



SUMMER IN THE BLACK HILLS

Think Summer!
Think Summer in the Black Hills!

Warm sunny days, cooler nights, the smell of pine trees, the buzz of bees, the good night's sleep that comes after an active day in the fresh air, the laughter of young people.

Summer Schedule

- May 24-27 Taizé Pine Ridge
(see page 8 and following)
- May 31-June 2 Work Weekend at TEC
No cost, but reservations needed
- June 2-7 Summer Seminary at TEC
(see page 14 and website)
- June 9-15 High School Camp at TEC
- June 16-19 Family Camp at TEC
- June 24-29 Middle School Camp at TEC
(camp registration on page 11-12 and website)
- Mid-May—Mid-September Camp Remington
(see page 22)

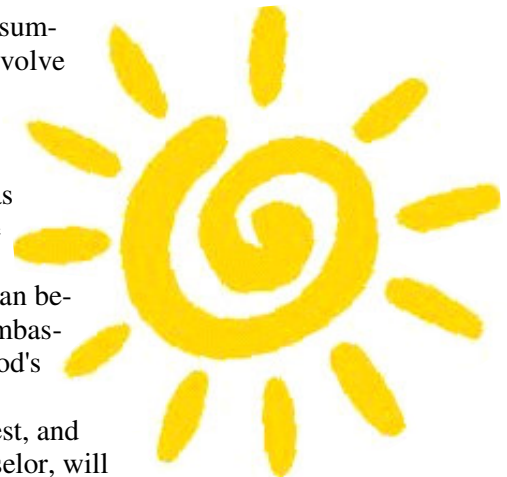
Calvary Cathedral will provide **transportation** for high school and middle school camps from Sioux Falls and at any pre-arranged stop along I-90. Details will be available in the May *ChurchNews* and through the Cathedral office.

2013 Camp Theme—Being a Peacemaker

Jesus said, "Blessed are the peacemakers." But why?

And how? Is it possible to live a life of peace in a violent world?

Camp this summer will revolve around these questions and more as we explore how each one of us can become an ambassador of God's peace. Our special guest, and head counselor, will be **Tom Emanuel**, director of the South Dakota Peace & Justice Center in Vermillion.



The South Dakota Peace & Justice Center applies spiritual values to peace-making and social change through advocacy, education, & action.

Micheal Two Bulls of Red Shirt Table will lead art projects for each of the camps. For example, he says they may "explicate a Psalm and paint what it means to us."

Micheal studied studio arts at the Institute of American Indian Arts in Santa Fe, NM. With his family, he is building Pejuta Sapa (Black Medicine) Coffee Shop on BIA Highway 40 near Red Shirt on the Pine Ridge, which will include a gift shop providing economic development opportunities for people of the area to sell art and crafts.

(Continued on page 8)

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of
South Dakota**



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date

Grace and Peace to you . . .

I don't like reading the newspaper or listening to news anymore. There is so much dissatisfaction in the world. From the Middle East to the Far East; from the Americas to Europe no one seems content. Now I know there must be many content individuals, but there seems to be a spirit of discontent that is overshadowing our world. Our government in Washington, D.C. seems to have received the negative spirit ten fold. We are the wealthiest, most powerful nation in the world and yet our leaders act as if we have nothing. There is so little joy, so little satisfaction. Of course, there are problems that need to be solved, but treating people with basic respect is the first step toward any solution.

As I move around the Diocese I am hearing and experiencing the same spirit of disconnect that is so widespread in our world. I offer this simply as an observation. Now this certainly is not my experience everywhere, but it is prevalent enough to make it noticeable. I am not talking about legitimate complaints or concerns, but there seems to be a spirit of discontent that is tearing at us instead of giving us life. During this season of discontent the church, the body of Christ, should be a witness to forgiveness and hope, of love and patience, of sacrifice and endurance. But we appear to be mirroring the world instead of reflecting the light of Christ into the world.

One of the reasons the church of the first century grew was because those on the outside would see the small communities of the Christian faithful and say, "see how they love each other." Is that what people say when they look at us today? It is worth noting: they said, "see how they love each other" not "see how they agree



The Rt. Rev. John Tarrant

with each other."

St. Paul wrote to the church in Philippi, "I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me."

Philippians 4:11b-13

I believe that we, as a Diocese, can do all things through him who strengthens us. Maybe that is why, despite some disappointment, I am content. I believe the road we are traveling, the journey we are taking is of God. There have been many ups and downs, bumps and turns. However, I have never felt void of the presence of God. Many challenges lay before us, but I am convinced that within each one of these challenges lies an opportunity. At times that opportunity might be for the world to simply look at us and say, "see how they love each other."

+John



ECW Spring Meeting to feature Taize

The Diocese of South Dakota's **Episcopal Church Women (ECW)** will hold its annual Spring Meeting on

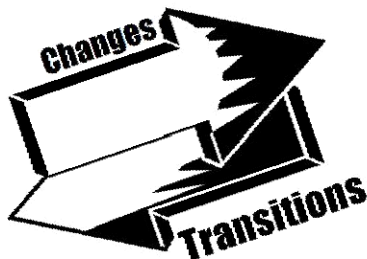
Saturday, April 27, 2013
at Al's Oasis
10 am (Central Time)
Program—Lunch—Meeting

Lunch is self-pay from the menu

All women of the diocese are welcome and encouraged to attend. The program will feature **Mikayla Dunfee** from Rapid City who is currently residing at the Rosebud Young Adult Community.

Mikayla is spiritually connected to the Taizé tradition, having completed an internship at Taizé in France, and she is locationally situated to have a prominent role in the preparation for the upcoming international Taizé gathering on Pine Ridge at the end of May.

Mark your calendars now to share with other Episcopal Church Women the joy and spirituality of Taizé!



Introducing:

The Rev. Lauren R. Stanley, Priest-in-Charge of the Rosebud West Mission, comes to South Dakota by way of the Diocese of Virginia, but her life and ministry has been one of mission.

Lauren was a journalist for over 20 years before attending and graduating from Virginia Theological Seminary in 1997. She served a variety of churches in the Dioceses of Virginia and Bethlehem, "specializing in mission work both domestic and

foreign" before becoming a full time Appointed Missionary of The Episcopal Church. She served 4 years in South Sudan and a year in Haiti. In the mid-1980's she was a Peace Corps volunteer in Kenya. She continues to write columns, meditations, and handbooks, and has been to five General Conventions.

Her theology and history, from her website (<http://GoIntoTheWorld.net>) is: "We are on this earth to take care of others.

"I've been a volunteer for various organizations, both inside and outside the Church. I've helped refugees resettle in this country, been a Girl Scout leader, a Big Sister, a Peace Corps volunteer in Kenya. I've gone on mission trips, and led mission trips to Appalachia, South Dakota, Honduras, Haiti and Sudan. I've worked with the homeless, feeding and sheltering them, set up and run Food Pantries, volunteered my time, given my money.

"All because I believe that we are created - created! - for mission, every moment of our lives, every place we ever are.

"My theology: Being created in the image of God means we are created for mission. Simple as that."

Lauren begins serving Rosebud on February 17, the First Sunday in Lent. She states, "My ministry will be to nourish and strengthen God's people so that together we can do all that God is calling us to do among God's beloved children."



(Continued on page 4)

(Continued from page 3)

A HUGE thank you and God's blessings to Pastors Mark Swanson and Daryl Schubert for their service to Rosebud in the interim. The same to Canon David Hussey, Fr. Stan Woolley, Archdeacon Paul Sneve, and others who helped provide services from time to time.

Saying Goodbye

Our good news about Rosebud is tempered with the sad news that the **Rev. Rita Powell** is resigning as Diocesan Youth Coordinator to move to Massachusetts. Fortunately she will be with us through summer camp. We will miss her presence amongst us. (see p. 8)

Looking Forward

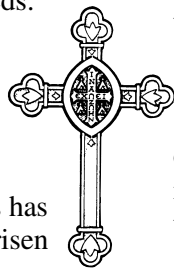
1. Also fortunately, there will be a smooth transition as **Portia Hurney** of Pierre will step into the Youth position in September. Portia will be graduating from seminary and will be ordained in June, and she's getting married in July. We look forward to working with Portia Corbin.

2. **John Beebe** from Colorado will be the interim director for the 2013 camp season. He will help the diocese and TEC Board explore and define the gifts we are looking for in the next facilities manager, and is able to advise on physical property needs.

Niobrara Cross

As with so many other things of this world, the cost of Niobrara Crosses has gone up. Replacement crosses (3") have risen to \$15.00. (The 1.5" replacement crosses remain \$10.00 for now.)

Crosses are given to everyone confirmed or received by Bishop Tarrant. Replacement crosses may be purchased only by individuals who have been confirmed in the Episcopal Church in the Diocese of South Dakota. They are not for general sale.



Three named as Intake Officers

Title VI of the Constitution & Canons of The Episcopal Church applies to Ecclesiastical Discipline. This canon received a total revision at General Convention and Diocesan canons were updated at the Diocesan Convention, 2011.*

This Title applies to Members of the Clergy, who have by their vows at ordination accepted responsibilities and accountabilities for doctrine, discipline, worship and obedience in addition to the vows taken at Baptism. Violations of the standards of conduct for Members of the Clergy can be called an Offense.

Title IV is quite lengthy and complex even to be summarized. However Canon 6 requires that we publicize that Intake Officers exist in the diocese, who they are, and how to contact them. That is the purpose of this article.

CANON 6: Of Intake and Referral of Information Concerning Offenses

Sec. 1. Each Diocese shall provide for and publicize methods and means of reporting information concerning Offenses.

The **Complainant** is the person who gives information about a possible Offense by a Member of Clergy.

The **Intake Officer (IO)** is the person(s) to whom information regarding Offenses is reported. The Intake Officer is designated by the Bishop.

Anyone can report information concerning an Offense to the Intake Officer (IO). Also, any person other than the IO who receives information regarding an Offense is to promptly forward the information to the IO.

Information may be submitted to the IO "in any manner and in any form." There is no requirement that the person providing the information identify him/herself at this time. However, the intake process is confidential, and the Complainant, if identified, is part of the reporting and appeal chain.

(Continued on page 5)

14+ to be elected at Diocesan Convention

It's hard to begin thinking about Diocesan Convention right now. Most of us are just longing for spring—we don't want to wish summer away.

Nevertheless, it's not too soon to start thinking about who you would like to serve the diocese (it could be you!) for the next 3-4 years.

Here are the positions to be elected on September 27, 2013:

General Convention Deputies for 3 year term

4 Clergy + Alternates

4 Lay + Alternates

- *These deputies are also Deputies to Provincial Synod*
- *The next General Convention is in Salt Lake City in July, 2015 for about 10 days.*

Treasurer (3 year term)

Secretary of Convention (3 year term)

Historiographer/Registrar (3 year term)

Diocesan Council*

Convention Representative to Diocesan Council (4 year term)

(Eastern Deanery and Rosebud Deanery have DC representatives whose terms expire at the end of the 2013 Diocesan Convention; Northwest Deanery should elect a representative to fill the existing vacancy.)

Standing Committee* for 4 year term

1 Clergy (priest or deacon)

1 Lay person

*Election to the Diocesan Council or Standing Committee means that you will also be a delegate to Diocesan Convention AND may be a member of the Title VI Disciplinary Board.

Canonical Description of positions

General Convention

It shall be the duty of each seated Deputy to General Convention from the Diocese, to communicate the actions and the positions established by the General Convention and to see that the appropriate bodies, commissions, committees and officers carry out those actions and positions directed by General Convention. All bodies, commissions, committees and officers shall report their actions in such manner as requested by the Deputation so that the Deputation can determine if the actions and positions established by the General Convention are being enabled.

The Diocese shall provide a forum at the Annual Convention, Region Deanery Assemblies and in such other places and manner as the Deputies shall determine necessary to carry out their duties.

The General Convention Deputies shall from time to time develop procedures and guidelines, in writing, which will better enable them to carry out their responsibilities under General Convention and Diocesan Canons and Resolutions.

Standing Committee

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

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

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

Diocesan Council

Besides one representative from each Deanery, the Convention elects an at-large representative to Diocesan Council.

The Diocesan Council shall implement actions assigned to it by the Diocesan Convention; review diocesan, regional and local programs and goals; administer legal functions of the Diocese; control the property of the Dio-

(Continued on page 7)

cese when acting as the Board of Directors of The Chapter of Calvary Cathedral; determine budget policies of the Diocese; recommend programs to the Diocesan Convention; determine priorities and conceive, implement, fund and execute programs for the Diocese; and perform all such other programs and matters as in the judgment of the diocesan Council would be of benefit to the Diocese which would not be in conflict with the General Convention and Diocesan Constitutions and Canons.

A member of Diocesan Council is a voting delegate to Annual Convention. A member of Diocesan Council is also a member of the Title IV Ecclesiastical Disciplinary Board.

Registrar

The Registrar shall gather and preserve journals, pamphlets, reports and all other documents belonging to the Diocese and shall act as the diocesan historiographer.

Secretary of Convention

The Secretary shall record and publish the proceedings of Diocesan Conventions, attend public acts of the Diocese, issue required notices, prepare the Diocesan Journal, preserve records, and such other duties as may be prescribed by the Bishop, Diocesan Convention and Council. The Secretary may appoint such assistants as necessary to carry out the prescribed duties.

Treasurer

The Treasurer shall have custody of all funds of the Diocese and the Chapter of Calvary Cathedral. The deposit, investment and disbursement of such funds shall be as directed by the Diocesan Council or The Chapter of Calvary Cathedral. The Treasurer may appoint such Assistant Treasurers as necessary to carry out the prescribed duties.

Alleluia Fund

Again for 2013 you and/or your congregation can join the effort to support Thunderhead Episcopal Camp through THE ALLELUIA FUND during the Easter Season.

The Easter season is a time of hope for the future, and supporting our summer camp and retreat center

is a great way to celebrate. Work with your congregation and/or send in your individual donation today. Gifts are always needed for the general operation budget and for scholarships, but we want THE ALLELUIA FUND to build the endowment fund, which helps support TEC for the next generations.

Donations can be sent to: Alleluia Fund
Diocese of SD
500 S. Main Avenue
Sioux Falls, SD 57104

Mark offerings for THE ALLELUIA FUND.

THE ALLELUIA FUND aims to develop Thunderhead Episcopal Camp (TEC) as a part of the diocesan vision and focus on ministry to youth of this diocese. TEC is a place for rest, rejuvenation, relaxation, worship, and spiritual growth. Please help the next generation grow in faith by supporting the wonderful place that is TEC!

THE ALLELUIA FUND will put TEC on a solid foundation—to equip our young people for the work of ministry, to establish TEC as a self-sustaining ministry, to diversify and expand TEC's resources for ministry, and to enhance TEC's facilities. Funds donated will help build the TEC Endowment Fund.

Consider a pledge of \$1.00 a day for the 50 days of Easter—or more per day—or an amount for the whole year! If each Episcopalian in the Diocese gave \$1.00 a day for the 50 days of Easter, the total would add up to \$490,000 and a lot of Easter joy for Thunderhead Camp! Think of what you spend a dollar a day on that you really don't need and contribute it instead to TEC.

Thank you for your generosity!





Micheal Two Bulls



Tom Emmanuel

Taizé in Rome

Taizé has a gift for breaking down barriers in new, surprising, and deeply spiritual ways. That was exactly what happened at the Taizé annual European meeting in Rome on Monday, December 31, when a young Ojibwe (Ashley Harrison) and three young Lakota (Michael Two Bulls [pictured], Ricky Two Bulls, and Quinetta Brown Otter [pictured]) gave a presentation on Native American culture and spirituality. The venue? Basilica Santa Maria Sopra Minerva, which was consecrated in 1370 and raised to a minor basilica in 1566.

In this centuries-old Gothic edifice, our friends shared the culture of the Plains tribes with three hundred pilgrims from across Europe and the world. And to top it all off, Quinetta danced a jingle dress dance in a space more accustomed to mass than to powwows.



Dear Brothers & Sisters in the Diocese of SD,

It is with mixed emotion that I write to tell you that I will be ending my wonderful time in South Dakota this summer. My husband Justin has accepted a faculty position at Simmons College in Boston and will begin work there this July.

I have loved my time here, been honored to serve this vast community, and have been so well taken care of by so many of you. Together, we have begun to imagine some new beginnings for the church, and I know you will all continue to nurture and develop those ideas.

I will continue my work in the Diocese through the camp season. I look forward to my on going service with the Taizé leadership team as we plan our hosting of the international gathering over Memorial Day weekend on Pine Ridge Reservation. This is an energizing and exciting time for our Diocese.

The Diocese of South Dakota is where I began my ordained ministry, it is where my children were born, and it will always hold a special place in my heart. It is always difficult to leave people you have grown to love. I will miss South Dakota, but it is you the people of this wonderful Diocese that I will miss the most. Coming as a stranger from the East, you have embraced and loved me and I hope you have known my love for you as well.

I am looking forward to living closer to my mother and other family members. I have seen first hand the importance of family from so many of you. At times, I must admit, seeing those family bonds you share with each other has made me a bit home sick. You have been a wonderful example for Justin and me as we live into our parenting roles.

This Diocese is blessed in many ways. One of our blessings is that as I leave, Portia Hurney, who was raised in South Dakota, will be graduating from Yale Divinity School and assuming the role of Youth Ministry Coordinator for the Diocese in September. Portia is a gifted young woman with experience at TEC as well as with children and youth ministry. It is wonderful to be leaving this ministry in her capable hands.

Again, I thank you for the amazing privilege of serving God among and with you.

Yours In Christ,
The Rev. Rita Powell+

BE A SOLID SUPPORTER OF



and forget Adopt a Highway . . .

ADOPT A PORT-A-POTTY!

In order to accommodate hundreds of young people on the edge of the Badlands for Taizé Pine Ridge, we need



20 Port-a-Potties

Cost to adopt a toilet is **\$1,000**. Please provide a name and picture of your church along with your donation. That way, your efforts can be recognized on the door of your adoptive commode, to the undying gratitude of all.

Your gift is tax-deductible, and will be acknowledged with a receipt.

Checks of support can be sent to:

Diocese of South Dakota – Taizé Pine Ridge – Adopt a Port-a-Potty
500 South Main Ave
Sioux Falls, SD 57104

...or donations can be made online at <https://www.diocesd.org/>.

TOWARD A NEW SOLIDARITY!

TIRED OF YOUR OLD TENT?

It's the same old story we all know: you want to get rid of your old tent, but you can't find a reason to get a new one.

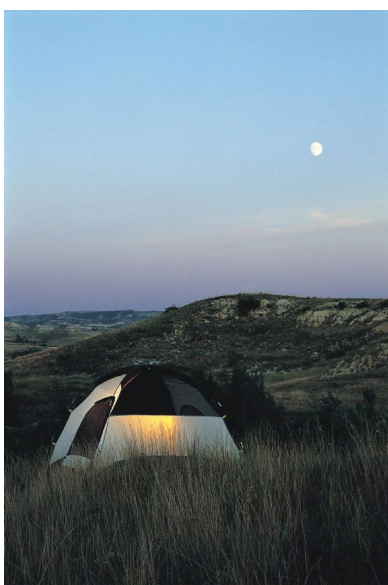
LET US HELP!

In order to welcome Finns, Germans, Italians, Swedes, and visitors from all points north, east, west, and south to camp on the edge of the Badlands at . . .



...we need tents and sleeping bags.

LOTS OF THEM!



If you're interested in donating a tent or sleeping bag to Taizé Pine Ridge, you can go to one of our drop-off locations:

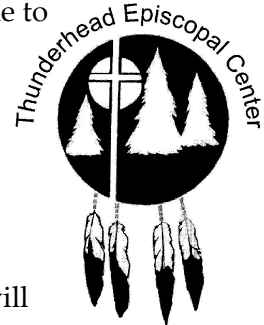
- **SIoux FALLS:** Calvary Cathedral
(500 S Main Ave)
- **RAPID CITY:** The Well Church
(602 St. Andrew St.)

Contact Mary Soukup with questions or to arrange a pick-up.

marysoukup@sio.midco.net,
Phone # 605-371-2537

Diocese of South Dakota 2013 Summer Youth Camps

Jesus said, "Blessed are the peacemakers." But why? And how? Is it possible to live a life of peace in a violent world? Camp this summer will revolve around these questions and more as we explore how each one of us can become an ambassador of God's peace. Our special guest for all three camps will be **Tom Emanuel**, director of the South Dakota Peace & Justice Center, which applies spiritual values to peace-making and social change through advocacy, education, & action.



Also joining us is artist **Micheal Two Bulls** of Red Shirt, Pine Ridge, who will lead arts and crafts projects to help explore and express our faith.

Thunderhead Episcopal Center Youth Camps are open to all young people throughout South Dakota. No matter where you come from or where your faith is, *you are welcome*.

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

Questions? contact the Rev. Rita Powell at youth.diocese@midconetwork.com or 605.659.0110

Calvary Cathedral will provide transportation to Middle School & High School Camps from Sioux Falls and at pre-arranged stops along I-90. Please check the "Transportation" box on the registration form if you will need a ride.

Camp Schedule

High School Camp • Sunday, June 9–Saturday, June 15

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

Cost: \$150 per person

5th & 6th Grade and Family Camp • Sunday, June 16-Wednesday, June 19

For those entering 5th & 6th grade: Build memories around hiking into the woods for an outdoor Eucharist, plunging into the cold waters of Spearfish Creek, and telling stories around a campfire—all while building your faith.

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

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

Middle School/Confirmation Camp • Monday, June 24-Saturday, June 29

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. The Spiritual Director will be creating a great time around the classic church topics.

Cost: \$150 per person

Registration Form

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

My name is: _____

I am Male Female

My birth date is: _____

My address is: _____

My e-mail is: _____

My Parent or Guardian is: _____

Their phone is: _____

Their e-mail is: _____

Are they who we should call in an emergency? If not, please list 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

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

Cost of camp

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

Check which camp you'll attend:

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

Camper fees include room and board, all activities.

Check one:

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

Transportation

- I would like a ride to camp.

What you need for camp

Please bring: (circle any item you need)

sleeping bag and pillow, towel and toiletries, clothes for outdoor activities, shoes for outdoor activities.

Behavior Expectations:

At 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.



Completion of registration grants permission to use photos of you, taken at camp, for publicity purposes.

**2012 PLEDGE TO THE DIOCESE
As of January 31, 2013**

	Pledge	Paid To Date	Balance	Churchnews	Paid To Date	Balance
PARISHES:						
Aberdeen - St. Mark's	7,000.00	7,000.00	0.00	30.00	30.00	0.00
Belle Fourche - St. James'	3,864.00	3,864.00	0.00	110.00	110.00	0.00
Brookings - St. Paul's	12,000.00	12,000.00	0.00	230.00	230.00	0.00
Deadwood - St. John's	5,429.00	5,429.00	0.00	60.00	60.00	0.00
Huron - Grace	17,000.00	17,000.00	0.00	200.00	200.00	0.00
Lead - Christ Church	6,086.00	6,086.00	0.00	155.00	155.00	0.00
Mitchell - St. Mary's	1,800.00	1,800.00	0.00	110.00	110.00	0.00
Mobridge - St. James'	1,899.00	1,899.00	0.00	65.00	65.00	0.00
Pierre - Trinity	14,502.00	8,316.68	6,185.32	65.00	65.00	0.00
Rapid City - Emmanuel	43,126.00	43,126.00	0.00	325.00	0.00	325.00
Rapid City - St. Andrew's	27,440.00	27,440.02	(0.02)	180.00	180.00	0.00
Sioux Falls - Calvary	61,706.00	61,706.00	0.00	1,005.00	1,005.00	0.00
Sioux Falls - Good Shepherd	12,000.00	12,000.00	0.00	30.00	30.00	0.00
Spearfish - All Angels	27,334.00	27,334.00	0.00	300.00	600.00	(300.00)
Sturgis - St. Thomas'	4,497.00	4,497.00	0.00	130.00	130.00	0.00
Watertown - Trinity	8,605.00	2,868.32	5,736.68	175.00	81.68	93.32
Winner - Trinity	4,721.00	4,721.00	0.00	75.00	75.00	0.00
Yankton - Christ Church	22,000.00	22,000.00	0.00	470.00	470.00	0.00
TOTAL PARISHES	281,009.00	269,087.02	11,921.98	3,715.00	3,596.68	118.32
Bonesteel - St. Andrew's	0.00	0.00	0.00	30.00	30.00	0.00
Chamberlain - Christ Church	2,011.00	2,011.00	0.00	105.00	105.00	0.00
Cheyenne River Mission	650.00	650.00	0.00	345.00	120.00	225.00
Crow Creek Mission	1,469.00	1,469.00	0.00	145.00	145.00	0.00
DeSmet - St. Stephen's	0.00	0.00	0.00	5.00	5.00	0.00
Flandreau - St. Mary's	1,200.00	1,200.00	0.00	90.00	90.00	0.00
Ft. Pierre - St. Peter's	3,500.00	3,500.00	0.00	60.00	60.00	0.00
Gettysburg - Christ Church	300.00	205.00	95.00	25.00	25.00	0.00
Gregory - Incarnation	750.00	750.00	0.00	60.00	60.00	0.00
Herrick - All Saints	400.00	400.00	0.00	20.00	20.00	0.00
Hot Springs - St. Luke's	4,648.00	4,648.00	0.00	170.00	170.00	0.00
Lower Brule Mission	1,948.00	0.00	1,948.00	40.00	40.00	0.00
Madison - Grace	1,892.00	1,892.00	0.00	50.00	50.00	0.00
Martin - St. Katharine's	4,117.00	4,117.00	0.00	205.00	205.00	0.00
Milbank - Christ Church	2,842.00	2,842.00	0.00	80.00	80.00	0.00
Pine Ridge Mission	1,921.00	1,592.00	329.00	270.00	250.00	20.00
Rapid City - St. Matthew's	2,600.00	2,600.00	0.00	85.00	110.00	(25.00)
Rosebud Mission	3,870.00	3,775.00	95.00	300.00	300.00	0.00
Santee Mission	1,057.00	1,057.00	0.00	100.00	100.00	0.00
Sioux Falls - Holy Apostles	5,745.00	5,745.00	0.00	85.00	85.00	0.00
Sisseton - Gethsemane	850.00	850.00	0.00	60.00	0.00	60.00
Sisseton Mission	2,100.00	2,100.00	0.00	40.00	40.00	0.00
Standing Rock Mission	40.00	40.00	0.00	85.00	85.00	0.00
Vermillion - St. Paul's	7,224.00	7,224.00	0.00	145.00	145.00	0.00
Webster - St. Mary's	1,600.00	1,600.00	0.00	35.00	70.00	(35.00)
Yankton Mission	611.00	611.00	0.00	130.00	130.00	0.00
TOTAL MISSIONS	53,345.00	50,878.00	2,467.00	2,765.00	2,520.00	245.00
TOTAL PARISH AND MISSIONS	334,354.00	319,965.02	14,388.98	6,480.00	6,116.68	363.32

Niobrara School for Ministry Registration

Mail this information to:

Pat Woolley, NSM Registrar
590 W. 9th
Winner, SD 57580-2406

Or—Call her @ 605-842-2033

Or—Email her: dsdnsm@me.com

Or—Register online at www.diocesesd.org

Schedule Niobrara School for Ministry 2013

Mar 15-16 *Dakota Experience West*
Apr 12-13 *Wisdom Literature*
May 10-11 *Major & Minor Prophets*
June 2-7 *Summer Seminary**

Name: _____

Address: _____

Church: _____

Email address: _____

Phone #'s _____

Registering for: Course Name _____

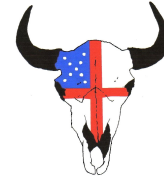
Fees & Expenses:

Classes are \$30 (\$15 per day) plus any text book cost (TBA)

Summer Seminary fees are different. Check the website or the next issue of *ChurchNews*

Payment method: _____

NIORRARA SCHOOL FOR MINISTRY



EPISCOPAL DIOCESE OF
SOUTH DAKOTA

* Summer Seminary promises to be a Fabulous one!

Brother John of Taizé has agreed to remain after the Taizé gathering on Pine Ridge and lead an in-depth bible study for Summer Seminary, tentatively titled "Pilgrimage in the Old Testament." His bible study with the campers in 2011 was, according to many, the highlight of the year.

New and Improved Niobrara School takes shape

Niobrara School for Ministry is undergoing some format changes in the expectation that the academic requirements of the ordination process toward local ordination can be accomplished in a logical progression. Progress can be more easily measured, and the student can go at his/her own pace.

Niobrara School will have a 4 year curriculum. Those in the local ordination process (and other interested persons – perhaps members of the student’s discernment committee and/or congregation) will begin at Year One, progressing to Years Two, Three, and Four when the prior year’s requirements have been successfully completed.

Each “year” will be set up as a 9 month period of study, but also designed so that students can choose a faster track, or slow down, or to drop out for a while and be able to pick it back up when ready. At any particular point in time there may be several students in the diocese in each of the four “years” of study.

There will be

- on-line courses supplemented with a text & lesson plans
- courses with texts only & lesson plans
- and Litchfield curriculum supplemented with texts

Ideally this will be done in a group setting as well.

The curriculum is roughly and broadly as follows:

- Year One: Old Testament
- Year Two: New Testament
- Year Three: Church History
- Year Four: Theology, Spirituality, Ministry

Throughout the “years” there will be learning and discussion about liturgy and worship and preaching. Dakota Experience and Safe Church training will be required.

Key to the whole process will be the interaction between the student and his/her mentor. Self-study will be periodically monitored and reported to the mentor, who will also be available for discussion and clarification.

Ministry Weekends will continue, but they will be constructed to serve interested persons not pursuing ordination, as continuing education for ordained clergy, and as support and supplement for those in the process.

Summer Seminary will serve the same function as ministry weekends, but with topics that require more than a weekend to present and absorb.

The Revision Committee is close to finalizing the remaining details. The result will be published in the Diocesan Ministry Handbook and made available to interested persons.

Niobrara Convocation meets for 141st time

Niobrara Convocation 2013 will be held this year in Lower Brule on June 20-23.

Plans and fundraising are underway, and the Niobrara Council meeting March 1-2 will be in Lower Brule and dedicated to final planning.

2013 Hospitality Treasurer

Ann Whipple
210 N. Grace Street #D
Chamberlain, SD 57325

Motels

Golden Buffalo 605-473-5633
Lode Star 605-245-2899
Lower Brule Campground 605-730-2224

GRACE HAPPENS

“My grace is sufficient for you.”

In 1989, after nine years as Archdeacon in the Diocese of Spokane, I was feeling totally stressed out. It was all the administration stuff I was doing that seemed to cause the stress. I knew I was stressing over things that were not important but I couldn't seem overcome the feeling. I needed to get back to working with people. I hoped that would relieve the stress.

So in the summer of 1989 I accepted a call to start a new Episcopal congregation in a suburb east of Seattle. It would be a challenge. I'd never done anything like it before, but the Diocese of Olympia wanted an experienced priest. I was 55 years old with 28 years experience in a variety of positions, and I'd read enough about church “planting” to know I had a lot to learn.

So I moved 275 miles west in Washington State to the diocese where I had grown up. Months of planning and preparing for the launch of the new congregation began, and the feeling of stress remained. Every single step in the process met with unexpected problems and complications that didn't help my stress level.

People began to get involved in the planning with me but it didn't change my stress level. I thought of a hundred reasons for my stress but nothing that could relieve it. Prayer, meditation and relaxation exercises brought only temporary relief.

Some questions could not be answered until the moment we started Sunday services. Would anyone respond to my door to door canvass? Would anyone actually show up when we started? Would enough people come to form a viable congregation?

Through it all I kept telling myself and others that the church would happen if God wanted it to -- that we just had to do the best we could and trust God for the rest.

Our opening service was a success. Held in an elementary school lunch room and gym, over 160 people came. In the weeks and months that followed, a

solid congregation formed and continued to grow but my stress level continued just as high. The only times it let up, and it was temporary, was when I had worked hard and was tired.

This continued for six years. The congregation and its lay leadership grew stronger. The mission was fully established, yet my feelings of stress just hung on. Finally I realized I needed some help. I called up a Christian psychiatrist and asked for an appointment.

After four sessions the doctor gave me a diagnosis. He said it was clinical depression, not severe but very real. He wrote out a prescription for an antidepressant.

When I got the medication it took about two weeks for it to take effect but when it did it worked. I felt much better. In fact I felt free of stress in a way I hadn't for at least nine years.

Then finally I realized that all the time I had been working to plant this new church I had been suffering from clinical depression. My disability hadn't stopped God. The church had been planted because God wanted it, and my weakness couldn't frustrate God. It reminded me of St. Paul writing how he would only boast of his weaknesses, for God had told him, “My grace is sufficient for you, for my power is made perfect in weakness.” (2 Corinthians 12:9)

When all this became clear I told the congregation on a Sunday, “See, this church happened because God wanted it, not because of what I could do but in spite of what I could not do. This church is proof that God can use us, despite our weaknesses, if we are willing to let God work through us.”

There is no doubt in my mind that Good Samaritan Episcopal Church has been living and serving the community of Sammamish, Washington for 21 years because Grace Happens.

© 2013 the Rev. Fred Jessett

JOURNEY OF HOPE

Moses Joknhial II's trip to South Sudan

It is my honor to provide you with a report of my recent trip to my home community of Panyang, South Sudan, and inform you of the progress being made in bringing my people hope and a better life through your great support.

In December, I traveled to Kampala, Uganda, and bought a truck and 96 tons of building materials for our project work during this dry season.



These reached my village in January so that our workers are now constructing the community's first medical clinic and women's center. A grant of \$40,000 from UTO for the clinic and other funds that you have helped raised make construction of these possible.



Before leaving my village on January 25th, I met with our workers to make final plans and, with hard work and great commitment on their part, we agreed to aim for completing construction of United Panyang Medical Clinic and Mama Myrna Women's Center by April. Ambitious and prepared we are to succeed with God's help!



The students at United Panyang Primary School are so happy with their new school and 900 students enrolled last term. Nine students presented as candidates for our school's first graduating class of 2012 with the motto "Strive for a better future."

The Goats Project is greatly appreciated by the widows and continuously expands to provide more widows with a way to support their families. One widow, given a female goat last year, was so excited to show us her herd of seven goats.



(Continued from page 17)

A grant from UTO provides us with funds to drill a water well, and this well is being drilled as I write. Thank you for your contributions to UTO that make this possible!



Indeed, this is a journey of hope. The lives of children and adults in my community are being changed forever. Why? Because of you and your great support in making a difference in the lives of my people, 8,000 miles away.



May Almighty God bless you
and this great land,
Moses Joknhial II

A message from the United Panyang Episcopal Church Mothers Union, "We are greeting the Mothers Union in America. Thank you people 4 giving us hope!"



A PRAYER BOOK
for
THE ARMED SERVICES

The Diocesan Office has a small quantity of these books, designed for armed forces chaplains and those in military service, for \$5.00.

The books are paperback, 3.75" x 5.5," and contain a variety of appropriate prayers and sacramental rites from the BCP, words of hymns, and scripture and psalms.

Presiding Bishop provides testimony on gun violence

[February 12, 2013] Episcopal Church Presiding Bishop Katharine Jefferts Schori has submitted written testimony to the United States Senate Judiciary Subcommittee on the Constitution, Civil Rights and Human Rights, chaired by Senator Dick Durbin of Illinois, for the hearing on “Proposals to reduce gun violence: protecting our communities while respecting the Second Amendment.”

“I urge lawmakers to press for comprehensive and universal background checks for firearm ownership, regardless of where and how a gun is purchased; for bans on the availability to civilians of assault rifles and high-capacity magazines; and for policies designed to better regulate the manufacture of guns,” the Presiding Bishop states in her testimony. “The Episcopal Church also supports the highest level of accountability for violation of all existing laws pertaining to violence in our midst.”

The following is the full text of Presiding Bishop Jefferts Schori’s testimony.

TESTIMONY OF THE MOST REVEREND KATHARINE JEFFERTS SCHORI

SENATE JUDICIARY SUBCOMMITTEE ON THE CONSTITUTION, CIVIL RIGHTS, AND HUMAN RIGHTS HEARING:

“PROPOSALS TO REDUCE GUN VIOLENCE: PROTECTING OUR COMMUNITIES WHILE RESPECTING THE SECOND AMENDMENT”

FEBRUARY 12, 2013

Mr. Chairman and members of the Subcommittee: On behalf of The Episcopal Church, a multinational Christian religious denomination of two million persons headquartered in the United States, I am grateful for the opportunity to present this testimony on the urgent task of reducing gun violence in our communities.

The United States has witnessed far too many public shootings in recent months and years. Far too many lives have been cut short or maimed by both random and targeted acts of gun violence. The school shooting in Newtown, CT horrified Americans and people around the world, yet since that day several times as many young people have died by gunshot. Each

year, gun violence claims the lives of more than 3,000 children in the United States. The victims of each of these shootings are members of our families, religious congregations, and communities, and we continue to grieve for the living as well as the dead. I commend the resolve of lawmakers who believe that the moment has arrived when our nation must come together to ask the difficult questions, and to discern what may be equally challenging answers, about how we can begin to break the cycles of violence that lead to massacres in suburban schools and routine death on the streets of our cities. It is abundantly clear to me, as I travel to communities across this country and engage in conversation with people from many walks of life, that Americans have begun to find the resolve to grapple with the complexities of violence in our culture.

This is no easy task. Just as the root causes of cyclical violence in our culture, and the ways in which that violence is expressed, are varied and complicated, so too are the solutions. We must resist the temptation to use the present moment of national angst as a pretext for pre-formed political agendas or simplistic responses that are better suited for sound bites than for meaningful, long-term change. We all share a responsibility to examine the many facets of cycles of violence in our society, and to discern equally comprehensive responses that will address the causes, means, and effects of violence.

I would suggest that we might start by examining three different levels of response.

First, we should fearlessly examine our underlying cultural attitudes toward violence, as well as the ways those attitudes are expressed, consciously and unconsciously, in our communities. There is a dangerous paradox in how our culture treats violence, glorifying it on the one hand while also trivializing it. Violence – whether physical, verbal, or mental – finds routine expression in our entertainment, recreation, politics, and our view of world affairs. Violence and aggression, the polar opposites of civility and righteousness, come to be associated with strength, heroism, and success. Once that connection is made, these attitudes insidiously reframe our views of family and community relationships. Violence almost always begets further violence.

(Continued on page 20)

(Continued from page 19)

Society at all levels must take responsibility for building a culture that refuses to tolerate any notion of violence devoid of consequence or moral clarity, or any sense that any human life is exploitable or expendable. Families, faith communities, schools, governments, the entertainment industry, and others all have responsibilities in this area. As Episcopalians, we are committed to examining our own cultural attitudes toward violence through efforts in our own congregations and communities, to repent of our own roles in the glorification and trivialization of violence, and commit ourselves to another way. I urge our nation's leaders to encourage this same form of accountability in other aspects of our national life. Examine entertainment and recreation, yes. But also examine how civility is lived out in our national affairs, particularly the rhetoric that diminishes and demonizes those who hold competing opinions. Examine how tolerance and understanding are taught in our schools. Encourage each American to examine his or her own attitudes. Let us challenge ourselves, as our Church declared nearly two decades ago in response to this same conversation, to "create sanctuaries for our children, so that all may come to identify and value themselves and others as the precious children of God that they are, and that they may come to know peace in their lives and to create peace for future generations."

Second, let us think seriously together about psychological wellness in our culture. Many have noted that the Sandy Hook shooter, like so many others in recent similar tragedies, appears to have been mentally ill. We have become accustomed to hearing the acquaintances of a perpetrator express their lack of great surprise at his or her actions, given previous inappropriate behavior. In many such cases, documented failures to provide adequate mental healthcare to at-risk adolescents or adults have become a routine part of the story. In other settings, including many urban environments in which violence has become routine, access to mental healthcare is often essentially unavailable, or is so stigmatized or misunderstood as to be rendered meaningless for those at risk.

The Episcopal Church, like many other faith communities, has long called for a more serious approach to mental healthcare in America: wider avail-

ability; the elimination of stigma associated with its use; and better adaptation to a variety of cultural, economic, and educational settings. Social progress in this area has been slow. Where can we now identify points for change? How can we commit to welcoming the outcast and ensuring that all members of all communities have access to the full range of healthcare, including mental healthcare, needed for their full flourishing?

I challenge lawmakers to address this question as comprehensively and creatively as possible. One promising approach is reflected in a new bipartisan legislation introduced last week by Senators Debbie Stabenow (D-MI) and Roy Blunt (R-MO) known as the "Excellence in Mental Health Act." That legislation seeks to create new community mental health centers and to upgrade existing ones, and to allow those centers to bill Medicaid and private insurance for treatment just as they do when providing physical-healthcare services. I urge lawmakers to consider this and other such responses, and to treat mental healthcare as a budgetary priority as well.

Finally, I believe – as The Episcopal Church has said continually over more than 40 years – that the role of guns in our society's culture of violence cannot be ignored. The easy accessibility of guns to those prone to commit crimes, and the danger posed by the increasingly lethal character of both the weaponry and ammunition available, are constants running through much of the recent violence in our culture.

I want to be clear that The Episcopal Church supports the constitutional right of law-abiding citizens to keep and bear arms. We recognize that law-abiding gun owners are not responsible for the crimes we are discussing today and should not be the focus of our responses to those crimes. Nevertheless, our Church is clear that federal, state, and local gun laws and enforcement activities should focus their efforts on keeping guns out of the hands of children and those who would use them to commit violent crimes. We also stand for tighter curbs on weaponry designed primarily to enable more effective killing of other human beings, such as what are commonly referred to as military-style assault rifles.

I urge lawmakers to press for comprehensive and

(Continued on page 21)

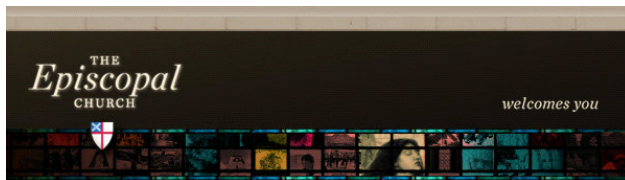
(Continued from page 20)

universal background checks for firearm ownership, regardless of where and how a gun is purchased; for bans on the availability to civilians of assault rifles and high-capacity magazines; and for policies designed to better regulate the manufacture of guns. The Episcopal Church also supports the highest level of accountability for violation of all existing laws pertaining to violence in our midst.

As Christians, we believe that all God's people should be able to live in peace. As the prophet Zechariah dreams, "old men and women shall again sit in the streets...And the streets of the city shall be full of boys and girls playing." The prophet reminds his hearers that even if this seems impossible, with God it is not (Zech 8:4-6).

Today, I urge our nation's lawmakers, and indeed all Americans, to commit to the work of making peace possible in every street and each community of this nation.

Thank you for the opportunity to provide this testimony, and please be assured of my constant prayers for you and all who undertake the costly work of public service.



Office of Government Relations testifies on Immigration Reform

[February 13, 2013] Episcopal Church Office of Government Relations Director Alexander Baumgarten and Katie Conway, Immigration and Refugee Policy Analyst, have submitted testimony to the Senate Judiciary Committee, chaired by Senator Patrick Leahy from Vermont, for a February 13 hearing on Immigration Reform

The following is their testimony in full:

We thank Senator Leahy, Chairman of the Senate Judiciary Committee, and Ranking Member Grassley for the opportunity to submit this testimony. We welcome this hearing on the need for comprehensive immigration reform because we be-

lieve that our immigration system is broken, and that we as a nation deserve an immigration system that reflects our values and our history. Our nation and our faith find foundation in the belief that all people are created in the likeness of God and should therefore be treated with dignity, equality, and fairness under our laws.

The Episcopal Church's support for comprehensive and humane reform of our immigration laws stems from our decades-long commitment to immigrants and refugees, rooted in our biblical mandate to welcome the stranger and serve the "least of these," among us. For over 60 years, the Episcopal Church has resettled refugees fleeing persecution and has served as a forceful advocate for the needs of refugees, immigrants and other at-risk migrants for whom stronger protection is needed under our laws. This commitment to protection has led our highest governing body, the General Convention, to pass multiple resolutions in support of an immigration system that allows undocumented immigrants with established roots in the United States access to a pathway to citizenship. This includes a commitment the rights of all families, including the families of same-sex partners and spouses, to reunify without undue delay; labor protections under the law for both U.S. and migrant workers; and common-sense enforcement policies that respect the dignity and worth of every human being.

Each day, in congregations, diocese and communities across the country, the "strangers" among us enrich our lives and contribute to the multiethnic tradition of the American Dream. Immigrants of all skill levels, from those who pick the food that nourishes us to those who care for our children and elders to those whose technological innovations fix our computers, contribute economically, socially and spiritually to our communities. That is why we believe that any immigration reform must reform the entire system and avoid pitting different causes of migration and groups of immigrants against one another.

Workers of all skill levels should be allowed to offer their needed contributions to our economy and they should be allowed to keep their families intact. Our system must not deny the socio-economic necessity of family, and the employment and family-immigration systems should be viewed as compli-

(Continued on page 24)

Rustic Cabins In The Black Hills

Owned by the Episcopal Diocese of South Dakota on land leased since 1922 from the Black Hills National Forest.

Located off the Needles Highway (#87): South of Sylvan Lake—3 m. north of Playhouse Road.

3 screened cabins sleeping 4-6 +, each with an outhouse.

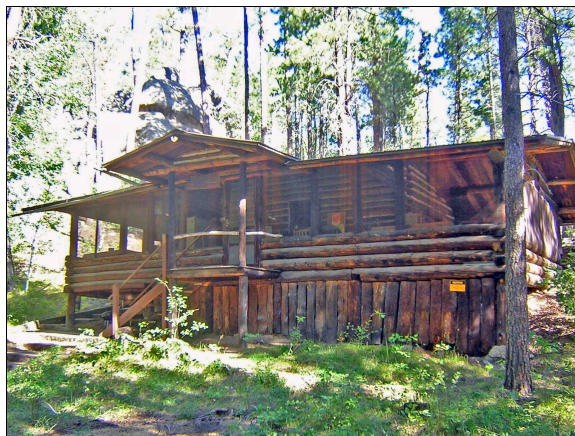
Use 1 cabin or more for a minimum donation of \$30 per night per cabin.

Provided: beds, mattresses, pots, pans, plates, cups, silverware, propane stove and refrigerator, fireplace. Water can be carried from nearby covered spring.



Chapel of the Transfiguration

<https://www.diocesed.org/administration-and-resources-2/camp-remington/>



The Bishop's Cabin at Camp Remington

Bring your own: bedding or sleeping bags, blankets, towels, food and beverages, and lighting - fluorescent lanterns, propane lamps, Coleman lanterns with fuel, etc.

Episcopal services at the quaint Chapel of the Transfiguration on Sundays in July through Labor Day at 10:30 a.m.

FOR RESERVATIONS - Call Randy Barnhardt at 605-338-9751

****Check the diocesan website for available dates.****

FOR INFORMATION - Call Tony Gonsor at 605-673-2205

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Mail to:

South Dakota ChurchNews
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Sioux Falls, SD 57104-6814

CLIP  TO INCLUDE CURRENT ADDRESS IMPRINTED ON OTHER SIDE

Bishop's visitation & travel dates in bold letters

Diocesan Calendar

MARCH

Mar 1 Parochial Reports due
Mar 1-2 Niobrara Council, Lower Brule
Mar 1-6 Bishop on vacation
Mar 7-13 House of Bishops
Mar 15-16 Dakota Experience, Rapid City
Mar 15-16 Dioc Council/Standing Comm Mtg
March 17 Bishop visits Pierre
Mar 23-24 Bishop visits Mni Sose Cluster
Mar 31 Easter Sunday

APRIL

Apr 7 Bishop visits Flandreau
Apr 8-12 Bishop visits Sewanee School
Apr 10 *ChurchNews* deadline
Apr 12-13 NSM—Wisdom Literature
Apr 14 Bishop visits Calvary Cathedral
Apr 19-20 COM meeting, Pierre
Apr 21 Bishop visits Spearfish
Apr 21 Installation of Rev. Lauren Stanley
Apr 25-28 Bishop visits Cheyenne River
Apr 30 Deadline to register for Taizé 2013

MAY

May 5 Bishop visits Mitchell
May 10-11 NSM—Prophets
May 12 Bishop visits Milbank
May 17-19 Bishop visits Standing Rock
May 24-27 Taizé on Pine Ridge
May 27 Diocesan Office closed
May 31-Jun 2 TEC Work Weekend

JUNE

Jun 1-2 TEC Work Weekend
Jun 2 Bishop visits Christ Church, Lead
Jun 2-7 Summer Seminary, TEC
Jun 9 Bishop visits Winner & Ideal
Jun 9-15 High School Camp, TEC
Jun 10 *ChurchNews* deadline
Jun 16-19 Family Camp, TEC
Jun 20-23 Niobrara Convocation, Lower Brule
Jun 24-29 Middle School Camp, TEC
Jun 28-30 Bishop visits Rosebud Mission West

JULY

Jul 4 Diocesan Office closed
Jul 21-Aug 7 Tarrant vacation



(Continued from page 21)

mentary rather than competitive. Family members help one another integrate, pursue job opportunities, start their own businesses, and provide the foundations of healthy communities.

Our immigration system should be reformed so that immigrants who wish to reunify with their families or seek employment in the United States do not have to make impossible choices between our immigration laws and the people they love. Our Church recognizes the importance of adhering to our nation’s laws, but we believe we must work change the laws if they do not respect the dignity of human beings or respond to the needs of communities. This call to right relationship within human communities is a cornerstone of the Judeo-Christian scriptural and ethical tradition, and finds expression for Episcopalians in the promise each makes at baptism to “strive for justice and peace among all people and respect the dignity of every human being.”

Our immigration system must be transformed into a just and humane system that discerns between those who enter illegally to do us harm and those who enter because our system cannot provide them with a clear and timely path to family reunification or legal employment. The fundamental principles of legal due process should be granted to all persons and all immigration enforcement policies should be proportional and humane, which is why the Episcopal Church has called for the immediate termination of

FEATURES INSIDE THIS ISSUE:

Around the Diocese	3-7
Bishop Tarrant	2
Diocesan Calendar	23
Education Opportunities	14
National News	19
South Sudan	17
Summer Opportunities	1, 8ff

destructive enforcement programs like Secure Communities, 287-g, and the implementation of community alternatives to the costly prison-like immigration detention system.

We hope that this hearing provides us with the first step towards the justice and peace that we seek. Thank you for carrying the costly burden of public service, and for the opportunity to submit these views to the Committee.

Respectfully submitted,
Alexander D. Baumgarten and Katie Conway



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.