



South Dakota Episcopal

# Church News

www.diocesesd.org

March/April 2010

## South Dakotans reach out . . .

**N**eeds are great in this diocese, even when conditions are favorable. The poorest county in the country is located here. Poverty; high unemployment; high suicide, alcoholism and diabetes rates; and a multitude of similar issues weigh heavily on many of the state's residents who "live on the margins and have been marginalized in every way, shape and form," said Fr. Rob Schwarz, Standing Rock Mission.

Yet we are a resilient and flexible people—and generous. Not just at times of crisis. Not just for ourselves. Read on for a few examples of how South Dakota Episcopalians reach out . . .

### . . . To South Dakota Reservations

**A**t the end of January 2010, several days of ice storms and sustained winds that at times reached 49 mph with gusts above 60 mph left residents of parts of South Dakota without electricity, heat, or water for nearly a week or more. In addition, the loss of power damaged the aging water system that serves the Cheyenne River & Standing Rock Sioux Reservations and the communities around them. Over 15,000 people were directly impacted by this disaster and many residents were without power for nearly a month. The problems with the water systems, burst pipes, spoiled food, and the shortage of propane will continue for some time.

The Episcopal Diocese of South Dakota received an emergency grant of \$10,000 from **Episcopal Relief and Development** to assist in the immediate relief

effort. The grant will go toward food, propane, water, and emergency repairs. **The Rt. Rev. John Tarrant**, Bishop of South Dakota, invites anyone who wishes to help to send funds to the Diocese of South Dakota. The Diocese will use these funds to supplement the grant we received from Episcopal Relief and Development.

Donations, marked "Ice Storm Relief" may be sent to:

The Diocese of South Dakota  
500 South Main Avenue  
Sioux Falls, SD 57104-6814



**T**he **Heavenly Comforters** (the quilting ministry at Good Shepherd, Sioux Falls) announced that they will auction some of their handiwork, with proceeds to go to the relief effort for the reservations following the ice storm.

The Heavenly Comforters consist of women and young girls committed to community outreach. Over 58 quilts have been made and presented to the Red Cross since inception, families who experienced flooding in Iowa have been assisted, and over 50 dog blankets have been made and donated to the Sioux Falls Humane Society. Hats, gloves, mittens and socks were collected and delivered to Achieve, Children's Inn and Children's Home Society for Christmas of 2009.

The Comforters have some basic info on the Good Shepherd website: <http://www.sfgoodshepherd.org/>.

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The Diocese  
of  
South Dakota



Volume 63, Number 2

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:

Editor  
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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*From the Bishop . . .*

*Excerpted and edited from the sermon given during the investiture service February 2, 2010*

**R**ising out of Jesus' commitment to God would be his proclamation of God's Kingdom vision and how that vision would move to recreate the world.

Tonight's ritual that presents me as Diocesan Bishop and rector of this Cathedral offers the opportunity for me to begin to shape and present how our serving together can claim anew, in this time and in this Diocese, that Kingdom vision that God yearns in each generation to be embraced and lived.

Each generation is called to resist those claims that obstruct God's grace and to live lives that witness to and embody the love of God through Christ Jesus.

As pledged in my ordination vows, *I will boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of the people I am to shepherd.*

**WE will be bold.....**

Much of the world no longer dreams dreams, but makes demands. In much of the world we no longer see visions offered, but ultimatums given. We will not yield to a world that does not dream; that does not vision.

We as a Diocese will dream big dreams; we will embrace bold visions. We will be faithful to the living God who through the person of Christ Jesus poured out his life so that we might have life and might have it abundantly. We will seek to make that abundant life accessible to those whom we touch and those who seek to touch us. We will be the body of Christ in this sinful and broken world.

It will take us working together, setting aside our differences and allowing the Holy Spirit to inspire, guide and shape us. It will take humility, patience and a sacrificial love. It will take faith – faith that God working in us can do infinitely more that we could ask or imagine.

We are going to begin by accepting the invitation of the Spirit, working through Niobrara Council, to take up a special offering for those in our Diocese who were most affected by the ice storm a month ago. Many are still facing the lingering devastation of that storm.

We are going to embrace the opportunity to partner with the Diocese of

*(Continued on page 8)*



The Rt. Rev. John Tarrant



## SD Reaches Out . . .

*(Continued from page 1)*

Peg Teslow (pwolset@sio.midco.net) and Barb Sampson (bssamp@q.com) are the main contacts for the quilting ministry.

**C**hrist Church, Yankton collected donations of money, nonperishable food items, diapers/wipes etc. for those in need on the Cheyenne River Reservation. Their Outreach Committee took the donated items to Fort Pierre for distribution through the SD Peace and Justice network.

## . . . To Haiti

**I**mmediately following the earthquake in Haiti, Episcopal Relief and Development acted to coordinate relief efforts.

The Episcopal Diocese of Haiti is one of the Church's largest and most socially engaged dioceses with 97 churches serving over 83,000 people and 200 schools serving more than 6,000 students.



The following information is from the er-d website early in February. Check ([www.er-d.org/](http://www.er-d.org/)) for updates or to make an online contribution:

### What is Episcopal Relief & Development doing in Haiti?

Since the earthquake, Episcopal Relief & Development has reached out to its partners in Haiti to coordinate a swift response. Following the disaster, emergency funds were dispersed to the Dioceses of Haiti and the Dominican Republic, as well as to IMA World Health, an organization providing medical assistance in and around Port-au-Prince.

Currently, two Episcopal Relief & Development staff members are on the ground in the neighboring Diocese of the Dominican Republic. They are working to assist the Church in meeting the needs of refugees crossing the border and also to tackle

the logistical challenges of bringing supplies through the Dominican Republic to Haiti.

In addition, the Episcopal Diocese of Haiti and other partners are working within the Haitian borders with the support of Episcopal Relief & Development to provide services to those in need.

### Will Episcopal Relief & Development help with rebuilding?

In the aftermath of a major disaster, Episcopal Relief & Development supports communities' rebuilding efforts. After the immediate needs of those most impacted have been met, Episcopal Relief & Development works with local partners to assess needs, set priorities and help repair and construct homes, schools, health clinics, roads, water systems and community centers as appropriate.

### How do I make a donation to help the people in Haiti?

To assist those suffering in the aftermath of the earthquake,

- make an online contribution to Episcopal Relief & Development's Haiti fund ([www.er-d.org/](http://www.er-d.org/))
- call **1-800-334-7626 ext. 5129**.
- mail checks to their secure lockbox addressed to —

**Episcopal Relief & Development  
PO Box 7058  
Merrifield, VA 22116-7058.**

Write "Haiti" in the memo line of all checks.

- Checks to ER-D can also be routed through the Diocesan Office (*address on page 1*).

**S**ome Sioux Falls Episcopalians are also helping with food relief to Haiti through **Kids Against Hunger**.

40,000 children die every day from malnutrition, starvation, and hunger-related diseases. Every hour of every day 12 children per minute die of starvation or malnutrition related diseases.

Kids Against Hunger's mission is to end that tragedy. The solution is a revolutionary food package

*(Continued on page 4)*



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that has been developed by some of the world's leading food scientists at Cargill, Pillsbury, General Mills and ADM. This one package provides six nutritionally complete servings to feed starving children around the world as well as the hungry here at home, and all for the low cost of 23 cents per serving.

It is their vision to set up food packaging satellites in the USA and around the world, and to spearhead community and youth volunteer packaging of Kids Against Hunger's highly nutritious meals. It is also their vision to deliver Kids Against Hunger's food through partnerships with humanitarian organizations in the USA and worldwide.

They also work with other organizations seeking long term solutions to the systemic causes of hunger. Their aim is for the meals to provide a stable nutritional base from which the recipient peoples can move their families from starvation to self-sufficiency.

There is a packaging headquarters facility in Sioux Falls. Currently 75% of the packaged food is going to Haiti. Donations make it possible to purchase all of the ingredients and supplies and to take care of the shipping costs to Haiti. 25% of the food helps address local food needs which has included The Back Pack Program, Faith Temple food distribution, Native American reservations, Calvary Cathedral's food cupboard, and the LSS Refugee Resettlement Program.

### ... To South Sudan Education

**S**everal years ago, Moses Joknhial II\* (Holy Apostles, Sioux Falls) asked for help to build a school in his native village of Pajut in South Sudan. Up until now, the children met for classes under a tree in the village. Classes could not be held during the long rainy season (April—November), and in addition, many girls could not attend at all because they had to walk miles each day for water and to grind grain by hand to help feed their families.

Donations have poured in to purchase bricks for the

school, a water well for the village, grinding mills, and sewing machines for local industry.

One year ago:



The foundation was laid, bricks were started for the walls for the next dry season, one water well was drilled.



The city of Watertown raised enough money for the first "Water Well from Watertown."

Moses is there again this season, and has sent more pictures. Look what your contributions are accomplishing!



The school will be open this spring!



These are the grain grinding mills that will change females' lives.



Presently, church services are held outdoors on the grounds of the compound. The parishioners are seeking permanent church buildings to add stability and protection from the elements, particularly during the long rainy season (April - November). To obtain permanent church buildings, the parishioners are asking for help from their Christian brothers and sisters in the United States. They will construct the walls of the church but request help in providing building materials unavailable to them. These are metal roofing, lumber, and nails. Based on last year's prices, estimated costs for each church are \$3500 for metal roofing, \$2,000 for lumber, \$300 for nails, and \$2,000 for transportation of goods from Kampala, Uganda, to the village.



Additional wells are greatly needed but very expensive.



The Episcopal Church in Duk County

**St. Paul's, Brookings** donates its loose offering once a month to Moses' School project. All donations can be sent through the Diocesan Office.

\*The remote village of Pajut is located in Duk County, Jonglei State, in South Sudan. It is Moses Joknhial II's native village, where he lived until 1987 when, at the age of 9, he was forced to flee his family and country due to Civil War. He was one of the Lost Boys of Sudan, who was chosen to come to the United States in 2001 through a refugee resettlement program. He is now a US citizen and a South Dakota resident.

The Dioceses of South Dakota and Long Island have pledged \$10,000 toward this project. You can support the villagers' efforts by making tax-deductible contributions payable to the Episcopal Diocese of South Dakota and marked for "Church in Pajut".

Mailing address:

Episcopal Diocese of South Dakota  
500 S. Main  
Sioux Falls, SD 57104-6814

### ... To South Sudan Churches

**D**uring his stay from January - April, 2009, Moses witnessed the role and activities of the churches in his native village. The three churches are Catholic, Episcopal, and Presbyterian. Each has its own compound where the people gather for worship. Grass huts provide housing for the minister's family and other church authorities. Church offerings are given grains, which serve as payment and food for the minister and other people living within the church compound.



## Watertown Youth Rock!

**T**here is a small group of kids at **Trinity Church** in Watertown that have worked hard to make a positive impact in their community.

Without a permanent priest, this group managed to host the state youth convention held at Lake Poinsett in 2009, raising enough money to bring the internationally known Christian rock band "Bread of Stone" to perform at the event.

Throughout 2009 they donated items to the Watertown Resource center for people in need. This included making Easter Baskets for the kids living there and hosting a coat drive that the whole community was involved in. The airlock at Trinity overflowed with hats, mittens, coats, boots and clothing that were delivered to the Resource center, where they were distributed to families in need.



Trinity Youth model some of the donated items.

The youth of Trinity also helped with packing lunches at the local Banquet for distribution.

Five youth were fortunate enough to be able to participate in the Consecration of Bishop John Tarrant.

At Christmas they participated in an event hosted by the Watertown Jaycees. The Jaycees raise money for needy families and invite them to a shopping night. Volunteers help the families shop for Christmas presents for their families.

An eventful year with a great group of kids ~ we are truly blessed!

*Submitted by Brenda Boettcher*

## Minnesota reaches out to Crow Creek

**O**n December 18, 2009, two men traveled from Rochester, MN to deliver enough candy, nuts, and fruit to fill 250 sacks. The bags of goodies were handed out at Christmas services to all the children and youth groups from **Christ Episcopal Church, Ft. Thompson, St. John the Baptist of Crow Creek**, and the Chunkicansi Presbyterian Church of Ft. Thompson. Volunteers from the community put forth their efforts in filling the bags Saturday morning.

This was the second year the Rochester group donated their time and effort to make this a reality for the children and youth in the Ft. Thompson area.

Most of the candy was donated by the Hy-Vee grocery store in Rochester. The two men are from a group of approximately 30 volunteers from Trinity Presbyterian Church in Rochester who come four to five times during the year to help the churches with various projects such as cemetery maintenance and care (new fences, repairing of headstones, identifying and plotting of graves, painting and other projects).

They also work with some of the congregations putting together a traditional recipe cookbook. The volunteers consist of professional people such as doctors, nurses, healthcare officials and dieticians.

*— from the Central Dakota Times  
Wednesday, January 13, 2010*

## South Dakotans attend Winter Talk 2010

**S**t. Anna's Episcopal Church in Poarch, Alabama (in the Diocese of the Central Gulf Coast), was buzzing with excitement when parishioners hosted **Winter Talk 2010** on January 16-19.

Winter Talk is an annual gathering of Native American Episcopalians from Native American Episcopal Churches throughout the United States including Alaska and Hawaii. It is usually held on northern or

western United States Indian reservations, but this year the planning committee voted to come south and specifically to St. Anna's and the Poarch Creek Indian Reservation. "We had about 75 attending from outside St. Anna's with about 15 of St. Anna's members in attendance," Organizer Lavan Martin said. "We also had our Tribal Council Chairman and a Tribal Council member attend the event."

Attending from the Diocese of South Dakota were **The Rev. Les Campbell, Pat White Horse-Carda, and Kim Fonder, Sr.**

Such a gathering at Poarch would not be possible without the assistance of the Poarch Creek Indians who provided assistance with accommodations, transportation, cultured events.

The group arrived on Saturday, January 16<sup>th</sup>. On Sunday morning, the group gathered for a traditional Indian church service with the Holy Eucharist, followed by meals and meetings. The Rt. Rev. Philip Duncan, Bishop of the Central Gulf Coast Diocese, and Mr. Buford Rolin, Chairman of the Poarch Creek Indians, addressed the group during Sunday afternoon meetings.

On Monday the group continued its meeting, followed by a tour of the Poarch Creek Indian Reservations, culture demonstrations by the Poarch Creek Indians Culture Authority and dinner with Poarch Creek Indians at the PCI SAIL Center. The main topic of the gathering was a healthy discussion on domestic poverty as it exists throughout the world, the United States, and especially on Indian Reservations.



*Ruth Ann Musselman Alexander*  
2/13/1924 - 2/01/2010

Dr. Ruth Alexander was born in Lansing, MI. She earned a BA in English, a masters in American studies, and a PhD in American intellectual history. She taught English at SDSU in Brookings for 34 years, becoming full professor and the first woman to head the English Department (1981-1989). She developed the university's first courses focusing on women writ-

ers and African American and Native American literature. She chaired the committee that created the Women's Studies major. Upon her retirement she continued to research South Dakota women writers and women in the Episcopal Church, publishing in 2003 Patches in a History Quilt: Episcopal Women in the Diocese of South Dakota as well as numerous scholarly articles. She was a life-long advocate of equal opportunities for women and girls and involved in many community, educational, and historical commissions and boards.

Ruth is survived by her three children and three siblings. The funeral was held on February 6, 2010 at St. Paul's Episcopal Church in Brookings.

*Charlotte Harrington Maxson Moore*  
06/3/1916 – 12/28/2009

Charlotte Moore died December 28, 2009 at her home in Alhambra, California. She was born June 3, 1916 in Cambridge, Massachusetts, but grew up in Homer, New York. A graduate of Skidmore College, she received a master's degree in history from Cornell University in 1940. Soon thereafter she accepted a teaching position at **St. Mary's School for Indian Girls** in Springfield, SD. It was there that she met and married in 1947 Edward O. Moore, a priest of the Episcopal Church serving as a missionary on the **Rosebud** and later **Pine Ridge** reservations.

In addition to the demands of missionary work, Mrs. Moore was frequently called upon for speaking engagements promoting cross-cultural understanding. This role continued throughout her life. She was spiritual advisor to countless individuals. Her wise counsel, creative teaching skills, all-inclusive friendship and lively sense of humor are treasured by all whose lives were touched by her.

Fr Moore was appointed in 1957 by the bishop to serve at **St. Matthew's Church** in Rapid City. Other postings took them to New York and Arizona, finally retiring to California.

Fr Moore died in 1995. Mrs. Moore is survived by her three children. A memorial service was held on February 27, 2010, at St. George's Episcopal Church, La Canada Flintridge, CA .

## *From the Bishop . . .*

*(Continued from page 2)*

Long Island and the people of Pajut, South Sudan to build an Episcopal church in their village. Our Diocese will need to raise five thousand dollars to make this dream for a people now worshiping outside, with mounds of dirt for pews, come true. We are a blessed people and we are being called to live out that blessing through attending to the needs of those beyond our boundaries.

We are going to reach out boldly to the most vulnerable young people in our Diocese who are plagued by gang violence, substance abuse, suicide, racism, poverty and isolation. Through a grant process we are going to develop a prototype program for youth ministry on Standing Rock Reservation. We then hope through what we learn to seek funding to replicate that program throughout the Diocese.

We are going to continue to listen for opportunities to transmit the light of Christ to those who are far off and those who are near. We are going to use every resource, both human and otherwise, to make God's kingdom more visible. We are going to do this because God who has given us "*life and breath and everything,*" expects **no** less of us.

I look forward to the opportunity to continue to serve God through and with you, the people of the Diocese of South Dakota.

God's peace be with you,

+John

## *A Word from the Canon*

**W**hat is it that first comes to mind when you think of the Season of Lent? For some it could be memories of being called to "*give something up*" as a Lenten discipline or maybe it was being more faithful about saying our prayers or perhaps even taking on some form of fasting, like not

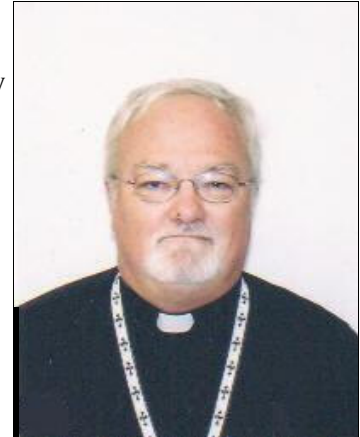
eating meat on Fridays. For others it would be rising early on Ash Wednesday to go to church before we went to work or school and to kneel at the altar rail and have the priest make the sign of the cross on our foreheads with the ashes and say those awfully-wonderful words - "*Remember that you are dust,*

*and to dust you shall return.*" In the Ash Wednesday liturgy we are clearly reminded of our mortality but we are also reminded of God's infinite love and mercy and of God's heartfelt desire to be reconciled with us and for us to be reconciled with each other.

I know these things to be true and not just because they are a part of the rites and rituals of the church but because they are a part of my own experience and being, and are rooted deep within me. These are surely wonderful things for us to know but in that knowing we sometimes make the assumption that everyone else knows it too and not only knows it but remembers it and like us can call upon it in times of need for strength, for comfort and most of all for hope. Sadly, this is not a reality in the world or even in the communities that we live in, and we are only deluding ourselves if we think that it is.

All we have to do is watch the TV news or scan the internet or pick up a magazine or newspaper to see a world that is sadly in need of hope and some good news.

But as Christians and Episcopalians we seem to have suffered a tremendous loss and I'm not talking just about folks in the pews but then again there may well be a connection. I'm talking about us losing our voice; of us having lost our confidence, our competence, our courage and even our ability to tell our story: The story of how God, Jesus and the Holy Spirit and all the good and holy people of God have helped shape us and our lives. Our story is God's story and each one of us has one of our own,



The Very Rev. David Hussey,  
Canon to the Ordinary



special and unique to ourselves but with truth that resonates with and threads that connect us to the community of all believers, past, present and future - Saints on earth and the Saints in Heaven. I believe that each and every generation must be open to and encouraged to reflect on our lives through the lenses of our faith and then share those stories.

Is there a solution, a plan or at least a place to start? Yes, I believe there is and it's so simple and basic to our faith that it's almost embarrassing how often it is overlooked and underused. It's as old as Creation and yet it can make use of the latest communication technologies known to humankind. It is both simple and profound; as simple as falling off a log and yet the idea scares some people out of their wits. It's just us telling our story to another person. You might be thinking...*"I could never do that, I'd be embarrassed. I wouldn't know what to say or how to say it and what if I get it wrong?"* Think again my friend. Think back upon all the stories in Holy Scripture that tell of God calling the most unlikely and unsuspecting persons to be teachers, leaders, prophets and even Apostles. God calls and God provides. God gives us wisdom and voice and just the right words that someone else's heart needs to hear at that moment.

Isaiah 55:10-11

*"For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it."*



## UTO looks to spring

The January/February issue of *ChurchNews* reported our United Thank Offering total for 2009 was \$10,250. This is wonderful news and indicates our diocese is continuing to expand the circle of thankful people.

Despite our wintry weather, it will soon be time to start planning your spring in-gatherings. These in-gatherings give us another opportunity to remember the daily blessings in our lives.

If you need materials, simply call 1-800-903-5544.

UTO is grateful for your support and effort and looks forward to meeting the goal of having at least \$3 million to fund in 2010.

—Sherry Van Doren  
Diocesan UTO Coordinator  
605-352-4705

Loving Creator, fill our hearts with such goodness that others may know we have a relationship with you.

God of mercy, if there is any sin, any attitude, any spiritual laziness keeping us from loving you fully, help us give them up for the joy of obedience.

**2009 PLEDGE TO THE DIOCESE**  
**As of January 29, 2010**

	Pledge	Paid To Date	Balance	ChurchNews	Paid To Date	Balance
<b>PARISHES:</b>						
Aberdeen - St. Mark's	16,220.00	16,220.00	0.00	55.00	55.00	0.00
Belle Fourche - St. James'	3,217.00	3,217.00	0.00	105.00	105.00	0.00
Brookings - St. Paul's	9,600.00	9,600.00	0.00	240.00	240.00	0.00
Deadwood - St. John's	5,805.00	5,805.00	0.00	90.00	90.00	0.00
Huron - Grace	15,750.00	15,750.00	0.00	380.00	380.00	0.00
Lead - Christ Church	7,460.00	7,460.00	0.00	150.00	150.00	0.00
Mitchell - St. Mary's	1,625.00	1,625.00	0.00	165.00	165.00	0.00
Mobridge - St. James'	1,500.00	1,500.00	0.00	80.00	80.00	0.00
Pierre - Trinity	16,024.00	15,130.00	894.00	55.00	55.00	0.00
Rapid City - Emmanuel	43,523.00	43,523.00	0.00	615.00	615.00	0.00
Rapid City - St. Andrew's	23,000.00	23,093.40	(93.40)	360.00	360.00	0.00
Sioux Falls - Calvary	61,054.00	61,054.00	0.00	835.00	835.00	0.00
Sioux Falls - Good Shepherd	8,000.00	8,000.00	0.00	30.00	30.00	0.00
Spearfish - All Angels	22,352.00	22,352.00	0.00	350.00	350.00	0.00
Sturgis - St. Thomas'	5,027.00	5,027.00	0.00	120.00	120.00	0.00
Watertown - Trinity	8,605.00	8,605.00	0.00	270.00	270.00	0.00
Winner - Trinity	1,000.00	1,000.00	0.00	120.00	120.00	0.00
Yankton - Christ Church	19,984.00	19,984.00	0.00	485.00	485.00	0.00
<b>TOTAL PARISHES</b>	<b>269,746.00</b>	<b>268,945.40</b>	<b>800.60</b>	<b>4,505.00</b>	<b>4,505.00</b>	<b>0.00</b>
Bonesteel - St. Andrew's	571.00	571.00	0.00	40.00	40.00	0.00
Chamberlain - Christ Church	2,600.00	2,600.00	0.00	130.00	130.00	0.00
Cheyenne River Mission	1,725.00	1,455.00	270.00	495.00	270.00	225.00
Crow Creek Mission	1,000.00	1,000.00	0.00	235.00	235.00	0.00
DeSmet - St. Stephen's	30.00	30.00	0.00	15.00	15.00	0.00
Flandreau - St. Mary's	600.00	600.00	0.00	50.00	50.00	0.00
Ft. Pierre - St. Peter's	2,700.00	2,700.00	0.00	95.00	95.00	0.00
Gettysburg - Christ Church	250.00	250.00	0.00	45.00	45.00	0.00
Gregory - Incarnation	400.00	0.00	400.00	80.00	0.00	80.00
Herrick - All Saints	130.00	130.00	0.00	35.00	35.00	0.00
Hot Springs - St. Luke's	2,352.00	2,352.00	0.00	120.00	120.00	0.00
Lake Andes - St. Peter's	539.00	539.00	0.00	15.00	15.00	0.00
Lower Brule Mission	2,409.00	2,409.00	0.00	190.00	190.00	0.00
Madison - Grace	1,760.00	1,760.00	0.00	45.00	45.00	0.00
Martin - St. Katharine's	6,007.00	6,007.00	0.00	225.00	225.00	0.00
Milbank - Christ Church	2,400.00	2,663.00	(263.00)	65.00	65.00	0.00
Pine Ridge Mission	1,638.00	1,583.27	54.73	375.00	350.00	25.00
Rapid City - St. Matthew's	3,600.00	3,600.00	0.00	120.00	120.00	0.00
Rosebud Mission	7,283.00	8,102.00	(819.00)	335.00	335.00	0.00
Santee Mission	2,452.00	217.00	2,235.00	105.00	105.00	0.00
Sioux Falls - Holy Apostles	7,348.00	7,348.00	0.00	85.00	85.00	0.00
Sisseton - Gethsemane	700.00	700.00	0.00	80.00	0.00	80.00
Sisseton Mission	1,900.00	1,900.00	0.00	180.00	120.00	60.00
Standing Rock Mission	0.00	0.00	0.00	180.00	60.00	120.00
Vermillion - St. Paul's	12,188.00	12,188.00	0.00	180.00	180.00	0.00
Webster - St. Mary's	1,200.00	1,200.00	0.00	25.00	25.00	0.00
Yankton Mission	975.00	975.00	0.00	130.00	130.00	0.00
<b>TOTAL MISSIONS</b>	<b>64,757.00</b>	<b>62,879.27</b>	<b>1,877.73</b>	<b>3,675.00</b>	<b>3,085.00</b>	<b>590.00</b>

**F**ootsteps in Faith—a column inspired by the Commission on Ministry to spotlight the many and diverse ministries performed daily in the lives of Episcopalians in South Dakota. As we try to live out our Baptismal Covenant, sometimes our steps are going to go forward and sometimes we tend to take steps backward. Our steps can be large or other times they tend to be baby steps. But they all have a story to tell.



This month we hear from **Dave Lankutis**, a member of St. Andrew's, Rapid City.

**A**s a young parent many years ago, I had conflicting feelings of guilt and doubt about my faith. The religious path I had been shown in my own youth did not seem like the right path, and I hesitated to encourage my children to follow it as strongly as I had been encouraged to do. I looked and looked for another path that I could follow and feel good about strongly encouraging my children to follow. In the meantime, I did not strongly encourage my children to follow ANY spiritual path. This, of course, added to my feelings of guilt. I worried that I may have condemned them to hell because of my confusion.

Well, about three years ago I finally found my path, here at St. Andrews [Rapid City]. I found a place where it was OK to use reason to help interpret certain Biblical passages as metaphor instead of dogma. None of my new friends were going to give me specific answers to my spiritual questions, but they were going to help me search for answers, without judging me. I found a group of people who loved Jesus rather than fear him. I found a group of people who practiced what Jesus asked, "Whenever you do something for the least of them, you do it for me." They were people who could pray together, even while disagreeing on the details of their beliefs.

I had studied the ways of the Buddhist, the Hindu and the Jew, among others. I went to gatherings of the Baha'i. I marveled at how many of the "New Age" spiritual paths were actually reviving much of the indigenous spirituality connecting with the wonders of nature.

I started out looking for something different, something more meaningful to me than the spiritual path of my youth. The more I studied, the more I realized that

the various traditions were actually the same at their core. Like so many onions that look different on the outside, when we peel away the layers of dogma, tradition and ritual, we find at the core the belief in a supreme essence that can guide us towards being more of what we are meant to be. All these traditions promote a life of love, learning and compassion. I have come to believe it is that simple. Our goal in life should be to become more compassionate; all else will follow. Note I did not say easy, I said simple.

According to Rabbi Abraham Joshua Heschel, who marched alongside Martin Luther King in Selma, "A religious person is a person who holds God and humans in one thought at one time, at all times, who suffers harm done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair." Heschel maintained deep roots in his Jewish tradition while reaching out to those similarly rooted in different traditions. He did not advocate that people of different faiths should tolerate each other; he believed that they *need* each other.

I now use Joseph's multi-colored coat as a symbol of my faith. I am stitching together something that combines elements of various traditions, but is uniquely mine. I marvel at and respect the coats of others, whether they look like a rainbow or are just a single, but intense color. I might even try wearing their coats for a while to see how they fit.

All traditions use myth and metaphor in an attempt to understand and explain the unexplainable. Joseph Campbell dedicated his life to exploring the myths of traditions worldwide. During a blockbuster recorded interview with Bill Moyers (*"The Power of Myth" Mystic Fire Video*), Campbell said, "The reference of the metaphor in religious traditions is to something transcendent that is not literally any thing. If you think that the metaphor is itself the reference, it would be like going to a restaurant, asking for the menu, seeing beefsteak written there, and starting to eat the menu."



I have learned that I cannot take readings from the Bible, the Gita or the Qur'an literally. I must search,

(Continued on page 12)

## Footsteps . . .

(Continued from page 11)

along with fellow searchers from St. Andrews, for the deeper meaning. The Zen Buddhists attempt to describe it this way: *"Truth has nothing to do with words. Truth can be likened to the bright moon in the sky. Words, in this case, can be likened to a finger. The finger can point to the moon's location. However, the finger is not the moon. To look at the moon, it is necessary to gaze beyond the finger, right?"* I no longer have a goal of *getting* to heaven. I realize that the journey is far more important than the destination.

I have realized that spiritual growth is much more than an exercise of the mind. If I intend to learn to swim, I cannot just read books about swimming, I must jump in the water. I can read spiritual books and participate in all-night philosophical discourse with fellow searchers. However, if I hope to connect with the infinite, I must contemplate the mystery of Jesus after receiving the Eucharist. I must practice over and over my skill of compassion. I must practice mindfulness in my everyday activities. I must apply what I gain from quiet meditation to everything I do: eating, working, mowing the lawn, etc. As I develop this skill, I will live increasingly in the present moment and participate more fully in everything I do. I try to keep it simple. While I meditate following the Eucharist, those following the Hindu tradition will participate in the dance of Shiva towards the same end. Somewhere a Lakota person may be in the midst of a *hanbleceya* (vision quest). All of us are hoping to become more compassionate as a result. I have come to appreciate the mystery of it all rather than being frustrated by the mystery.

I spent many years as a hospice volunteer. This experience allowed me to evolve from the concept of death as the end of a life to death as the beginning of a new life. I now use the term "crossing over" in place of "death." I am now ready to cross over. I did not say I was eager or anxious to cross over, only that I will be ready when it is my time. There will be no fear. It was during my time in hospice that I read a book by Richard Bach who wrote: *"There is a simple test to determine if you have fulfilled your purpose in life; if you are alive, you haven't."*

One of the characters in Mitch Albom's wonderful

book, *"have a little faith,"* relates the story of his recent life. He has realized that he has actually lived many lives since his birth. He had the life of a child. He had the life of a teenager. He had a life to wander, to settle and to parent. At some point, he realized and accepted his mortality. Now he is hoping he will be one of the lucky few that will do something special because of this realization and acceptance. I have the same hope.

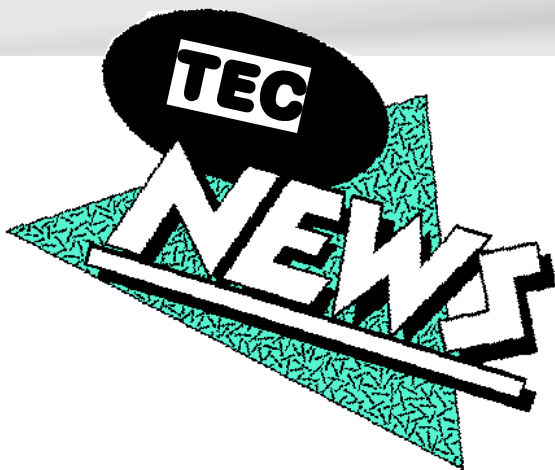
I used to feel guilty because I had not been more active in peace movements or other large-scale compassionate causes in order to change the world. Then I did the math. If I did something nice for two people today and that motivated them to each do something nice for two people the next day, then on the third day eight people would have something nice done for them; maybe it is just a hug. If the acts of kindness continued in this way for 20 days, 1,048,576 people, more than the population of South Dakota, will be affected. It will take a little over 28 days to touch everyone in the United States. In 33 days, we will have touched the entire world population. Can the politicians, even if they are sincere, make it happen that fast?

Just look for me. I'm the dude in the colored coat struggling to be nicer. I would appreciate it if you took the time to give me a hug.

Dave Lankutis



Footsteps  
In Faith



## 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



## Other 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](mailto:thunderhead@dakotablue.net) to inquire or to make reservations for any of the above events.

## Thunderhead Episcopal Center Notecards

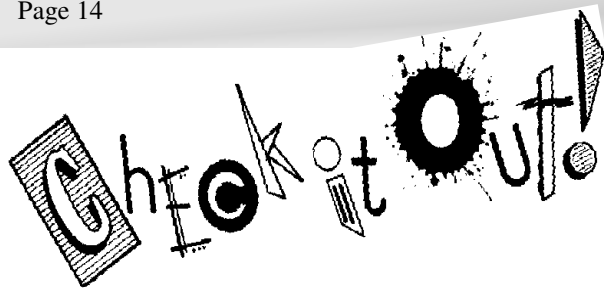
Once again, a set of 10 notecards featuring the flora and fauna of Thunderhead are available for only \$10.00 per set. Contact Holly Huisken at 338-9751 to order.

## 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.



**THUNDERHEAD EPISCOPAL CAMP**  
**IS NOW HIRING SUMMER HOSPITALITY STAFF.**  
 Duties include cooking and/or cleaning.  
 The season begins June 6 and runs through the end  
 of July. Room and board available.  
 Contact Holly Huisken, Camp Director at  
[thunderhead@dakotablue.net](mailto:thunderhead@dakotablue.net) or 605/338-9751.



Make your summer plans now!

Thunderhead Episcopal Camp

**C**amp this summer is going to be better than ever. We've got a great line-up of programs from art projects to Lakota dance workshops to the Bishop himself! There will be fun and games, the beautiful sacred Black Hills, and the chance to connect to God and one another. The experience of camp is formative. It is a chance to experience faith in a new and special setting. It is a chance to start the practice of pilgrimage, where we set aside special times in the year to connect to what we believe in our deepest hearts. Don't let other distractions or temptations get in the way of a session at Thunderhead.

And once again, we will pull together as a Diocese to get our young people to camp. Please contact Rita Powell if you would be willing to make a trip out to TEC and make it possible for young people to get there!

“Basic Training”  
for Youth Ministry

**D**oes your church want to **start** a youth ministry? Does your church want to **grow** its youth ministry? Well then get ready, get set, and here we go!

With the help of the Niobrara Convocation Women, Standing Rock Mission, the Diocese of North Dakota, Jay Vanduch of Brookings, and many others, we are excited to present to the Diocese:

The  
**BASIC TRAINING DVD**

This DVD is a series of short trainings and suggested exercises and questions designed to give even the most remote community a chance to be inspired to do some good youth ministry.

Come to one of the two premiere events!

- **Saturday evening, May 15, at Calvary Cathedral** in Sioux Falls or
- **Friday evening, June 4, at TEC** for the work weekend and combined TEC Board and Youth Council meetings.

Copies of the DVD will be available each time for interested churches or communities.

Youth Convention

**P**ut it on your calendars now! This year's Youth Convention will be the Saturday night to Sunday morning of Diocesan Convention weekend in Pierre. Youth are invited to Diocesan Convention which begins on Friday night and then to the all-youth event beginning Saturday night. You won't want to miss it! September 10-12!





### 2010 Summer Diocesan Youth Camps

You are invited to come and be a part of TEC this summer. We will sing and laugh and explore and pray through the rich beauty of the Black Hills. You don't want to miss it!

TEC Youth Camps are open to all young people through the Episcopal Diocese of 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 best prepare to welcome you to camp this summer!

Send forms, checks, etc. to: TEC Registration  
500 South Main Ave  
Sioux Falls, SD 57104

Send questions, comments or concerns to: [youth.diocese@midconetwork.com](mailto:youth.diocese@midconetwork.com)  
or call the Rev. Rita Powell at 605.659.0110

#### I. About YOU, the Camper, your Parents, and your Health

My name is: \_\_\_\_\_ I am: Male Female

My birth date is: \_\_\_\_\_ My e-mail is: \_\_\_\_\_

My address 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 someone else:

#### 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.

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

#### 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

**II. About CAMP: Schedule, Cost, Expectations**

**Please circle which camp you will attend:**

**5<sup>th</sup> and 6<sup>th</sup> Grade and Family Camp June 22-26**

*Open to all families and kids of any age, especially elementary aged-kids. This camp will offer activities for kids and grownups, together and separately. There will be storytelling, singing, crafts and conversations. A great way to come explore TEC!*

**High School Camp June 27-July 3**

*Open to young people going into grades 9-12, this camp will offer a wide variety of ways to think about life through music and prayer. Come see old friends, make new friends, and do all your favorite camp activities!*

**Middle School/ Confirmation Camp July 19-25**

*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. **Bishop John Tarrant** will be creating a great time around the classic church topics.*

**ARRIVAL/ DEPARTURES**

*Arrival at camp is at approximately 5 PM on the day the sessions starts. Departure is approximately 10 AM the day camp is over.*

*We need YOU to help again this year with getting kids to and from Thunderhead Camp. Call Rita with questions or to help!*

**What you need for Camp: Please circle which one describes you!**

- I need/ I have a sleeping bag and pillow.*
- I need/ I have towel and toiletries.*
- I need/ I have clothes for outdoor activities.*
- I need/ I have 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! ☺*

**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 try to keep the camper fees down.*

**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.*

*Camper fees include room and board, all activities. Fees are:*

*Family Camp: \$100 per person or \$250 per family*

*High School Camp: \$250*

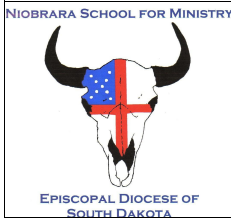
*Co-ed Middle School/ Confirmation Camp: \$225*

\*\*\*\*\*

*Once you send us your registration form, check your mail for confirmation and for transportation and other camp info!*



## 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

### Dakota Experience West

March 19-20  
 Emmanuel, Rapid City

### Circle of Care

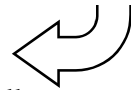
March 26-27, 2010  
 6:00 pm—3:00 pm  
 Ft. Thompson Community Center

### Issues in Pastoral Counseling

April 16-17, 2010  
 Trinity, Pierre *Note Date Change*

### Biblical Criticism

May 15, 2010  
 Calvary Cathedral, Sioux Falls



### 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

The family of **The Most Rev. Walter Jones** has established a trust in the Diocese of South Dakota to provide encouragement and support for continuing ministry education. Should there be more than one applicant annually for the available funding, preference will be given to those of native heritage. Contact Randy Barnhardt in the Diocesan Office if you have questions regarding the provisions of this fund or if you wish to apply for support.  
 605-338-9751  
 randy.diocese@midconetwork.com

Notes on 2010 Courses:

Biblical Criticism

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

**\*\*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

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. 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.

**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.

Issues in Pastoral Counseling

Dr. Fred Magnavito of Rapid City plans to have a combination of an interactive open forum to discuss psychological counseling dynamics as they relate to clergy experiences, and formally presented material via PowerPoint covering suicide and mental illness: what serious mental illness, including clinical depression, is about; differentiating among the different categories of serious mental illness; and how to respond to people with serious mental illness, with time for discussion of any other needs related to psychiatric disorders, such as posttraumatic stress disorder (in light of our returning troops), a discussion and handout of psychiatric medications and anything else that may come up.

Dr. Magnavito earned a M.A. (Psychology) from Temple University in Philadelphia and a Ph.D. (Psychology) from North Texas State University. He retired from the Fort Meade V.A. Medical Center in September 2003 but continues employment with the Pennington County Sheriff's Office/Rapid City Police Department and is President, Board of Examiners of Psychologists, State of South Dakota, 1993-Present.

Culture of Poverty (August, 2010)

Required text: What Every Church Member Should Know About Poverty, by Bill Ehlig and Ruby Payne. Revised 2005.

## NIOBRARA SCHOOL FOR MINISTRY MINISTRY WEEKEND REGISTRATION FORM

I am registering for:

\_\_\_\_\_ **Dakota Experience West**, March 19-20, 2010 at Emmanuel, Rapid City

I will need lodging for March 19 in Rapid City

\_\_\_\_\_ **Circle of Care**, March 26-27, 2010 at Ft. Thompson

I will need lodging for March 26 at the Lode Star Casino Motel

\_\_\_\_\_ **Issues in Pastoral Counseling**, April 16-17, 2010 at Trinity, Pierre

I will need lodging for April 16 in Pierre

\_\_\_\_\_ **Biblical Criticism**, May 15, 2010 at Calvary Cathedral, Sioux Falls

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone(s) \_\_\_\_\_

e-mail \_\_\_\_\_

Fee: \$15 toward meals & materials for a One-Day Session  
\$30 for a Two-Day Session

**\*\*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



## GRACE HAPPENS

By The Rev. Fred Jessett

### “They Give Us a Blank Check on Their Lives”

Last fall the people of the Pacific Northwest were jolted by the deliberate shooting of eight King and Pierce County law enforcement officers, six of them fatally. For those of us with family or friends in law enforcement this hit very close to home.

It reminded me of something I heard years ago about those who serve in the military. It was that when someone takes the oath and puts on the uniform, he or she writes us a blank check in an amount payable up to and including their lives.

This is true also for those who serve and protect our society as police, firefighters and emergency medics. The recent shootings make it clear once more that all who take an oath to protect and serve, and put on the uniform, whether civil or military, put themselves in harm’s way for us. They all accept a contract of unlimited liability in order to protect us, their community.

That idea of unlimited liability never occurred to me on a long ago June day when I took the oath and became an officer in the U. S. Army. My mother and sister pinned gold bars on my shoulders, and it seemed to me just one many events on graduation day at the University of Washington.

I was lucky, the nation was at peace (except for the Cold War) and my active duty years and reserve time brought me nowhere near any danger at all. The senior officers and NCO’s with whom I served then had put their lives on the line in World War II and/or in Korea. I found it a humbling but gratifying experience to work with those men who knew exactly what it meant to wear that uniform.

Today the wars in Iraq and Afghanistan keep us very aware that our military personnel are putting their lives on the line for us. We should also be aware of those who are first on the scene when crime, natural disaster, or human error endanger lives and property. When they put on that uniform each day and go to

work, they also renew that “check”, that contract of unlimited liability they have written to us all.

On September 11, 2001 we all grieved the loss of many police, firefighters and emergency medics in the twin towers, but then time passed and the wars took our attention. Maybe some of us forgot the dangers our first responders can face any day here at home.

Maybe because we see them around town directing traffic, giving tickets, talking to our organizations or to school kids, doing fire safety inspections, or raising money for a charity we don’t think so much about what else they do.

Of course, when we need them, call for help, and they arrive, we are very thankful. But otherwise it’s easy to forget. And there may be times we get upset when we get traffic tickets or don’t like the way a police officer or a firefighter is handling a situation.

Those old jokes about police officers and donut shops somehow just don’t seem so funny after last fall’s shootings. Even in such an ordinary, safe place as a coffee shop, officers are not safe from those who seek to harm them.

Years ago, I was for one year priest-in-charge of St. Claire of Assisi Church in Snoqualmie, Washington. We worshiped then in the United Methodist Church which happens to be across the street from the fire station. One Sunday morning during the sermon, the fire siren went off. Someone in the congregation spoke up and said that when the siren sounded, their custom was to stop what they were doing and say a prayer for the firemen answering that call, and so we did. It happened more than once and each time we stopped and prayed for them.

That is something we all can do when we hear a siren – pray for those who are responding, ask God to guide and protect them in what they are about to do. If our emergency responders knew that when they turn on their sirens, people will be praying for them, maybe it would give them a positive sense of community support. They would know that at least in one important way, we’ve got their backs. I’m going to do it, will you?

©Fred Jessett 2010

## Diocese meets in September

**T**he 126<sup>th</sup> Annual Meeting of the Diocese of South Dakota will be held September 10-11, 2010 at the Ramkota Hotel in Pierre.

Plans are still underway, but returning delegates will see a convention more geared toward learning and relationships than business.

## Positions Open

**T**here will still be elections as required by canon. The following positions are open for nomination and election at the 2010 Annual Convention of the Diocese of South Dakota:

- **Secretary of Convention** (3 year term)
- **Treasurer** (3 year term)
- **Province VI Deputies**  
2 Clergy positions (2 and 3 year terms)  
3 Lay positions (1, 2, and 3 year terms)
- **Standing Committee**  
1 Priest position (4 year term)  
1 Lay position (4 year term)

Nomination forms will be available in the Spring. Be sure to notify the diocesan office of the names, addresses, phone numbers, and (legible) email addresses of delegates and alternates—and to let the office know if there are any changes in your delegation in the months before the convention.

## Language Lesson

**P**ost-convention evaluations often ask for help pronouncing the words of Dakota hymns.

We have included in this issue of *ChurchNews* a simple lesson. The first verse of a favorite Communion Hymn (#73 in the Dakota Hymnal) and the Doxology are printed, followed by a phonetic (transliterated, Anglicised) pronunciation guide. Also included are the vowel sounds and the consonants contained in the hymn verses that have a different sound from English.

a (ah) as in *father*  
e (long a) as in *place*  
i (long e) as in *see*  
o (oh) as in *no*  
u (oo) as in *lose, smooth*

c (ch) as in *chain*  
j (zhee) as in *azure* or the *s* in *pleasure*  
ŋ (hn) as in *think* or the French word *bon*.  
- the open, or unclosed, nasal sound  
q (k explosive)  
s (as in *soft* or like the *c* in *peace*)  
ś (sh) as in *show*

Note: when pronouncing a L/Dakota word, the accent is almost always on the second syllable.

### Dakota Hymnal #73

**Tune: Rockingham (#321 Hymnal 1982)**

Itaŋcaŋ, Woyute Wakaŋ  
Qa wiyatke eced haŋ he?  
He ed Niciŋca kiŋ owas,  
Nitowašte sdodyapi niŋ.

Ee-tahn-chahn, Woe-you-tay Wah-kahn  
Kah wee-yaht-kay ee-chayd hahn hay?  
Hay aid Nee-cheehn-cha keen oh-wass,  
Nee-toe-wash-tay s'dode-yah-pee neehn.

### The Doxology

#56 verse 4

Ateyapi, Ciŋhiŋtku kiŋ  
Qa Woniya Wakaŋ kiŋ He,  
Wakaŋtaŋka waŋjina kiŋ  
He wowitaŋ yuha nuŋwe.

Ah-tay-yah-pee, Cheen-heent-koo keehn,  
Kah Woh-nee-yah Wah-kahn keen hay.  
Wah-kahn-tahn-kah wahn-zhee-nah keehn,  
Hay Woh-wee-tahn yoo-hah noohn-way. Amen.

## 138<sup>th</sup> 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



### Area Lodging

Sisseton	
Super 8	800-800-8000
Holiday Motel	698-7644
I-29 Motel	698-4314
Viking Motel	698-7663
Waubay	
Circle Pines Motel	947-8455
Webster	
Bears Den Lodging	345-4445
Day County Inn	345-4701
Holiday Motel	345-3323
Northern Lights	345-2400
Stonefire Motel	345-4329
Watertown	
Dakota Sioux Casino	877-250-2121
Days Inn	800-329-7466
Holiday Inn	800-465-4329
Ramkota Hotel	800-528-1234
Super 8	800-800-8000
Travelers Inn	800-568-7074
Hankinson, ND	
Dakota Magic Casino	701-634-3201

## In Search of a Benedictine Retreat?

**E**xperience the quiet, discipline and community of a contemplative retreat sponsored by The Friends of St. Benedict and the House of Prayer, Collegeville, MN. This the 16<sup>th</sup> Benedictine Experience at the House of Prayer, and it runs from Tuesday, September 21 — Sunday, September 26.

The Experience is a time to nurture and strengthen our daily lives through prayer and spiritual companionship. Modeled after the balanced way of life set out by St. Benedict in his Rule, participants take part in an ordered day of prayer, study, work and leisure.

The presenters will be The Rev. Ward Bauman, director of the House of Prayer, and monastic scholars from the communities of St. John's Abbey and St. Benedict's Monastery. For detailed information on registration, fees and deposits, lodging and travel, please contact The Friends of St. Benedict at [saintbenedict@propsect-tech.com](mailto:saintbenedict@propsect-tech.com) or 202-363-8061.

## A FEW NEW TITLES OF POSSIBLE INTEREST



**“A Paradise Built in Hell - The Extraordinary Communities that Arise in Disaster”** from Penguin Group, by Rebecca Solnit, 353 pages, hardcover, © 2009, \$27.95

[Penguin Group] Why is it that in the aftermath of a disaster — whether manmade or natural — people suddenly become altruistic, resourceful, and brave? What makes the newfound communities and purpose many find in the ruins and crises after disaster so joyous? And what does this joy reveal about ordinarily unmet social desires and possibilities?

In *A Paradise Built in Hell*, award-winning author Rebecca Solnit explores these phenomena, looking at major calamities from the 1906 earthquake in San Francisco through the 1917 explosion that tore up Halifax, Nova Scotia, the 1985 Mexico City earth-

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## Diocesan Calendar

### MARCH

Mar 1      Parochial Reports due  
Mar 6      Diocesan Council, Pierre  
**Mar 7      Bishop visits Mitchell**  
Mar 19-20   Dakota Experience West, Rapid City  
**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 25      TEC Sunday  
Apr 29-1    Prov 6 SpringTalk, Blue Cloud Abbey

### MAY

**May 2      Bishop visits Milbank**  
**May 9      Bishop visits Emmanuel, Rapid**  
**May 14-16   Bishop visits Rosebud Mission**  
May 15      Niobrara School (*Biblical Criticism*)  
**May 23     Bishop visits Santee Mission**

### JUNE

Jun 4-6      Work Weekend at TEC  
Jun 6-11     Summer Seminary, TEC  
Jun 11-14    TEC Alumni Retreat  
Jun 17-20    Niobrara Convocation,  
                  Sisseton Mission  
Jun 22-26    5&6 Grade/Family Camp  
Jun 27-Jul 3   Senior High Camp

### JULY/AUGUST

Jul 5-11      Middle School/Confirmation Camp  
Jul 23-25     Women's Retreat at TEC  
Jul 30-Aug 1   Men's Retreat at TEC  
Aug 20-21    Niobrara School (*Culture of Poverty*)  
  
Sep 10-11    Diocesan Convention, Pierre  
Sep 10-12    Youth Convention, Pierre  
  
Nov 5-7      Dakota Experience East



## New Books . . .

*(Continued from page 22)*

quake, 9/11, and Hurricane Katrina in New Orleans. She examines how disaster throws people into a temporary utopia of changed states of mind and social possibilities, as well as looking at the cost of the widespread myths and rarer real cases of social deterioration during crisis. This is a timely and important book from an acclaimed author whose work consistently locates unseen patterns and meanings in broad cultural histories.

“**Love God, Heal Earth**” from St. Lynn's Press, by the Rev. Canon Sally G. Bingham, 227 pages, paperback, © 2009, \$17.99

[St. Lynn's Press] Foremost religious leaders from diverse faith communities respond to the most controversial question of our time: Can we save the earth? The answer could hinge on the phenomenon of the fast-growing interfaith religious environmental movement. The author makes the case for environmental stewardship that cuts across old divisions of faith and politics. She presents 20 fellow religious leaders and eminent scholars (from rabbis to evangelicals to Catholics, Muslims and Buddhists) each contributing an original essay-chapter, with personal stories of awakening to the urgent need for environmental awareness and action. From all parts of the religious and political spectrum, they come together to tell why caring for the earth is a spiritual mandate, giving chapter and verse and offering plans of action that go beyond the walls of religious congregations and out into the broader community.

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Contributors to this book are:

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***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.