deloria Center, Pierre (\$15)

- Marriage Liturgy

May 31-June 5—Thunderhead Camp

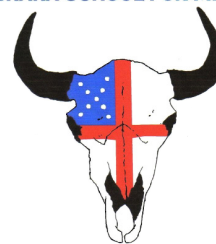
- Summer Seminary: Preaching

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

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

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

NIORRARA SCHOOL FOR MINISTRY



EPISCOPAL DIOCESE OF
SOUTH DAKOTA

Dakota Experience

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

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

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

2015 Dates

- **March 20-21**—Emmanuel, Rapid City
- (tentative) **Nov 6-7**—Calvary Cathedral

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

To register for any of these courses, contact the
Diocesan Office.
605-338-9751
office.diocese@midconetwork.com

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

Every copy of *The South Dakota ChurchNews* that has an incorrect address is returned to us with a 75¢ postage due charge.

Please use this form to correct your address or supply your new address BEFORE you move.

Thanks!

Moving? Please tell us...

Change Cancellation Contribution

Name.....

NEW Address.....

City, ST, Zip

Effective Date

Church we will attend after move

Mail to:

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

CLIP  TO INCLUDE CURRENT ADDRESS IMPRINTED ON OTHER SIDE

Bishop's visitation & travel dates in bold letters

Diocesan Calendar

JANUARY 2015

Jan 1-2 Diocesan Office closed
Jan 4 Bishop visits Tiospaye Wakan
Jan 11 Bishop visits Madison/DeSmet
Jan 17 Ministry Weekend—Liturgy Secrets
Jan 18 Bishop visits St. Matthew's, Rapid City
Jan 25 Bishop visits Brookings

FEBRUARY

Feb 1 Bishop visits St. Andrew's, Rapid City
Feb 2-5 Clergy Retreat, Rapid City
Feb 8 Bishop visits Belle Fourche
Feb 10 *ChurchNews* deadline (Mar/Apr issue)
Feb 13-14 Ministry Weekend—Priest/Deacon Craft
Feb 15 Bishop visits Pierre
Feb 16 Diocesan Office closed
Feb 21 Diocesan Council
Feb 22 Bishop visits Holy Apostles

MARCH

Mar 1 Bishop visits Trinity, Watertown
Mar 8 Bishop visits Sisseton Mission
Mar 8 Daylight Savings Time begins
Mar 12-18 House of Bishops
Mar 20-21 Dakota Experience, Rapid City
Mar 22 Bishop visits St. Paul's, Vermillion

APRIL

Apr 10 *ChurchNews* deadline (May/June issue)
Apr 12 Bishop visits Christ Church, Milbank
Apr 17-18 Province VI Synod, Mpls
Apr 19 Bishop visits Calvary Cathedral
Apr 26 Bishop visits St. Mary's, Webster

MAY

May 2 Ministry Weekend—Wedding Liturgy
May 3 Bishop visits All Angels, Spearfish
May 9 Diocesan Council, Pierre
May 10 Bishop visits St. Mary's, Mitchell
May 17 Bishop visits Rosebud Mission (W)
May 31 Bishop visits Christ Church, Lead
May 31 Summer Seminary begins

JUNE

Jun 1-5 Summer Seminary—Preaching
Jun 7 Bishop visits St. John's, Deadwood
Jun 7-13 High School Camp, TEC
Jun 14 Bishop visits St. Luke's, Hot Springs
Jun 14-17 5/6 grade/Family Camp, TEC
Jun 18-21 Niobrara Convocation, Wakpala
Jun 21-27 Middle School Camp, TEC
6/23-7/3 2015 General Convention, Salt Lake City



Take your devotional life on the road with eCP 2.0

Now optimized for all iPad and iPhone devices and also available for Android!

From Church Publishing

The first authorized electronic version of the BCP is now updated to provide a streamlined new interface, easier navigation, and optimization for tablet devices to make a great product even better. eCP contains all of the most commonly used services from the *Book of Common Prayer* in an interactive framework. All of the content is stored locally on your device, so there is no internet connection required.

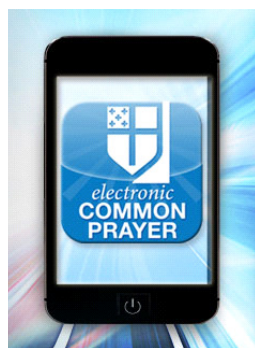
In addition to these new enhancements, we've also added new content and made eCP a way to deliver even more. New content in eCP includes:

- Daily Devotions for Individuals and Families
- The Great Litany
- An Order of Worship for the Evening

Additionally, eCP now provides content you can purchase in-app! Currently, *Enriching Our Worship 1* is available, and the remaining content from that series will be released over the coming months as well as additional material for liturgical use.

eCP is available for Android devices through Google Play! The new Android version has all of the same great features as the iOS version, and is also optimized for tablets as well as Android phones.

Whether you use iOS or Android, you can count on eCP to be your prayerful companion.



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Mark your calendars

There will be a Clergy Retreat at the Terra Sancta Retreat Center in Rapid City, February 2-5, 2015.

It is a lovely location, the food is delicious, and it's an excellent opportunity for fellowship and collegiality as well as spiritual preparation for Lent.

The Rt. Rev. Gordon Scruton (retired Bishop, Diocese of Western Massachusetts) will be the retreat leader. It should be a good one!



Specific information and registration materials for the retreat will be coming out to clergy shortly.