



South Dakota Episcopal

Church News

www.diocesesd.org

March/April 2016

The story behind the Star Quilts hanging at the annual Diocese Convention.

I'm sure many of you have observed the beautiful Star Quilts hanging within the Diocesan Convention hall at the Ramkota in Pierre. However, there is a story behind this subject that many of you don't know. Let me enlighten you on this subject.

In 1996, I started working with Rita Winters (Diocesan Office Secretary), preparing for our annual Diocesan convention. Back in those days we traveled to different areas for our conventions. Rapid City, Spearfish, Sioux Falls, Brookings, Watertown, Pierre to name a few. We met at Churches and convention halls in motels/hotels.

I began working with Rita, by helping her in any capacity she needed. She asked me to do something and I did it. Pass out voting ballots, run off copies needed for the new resolutions, Page activities, helping with the vendors to set up their tables, registration, whatever she asked me to do, I did it. I enjoy working with the public, so it was a good fit for me.

In 2001, two weeks before the annual Diocesan Convention, I found out from Rita that she and Fr. Bill were moving away. I was devastated and scared. What was I to do about the upcoming convention without Rita there?! She told me not to worry, I knew what I was doing and that all the computer work was done by her for the convention. I was also told that we would have a new Secretary in place by then, and that I would be helping her get through her first convention. I remember Bishop Creighton telling me, "Make this an uplifting convention, Barbee."

I had recruited Jean Lacher a few years earlier to help me with convention, because she is so detail orientated, and we worked well together and with

Rita. The convention that year was held in Brookings and this was the last year we held convention in different places. In 2002 we began a 5 year contract with the Ramkota of Pierre for our annual Diocesan convention gatherings.

The walls of the Brookings site for convention were dark maroon and UGLY! We were going to go with the 2001 Space theme, for music as you entered for registration and decorations. Even the Bishop wore a headband with bouncing antennae on it! We had Star Trek emblems on our Pages T-shirts and tried to make everything positive and uplifting. But those UGLY maroon walls were so dark and foreboding, how could we all be uplifted with that background staring at us!

Enter the idea of Star Quilts to hang up and help cover those dark ugly walls. I wanted the cover and uplifting affect by hanging these Star Quilts and I also wanted our Native American peoples to feel more of a part of the annual conventions. I scrambled to find some Star Quilts, but luckily my brother Vernon Cloud was able to supply me with them that year. They were beautiful and everyone enjoyed viewing them. The Bishop told me we should hang them every year at convention, and that is what we have done.

Over the next several years we hung Star Quilts from different people, Mo. Mercy and Fr. David Hussey supplied us with many Star Quilts.

Continued on page 3

The Diocese of South Dakota



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Pat, Jessica and I arrived home from our seven and a half week sabbatical trip to the East Coast Tuesday evening, December 29th. When we pulled into our garage we were greeted with a shoveled driveway and sidewalk thanks to the hard work and kindness of Pat LeBeau. We were more than ready to be back home in South Dakota.

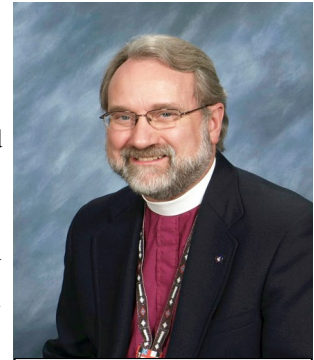
My sabbatical adventure began weeks earlier when, on September 30th, I drove to Evanston, Wyoming for their Diocesan Convention which included workshops on suicide awareness and prevention. Wyoming has one of the highest suicide rates in the nation. It was a helpful, well done program, worth the eleven hour drive. I had the opportunity to preach at their convention worship in exchange for their bishop, the Rt. Rev. John Smylie, preaching at our convention the week before.

On Tuesday, October 13th, I assisted at the funeral of the Rev. Agnes Tyon in Oglala on Pine Ridge Mission. It was a privilege to be present and offer thanksgiving for her life and ministry in this Diocese.

Early Thursday morning, October 15th, I headed to Bismarck, North Dakota for their Diocesan Convention which included workshops on human trafficking. This was a difficult, but excellent program. Human trafficking has become epidemic in this country and it is finally being exposed for the evil that it represents. I have hundreds of brochures to distribute to churches around the diocese, written to be use with children alerting, not scaring, them to this danger. A joint U.T.O. grant made both the program in North Dakota and brochures possible. If your church has not received or needs more brochures, please contact the diocesan office.

October 18th found me leaving for Fari-bault, Minnesota for a two day meeting with representatives of the Episcopal Church Center and dioceses involved in Native American ministry. We explored what it could look like to move our ministries to a more sustainable model. This was only the first of a series of meetings that will take place over the next few months. This will be an opportunity to expand our vision of how our ministry is both exercised and supported. I feel the Spirit of God very much involved in this process in quite surprising ways.

On, Saturday, October 24, many of us from around the diocese gathered at St. Mary's Church, Old Agency for the one year memorial marking the Rt. Rev.



The Rt. Rev. John Tarrant

Creighton Robertson's death. It was a wonderful opportunity to again offer thanksgiving and appreciation for Bishop Creighton's life and ministry among us.

Tuesday, October 27th, would be another sad occasion as I would assist in offering the final Christian rite for Beth Flagstad, a friend and member of Trinity Church in Pierre. Coincidentally, both Bishop Creighton and Beth had attended St. Mary's Church in Webster as children.

As October, the first month of my sabbatical, closed I boarded a plane in Sioux Falls and headed to Washington, DC for the investiture of our new Presiding Bishop, the Rt. Rev. Michael Curry. The service was held on All Saints Day in the National Cathedral. I marveled at the tremendous diversity in our Episcopal Church. I was especially impressed with Deacon Brandon Mauai from North Dakota as he read the Gospel in Lakota during the service.

Upon returning to Pierre, I had about five days before heading out on our trip to the East Coast. In the next Church News, I will give you the second half of "Bishop John's great adventure." Remember 'great' and 'adventure' are both relative terms.

+John

Then we began hanging up Star quilts that people wanted to sell, to raise funds for their church repairs, or heating fuel, etc.

After a while, that was hard to do, because others would purchase these Star Quilts and everyone seemed to want their Star Quilt taken down first at the end of the convention. With those TALL ladders it wasn't such an easy chore to go up and down and move them from one quilt on this side of the room, to that quilt on the other side of the room. That is when we began to hang Star Quilts that were NOT for sale in the convention hall and those Star Quilts for sale were hung in the lobby area.

I began to collect Star quilts for my brothers and sisters (10 kids in my family). We decided to put up my star quilts and Jean Lachers, because we are always the last 2 people to leave the convention hall, after clean up is done. That way we wouldn't have to rush to take all the quilts down immediately after the convention. Jean Lacher was the primary ladder climber and quilt hanger in those earlier years. Many times we talked, begged, and pleaded with Barney to climb that tall ladder to help put up and take down our Star Quilts. Mark Conway was a member of Trinity Pierre and he would scoot up that tall ladder lightening fast to hang our quilts. We thank all those people for helping us out over the years.

In 2007, the annual Diocesan Convention moved to Cedar Shores in the Chamberlain area. In order to hang the Star Quilts, we had to pay \$125.00 to have the staff use their lift to put up our Star Quilts and another \$125.00 to take them down. Their ceilings were 8 feet higher than the Ramkota's ceilings. I am not absolutely positive, but I think Jean Lacher may have paid for this to be done. Hanging Star Quilts had become important to many to have hanging up at convention. I think we were only at that facility for 2 years.

We moved back to the Ramkota for conventions and that has been a relief and the staff are so good to work with.

The Living in the Scared Circle Banner you see each year was designed by Fr. Paul Sneve, Colored designed by Barbee Hovelson and sewn by Jean Lacher. It has been hanging at all our Diocesan Conventions since 2001.

The Star Quilt honoring our Dottie LeBeau has been hanging at our Diocesan conven-

tions for the last 4 years. The Star Quilt memory of Den Vernon Cloud has been hanging at our Diocesan convention for the last 2 years. We are so thankful to have these beautiful Star Quilts to hang.

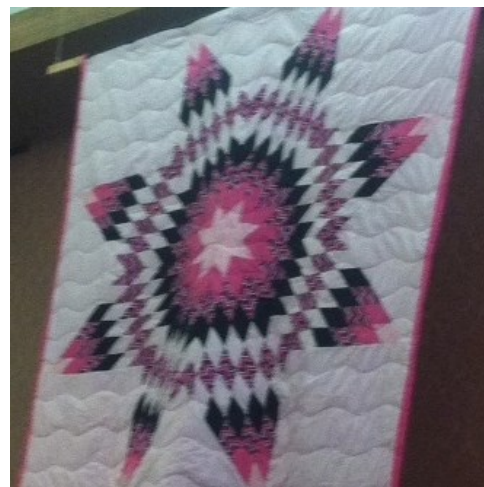


The huge Wooden Niobrara Cross you see at the front and center in the convention hall was made by Walt Rasmussen and it was first hung with just a white fabric background. In 2007 we started hanging it in front /center of the Diocesan Star Quilt.

The 2 banners at the front and flanking the wooden Niobrara cross are from St. Paul's, Brookings. Designed by Barbee Hovelson and sewn by Jean Lacher. They represent the Eucharist and Peace (dove).

I have been diagnosed with Aggressive COPD and have a limited time on earth. With this in mind, I have been collecting Star Quilts for my siblings and grandkids. I will need to take them down someday and honor those they are bought for.

Linda Simon, of Aberdeen, suggested to me that each deanery and/or reservation should make a Star Quilt and donate it to the Diocese for use at the future conventions. What an excellent Idea! I believe there will be something more about that soon in an up coming issue of the Church News.



ECW update for Spring meeting:

The Spring meeting of all Episcopal women will take place April 30, 2016 at 11 a.m. in Oacoma SD at Al's Oasis. You will be able to order your own lunch there if you would like.

Our guest speaker will be Twilla Two Bulls. She will be speaking of her experiences of being an Episcopal woman and her quest on becoming a priest. We are very appreciative of her accepting our invitation and look forward to her sharing.

I would like to encourage a representative (or more) from each guild to be in attendance at our meeting. We all have something unique to offer. Please extend an invitation to those who would like to attend but are in need of a ride.

Thank you all and I hope to see you there.
President,
Diana Regan

shall be any woman in good standing in any recognized Episcopal congregation affiliated with Diocese of South Dakota.”

“ There are no dues, however, as a show of financial support it suggested that each congregation contribute a minimum of \$3.00 to ECW State Treasurer each year on or before April 1 for each woman in their congregation.”

The funds received from the congregations are used for administrative expenses, meeting room for our spring meeting, coffee and treats that we cannot bring into public establishments. It is also used for postage and printing for UTO and other projects that we take on. When we have speakers at our meetings we give them a stipend for gas and food. We also pay dues of \$150.00 to Province VI each year.

A budget and treasurer's report are presented at the May and September meetings. Representatives from your church can share these at your ECW meetings. By-laws, minutes, and treasurer's report can be found on the Diocesan web site, ECW link.

Cora Koss
ECW State Treasurer

Financial Support of State ECW

Our By-Laws, Article III state:
“The membership of the State ECW



firming Jacob Fratzke. Shown in the picture is The Rev. Mercy Hobbs, Cynthia Fuller, (grandmother to Jacob), Jacob Fratzke and The Rt. Rev. John Tarrant.

In the UK, pancake races form an important part of the Shrove Tuesday celebrations - an opportunity for large numbers of people, often in fancy dress, to race down streets tossing

Pancake Day @ Trinity, Pierre
Our very own The Reverend Mercy Hobbs, competed against The Rt. Rev. John Tarrant at this year's Shrove Tuesday celebration. Each raced through the Narthex down past the Diocesan Offices, turning around and returned to the Parish Hall. All while flipping a pancake, wearing a traditional cassock.

Pancake Day, or Shrove Tuesday, is the traditional feast day before the start of Lent on Ash Wednesday. Lent - the 40 days leading up to Easter - was traditionally a time of fasting and on Shrove Tuesday, [Anglo-Saxon](#) Christians went to confession and were "shriven" (absolved from their sins). A bell would be rung to call people to confession. This came to be called the "Pancake Bell" and is still rung today.

The pancake has a very long history and featured in cookery books as far back as 1439. The tradition of tossing or flipping them is almost as old: "And every man and maide doe take their turne, And tosse their Pancakes up for feare they burne." (Pasquil's Palin, 1619). The ingredients for pancakes can be seen to symbolise four points of significance at this time of year:
Eggs ~ Creation
Flour ~ The staff of life
Salt ~ Wholesomeness
Milk ~ Purity



pancakes. The object of the race is to get to the finishing line first, carrying a frying pan with a cooked pancake in it and flipping the pancake as you run.

February 7th Bishop Tarrant made his annual visit to Trinity, Pierre. During his visit he con-

Blast from the past!

I found a copy of South Dakota Songbook Number One-1982. I believe this was the beginnings of Jesus Sings Harmony by the Rev. Ron Campbell. On page 37 I found this song Thunderhead, I Love You.

When I was young and full of fun
We roamed the hills, we hiked and run.
We played hard, we had our spills.
We made the roofs and the window sills.
We learned the Church, we prayed to God.
We learned of that great Staff and Rod,
At Thunderhead we grow up strong to know our God.

The water fights that we all had
The love we shared was never bad.
We stole the flag we played the square,
We had the raids that were not unfair.
The priests in charge and the manager,
The Bishops staff and the counselors,
All shared together what was make at Thunderhead.

CHORUS:

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

The Eucharist, the campfire songs
The chaplains corner all belongs
The witnessing, the counseling
The dragging out and the gong that rings
All the kids that become one
All they've shared and all their fun
Was not a waste, but just good taste at Thunderhead...

The concrete forms the cement slabs
Those big trucks were all we had
We worked hard, we stayed up late
We made time' cause we had a date
We came away just a little tired,
But what we make we all admired.
We did it for the one we love, oh Thunderhead

Work Weekend!

And speaking of working at the camp . . .

The Official Get-TEC-Open-and-Ready-To-Go-For-The-Summer Work Weekend is May 27-29.

With our growing numbers and the larger season, we need your help more than ever as we get ready to use every inch of camp!!

Bring your tools and your friends for a weekend of cleaning, painting, organizing, and fellowship.

There's no cost to you except mileage, but we do need advance notice so that we can have enough food!

Contact the diocesan office to let us know that you're coming to work!

office.diocese@midconetwork.com
605-494-2020

Contact the TEC Program Director
The Rev. Portia Corbin
605-338-9751 or 605-280-4927
Youth.diocese@midconetwork.com

What campers say about TEC

“My favorite part of camp is feeling loved.”
6th grade camper

“The most spiritually meaningful part of camp is knowing that this place is safe.”
High School Camper

“I learned that I am not alone”
7th grade camper

“I learned that God is not supposed to be scary”
5th grade camper

Making Thunderhead Camp's future solid

Recent research has shown that children and youth who attend a religious camp are more likely to participate in their religious community than those who don't. The camp experience can be an important formative time in a child's life.



2014 saw its highest numbers in a decade with a season total of 90 campers. But last year, 2015, we experienced exponential growth with a total of 164 campers. 67% of the campers in 2015 required a full Scholarship to attend.

Registration fee for an individual camper: \$150
Actual cost for an individual camper: \$620

As camp grows, our needs grow! Your contributions help our growing needs so that EVERY young person has access to camp. Are you a passionate supporter of the camp? Did you attend camp yourself as a child? Did you send your children or grandchildren to TEC? How many of you will accept this challenge? Will you pledge a dollar a day toward TEC?

Dollar a Day for TEC Challenge:

A family of four would only need each member to contribute 25¢ a day. Ask your kids or grandkids to join the fun. Make a game of it. Have a child decorate an old coffee can or a Pringles chip can use this as your collection bank. Then every day take your loose change and place \$1.00 of that loose change into the can. Use this time to teach sharing, how to count change, or how one small action can change a child's life forever

Thank you for your support.

+Bishop John

Other ways to help:

- Donations toward camper scholarships
- Donations to the TEC Endowment
- Participate in a Work Weekend
- Purchase on item on the Wish List
- Offer to drive campers to and from TEC (or to a van pickup site)
- Ask the Rev. Portia Corbin (605-280-4927)
- ◆ Mail donations to 500 South Main Ave.
Sioux Falls, SD 57104-6814
- ◆ Use your credit card through the diocesan website: www.dioceesd.org and click on Payments/Donations

Thunderhead Episcopal Center Wish List

www.amazon.com
In the upper right hand corner go to "Wish List"
Click "Find a Wish List or Registry"
Search "Thunderhead Episcopal Center"

You can purchase items on Amazon
OR:
Anywhere you wish!

*Items on the wish list do not need to be brand new.
The purpose of the wish list is to make known the needs we have at TEC and how you can help*

My name is: _____

I am Male Female

I plan to attend _____ which camp:

My birth date is: _____

My address is: _____

My e-mail is: _____

My Parent or Guardian is: _____

Their phone is: _____

Their e-mail is: _____

Who should we call in an emergency?

Please list another name & contact info: _____

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

Please tell us about your health:

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

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

PARENT / GUARDIAN RELEASE

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

Parent / Guardian Signature and Date

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

Cost of camp

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

Camper fees include room and board, all activities.

Check one:

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

Transportation

- I would like a ride to camp.

What to bring to camp

Please check if you need them provided

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

Behavior Expectations:

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

Signature of Camper

ASK ANNIE: Lay readers are an essential part of the community worship in our diocese. Which services in the Book of Common Prayer may be led by a Lay Reader?

There are many opportunities for Lay Readers to lead worship in the churches of our diocese. The Lent/Easter cycle has a number of them. In our mission congregations, the participation of Lay Readers in the leading of worship is essential. In the Catechism found in the Book of Common Prayer under questions concerning the ministry (BCP 855) the ministers of the Church are listed as: "Lay persons, bishops, priests and deacons." The bishops, priests and deacons, though they minister to and with God's people are not the church, the people in the pews ARE the church.

The rubrics or directions that precede many of the services found in the BCP state that "any part or parts of the service may be led by lay persons". This is particularly true of Morning and Evening prayer and of Compline, the night prayer of the Church. The leader of these services is designated as the Officiant. Other rubrics to be followed by lay leaders are found throughout the services.

The Ash Wednesday service including the imposition of ashes may be led by a Lay Reader.

The Palm Sunday liturgy makes provisions for a service to be led by Lay Readers where there is no possibility of celebrating Eucharist on that day. The rite through the Liturgy of Palms and the reading of the passion is followed. The service may be concluded with an Offering, The Lord's Prayer and a Closing Prayer.

The "three day" or Triduum services of Holy Week, Maundy Thursday, Good Friday and the Great Vigil of Easter may be in part, led by Lay Readers. Although these are some of the most solemn services of the church year circumstances may prevent the celebration of Holy Eucharist on Maundy Thursday and the Great Easter Vigil.

A lay led Maundy Thursday service could be planned around the celebration of an Evening Prayer and include the washing of feet and the stripping of the altar.

The Good Friday service in the BCP does not offer a celebration of Eucharist and may be led in its entirety by a Lay Reader.

The rubrics for the Great Vigil of Easter state that: a Lay Reader may lead the first two parts of

the service, the renewal of Baptismal vows and the Ministry of the Word and conclude with the prayers of the people, Lord's Prayer and a dismissal.

With regards to Wake Services and the Burial of the Dead any of these services are appropriately led by a Lay Reader if Holy Eucharist is not celebrated.

In a diocese such as ours when vast distances separate the churches on our missions it is a blessing for us to have dedicated Lay Leaders who are willing to accept this ministry with God's people for the sake of their Church community and that of the whole people of God.



It is something of a cliché in American Christianity to distinguish between “liturgical” and “non-liturgical” traditions, but making distinctions in these terms proves somewhat misleading. “Liturgy,” coming to us from a Greek word that means the work of the people, really signifies the way that a community organizes its worship – and everyone with worship services organizes them in some way. The real distinction is one of prescribed and extemporaneous worship, that is, whether there is a standard form of worship expected by a larger organization or if one’s local community has a great deal of flexibility in the elements and order of worship.

While worshipping communities in the Episcopal Church certainly exhibit great consistency in our worship, and we are rightly considered part of a “prescriptive” tradition, I think very few of us find this regularity stifling or rote. We owe much of the joy and, dare I say, freedom, within our prescribed worship to our *Book of Common Prayer*, one of the great contributions the Anglican tradition has made to Christianity. John Wesley, that eighteenth century Anglican priest, revivalist, and the chief architect of another of the world’s great Christian traditions, Methodism, once said, “I believe that there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England.” So high was his estimation of the Prayer Book that he delivered his own edited version to the newly independent American Methodists, meaning that one could argue that the first distinct version of the Book of Common Prayer to be used in the new United States was *not* the one put into use by the newly formed Protestant Episcopal Church (that’s us) after 1789, but instead Wesley’s version for use by the *Methodist Episcopal Church* in 1784 (how often they actually used it is a story for a different day...).

In many ways, the history of the *Book of Common Prayer* is the history of Anglicanism. But for a work that has so formed the rhythm of our spiritual lives, whose speech accompanied us at birth or New Birth, whose poetry helps us accompany family and friends into eternal life, and whose words help usher us into the very presence of God, many

of us probably know relatively little of its fascinating history. For instance, along with the King James Bible and Shakespeare, the *Book of Common Prayer* has proven one of *the* most formative single influences on the English language. This work in some form has translations and adaptations in languages as diverse as Welsh, Igbo, Korean, Fijian, and Dakota. It is one of only a handful of works that has seen almost continual publication since its introduction. And it is only owing to its unique and complex history that the two times that it was *not* in production had seemingly contradictory causes: it was first burned and banned from 1554 to 1558 under Mary I for being one of the principle instruments and symbols of English Protestantism and then again from 1645 to 1660 by the Cromwellian Parliament for being too accommodating of Roman Catholicism.

Of course one need not know this history to find great spiritual nourishment in this book, but that story will deepen one’s appreciation for it. If you are interested in learning more about the reasons for this book’s composition, its evolution and use, and the how this history informs its future, you are invited to attend the Niobrara School for Ministry’s day-long journey through the past, present, and future of the *Book of Common Prayer* on Saturday April 23 at Trinity Episcopal Church in Pierre, led by me and Dean Ward Simpson of Calvary Cathedral. While certainly for people going through the NSM’s course of study, we hope that anyone with an interest in going deeper into the *Prayer Book* will sign up either by contacting Marlys Fratzke at the Diocesan Office or by registering through the church web page at www.diocesed.org

Thank you Chris Corbin



"13 youth and a number of adults from the Sisseton Mission at-

tended the Acolyte Festival in Fargo this past November. They made friends with others from the Diocese of North Dakota, and spent time in fun, fellowship, and learning. The weekend concluded with a festive service for Christ the King Sunday--where all the youth vested and participated."

TEC SUNDAY

Palm Sunday

March 20, 2016

You can help!

- * Talk to your congregations about TEC.
- * Invite youth in your area to register for camp.
- * Consider giving to TEC to help support our growing camp ministry.
- * Have the youth in your congregations collect the offering this Sunday.
 - * Ask them questions about time they have spent at TEC.
 - * Have some of the Youth participate in the service.
- * (Ask them to participate this Sunday in some way other than Choir or as an Acolyte.)

Milk Cartons?!?!?

Eco All-Star Kids website.

Are Milk Cartons Recyclable?

Did you know that the small half-pint milk cartons that most elementary schools serve milk in are not recyclable? According to Waste Management, they are hard to recycle because they are wax lined. Almost all milk cartons like this go into landfills.

How many half-pint milk cartons do elementary schools in a school district put into landfills each year?

Based on data provided by a local elementary school cafeteria managers, about 44% of the elementary students buy milk at lunch. There are about 53,503 students in elementary school in the school district. That means about 23,500 drink milk everyday. There are about 180 days in a school year. That means 4,230,000 cartons go into a landfill each year from elementary schools in that school district.

How much landfill space are the milk cartons taking up?

The volume of one smashed milk carton is about 5.25 cubic inches. the landfill space saved by one school in a year would be 415,800 cubic inches of land fill space. For the local school district, it would save 22,207,500 cubic inches of land fil space a year.

How much could you save from serving milk from dispensers?

The research showed that you spend about \$.38 on each half-pint milk carton. If an average school has 1000 students then 440 drink milk each day then that's about 79,200 milk cartons (4950 gallons) per school, That's a cost of \$30,096 each year. The research showed that 6 gallon bags cos \$12.63. 4950 gallons would require 159 of the 6 gallon bags. That's a cost of \$2000 for the milk. Plus you would buy recyclable cups and machines to dispense the milk. 2000 cups would cost \$90.49. For about 40 cases for a school year, the cost is \$3600 for cups. 3 dispenser machines would cost about \$7000. In the first year, the cost is \$12,600 (including

machines) and each following year would cost \$5,600. That's a savings per year for the first year of **\$17,500** and for each following year **\$24,496**.

What can I do?

Contact your local school district and request that they replace milk cartons with milk dispensers and use recyclable cups (You can point them to this page for more detailed information!). It saves the school districts money and it helps save the environment so they will see it as a cost saver and environment, if nothing else. This will make them more likely to implement the idea of using milk dispensers rather than milk cartons.



Niobrara School for Ministry

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

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

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

April 23rd Intro to the Book of Common Prayer;

Not so Common!

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

May 13-14th Intro to the Canons

Instructor Rev. Karen Hall

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

May 30-June 3—Thunderhead Camp

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

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

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

They are required for persons in the local ordination process, unless excused.
Fees (except for Summer Seminary) are \$15/day.

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

NIORBARA SCHOOL FOR MINISTRY



EPISCOPAL DIOCESE OF
SOUTH DAKOTA

Dakota Experience

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

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

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

2016 Dates

- **Spring** March 11-12, 2016 Emmanuel, Rapid City
- **Fall**—Calvary Cathedral, Sioux Falls

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

605-494-2020
office.diocese@midconetwork.com

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

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Bishop's visitation & travel dates in bold letters

| | | |
|---|--|--|
| MARCH | | July 17 Sisseton Mission |
| Mar 6 Calvary Cathedral | | July 24 Open |
| Mar 10-15 House of Bishops | | July 31 Christ Church, Red Shirt Table & St. John's, Oglala |
| Mar 20 Palm Sunday Trinity Watertown | | August Vacation |
| Mar 27 Easter | | September |
| APRIL | | Sept 4 Labor Day Weekend |
| Apr 3 Emmanuel, Rapid City | | Sept 11 Rosebud, East/Winner/Ideal |
| Apr 4-7 Clergy Retreat @ Terra Sancta | | Sept 18 HOB |
| Apr 10 Mediator, Kyle/Pine Ridge Mission | | Sept 25 Grace, Madison |
| Apr 17 Yankton/Santee Missions | | Sept 30 - Oct 1 Diocesan Convention |
| Apr 24 Calvary Cathedral/Holy Apostles, SF | | October |
| MAY | | Oct 2 Open |
| May 1 All Angels, Spearfish | | Oct 9 St. Thomas, Sturgis |
| May 8 Mothers Day | | Oct 16 St. Mary's Webster & Gethsemane, Sisseton |
| May 15 St Mary's, Mitchell | | Oct 23 St. Paul's, Vermillion |
| May 22 Rosebud, West | | Oct 30 Good Shepherd, Sioux Falls |
| May 29 Memorial Day | | <u>DAY LIGHT SAVINGS TIME</u> |
| June | | Begins March 13, 2016 Spring Ahead |
| June 5 Christ Church, Lead | | Ends November 6, 2016 Fall Back |
| June 12 St. John's, Deadwood | | |
| June 19 Mni Sose Cluster | | |
| June 23-26 Niobrara Convocation (CRM) | | |
| July | | |
| July 3 Open | | |
| July 10 St. Mary's, Flandreau | | |

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.

This is a letter written by John Burrows, co-president of WLC to the Diocese of South Dakota in recognition for The Rev. Lyle Noisy Hawk service in God's work.

"Father Lyle Noisy Hawk concluded his time as interim minister of Woyatan Lutheran Church in Rapid City, SD on Dec. 13, 2015. He served for 16 months, missing only one Sunday at the pulpit in all that time. Through his ministry God's presence and guidance was felt with power and love, and through Fr. Noisy Hawk the congregation was blessed by the Great Mystery present in all life. Because of his accepting, open, and warm personality he was extremely popular with the congregation and he will be deeply missed. A true Lakota spiritual elder he taught us in concrete and meaningful lessons about the presence and work of God in the world, the love of God for all creation and all people, and our love for one another, God, and all creation. He came to us at a challenging time in the life of Woyatan and successfully led us through to be a renewed and energized congregation. We ask God to richly bless Fr. Noisy Hawk and his continued ministry. Lila wopila tanka! Woyatan Lutheran Church is comprised mainly of Lakota people but welcomes all from any background.



FEATURES INSIDE THIS ISSUE:

| | |
|--------------------|-----------|
| Around the Diocese | Page 5 |
| Ask Annie | Page 10 |
| Creation Cares | Page 13 |
| Diocesan Calendar | Page 16 |
| ECW/UTO | Page 4 |
| Niobrara School | Page 14 |
| Bishop John | Page 2 |
| Reflections | Page 11 |
| TEC | Pages 6-9 |

Sincerely John Burrows