



South Dakota Episcopal

# Church News

[www.diocesesd.org](http://www.diocesesd.org)

May/June 2009

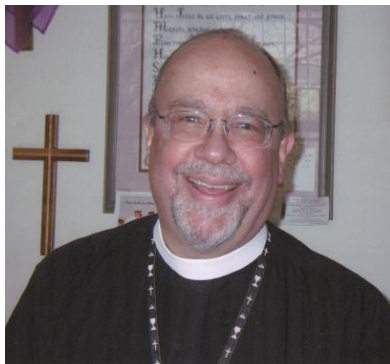
## Slate of Bishop Candidates Announced



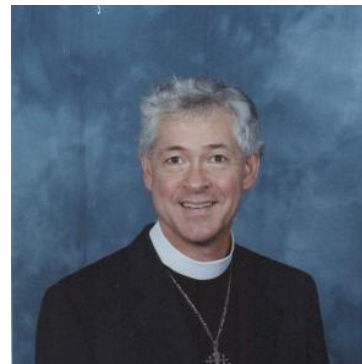
*The Reverend John Tarrant*



*The Reverend John Floberg*



*The Reverend Douglas Dunn*



*The Reverend Peter Stebinger*

**The Diocese  
of  
South Dakota**



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

- Change of address
- Subscription—\$5/yr.
- Cancellation
- Donation

***Change of Address?***

You can help the Diocese of South Dakota save money in postage due. Use this form to give us your new address BEFORE you move.

name

address

address

date



**APRIL**

- Apr 25 ECW Meeting, Al's Oasis
- Apr 29 Presentation of candidates, Calvary Cathedral, 7:00 pm
- Apr 30 Presentation of candidates, St. Elizabeth, Wakpala, 7:00 pm

**MAY**

- May 1 Presentation of candidates, Emmanuel, Rapid City, 7:00 pm
- May 2 Presentation of candidates, Bishop Hare Center, 1:30 pm
- May 3 Presentation of candidates, Trinity, Pierre, 1:30 pm
- May 8 Medical Trust presentation and enrollment, Pierre
- May 9 Special electing convention, Pierre
- May 16 Liturgy Commission meeting, Al's Oasis
- May 22-23 Diocesan Youth Ministry Council
- May 31-Jun 5 Summer Seminary, TEC

**JUNE**

- May 31-Jun 5 Summer Seminary, TEC
- Jun 5-7 Women's Retreat, TEC
- Jun 10 *ChurchNews* deadline, July/August issue
- Jun 11-13 Province VI Synod, Minneapolis, MN
- Jun 20 Celebration of Bishop Robertson's Ministry, Trinity, Pierre
- Jun 25-28 Niobrara Convocation, Bishop Hare Center, Rosebud Mission
- Summer Summer Camp Schedule—see page 12

**JULY**

- Jul 3 Diocesan Council meeting
- Jul 8-17 General Convention, Anaheim, California

**AUGUST**

- Aug 21-22 Youth Event, Watertown
- Aug 29 Ministry Training (*Prevention of Sexual Abuse*), Aberdeen

**FALL**

- Sep 18-19 COM, Pierre
- Oct 2-4 Annual Convention, Cedar Shore
- Oct 17 Ministry Training (*Prevention of Sexual Abuse*), Chamberlain
- Oct 31 Consecration of Bishop Coadjutor, Sioux Falls

## Bishop Candidate

Name: John T. Tarrant  
Current Position: Rector, Trinity Church  
Pierre, South Dakota

Date of Birth: February 17, 1952  
Place of Birth: Kansas City, Missouri  
Family: Patricia Tarrant, Spouse  
11 adult children in blended family

Education: B.A. – Michigan State University, Political Science, 1974  
M.Div. – Virginia Theological Seminary, 1983

Ordination: Deacon, June 11, 1983, Diocese of Western Michigan  
Priest, February 11, 1984, Diocese of Western Massachusetts



The Rev. John T. Tarrant

***1. Please write a biographical statement of not more than 250 words.***

I was born in Kansas City, Missouri and raised in rural Michigan. Pat and I will have been married for 19 years. Combined we have eleven grown children. Our daughter Jessica lives with us. I graduated from Michigan State University in 1974 and received my MDiv. degree from Virginia Theological Seminary in 1983. I had served parishes in Western Massachusetts and Connecticut until moving to South Dakota where I have been rector of Trinity Church in Pierre since September of 2005.

I have served on several Diocesan committees over the years and was serving on Diocesan Council in Western Massachusetts when called to Trinity. I have participated in two multi-diocesan reconciliation workshops, serving on the team that coordinated the second workshop.

I was dean of the South Berkshire Deanery for six years in the Diocese of Western Massachusetts and I am presently dean of the Central Deanery. I was a member of the Diocesan Task Force on Mission Strategies in this Diocese and I am helping mentor the group seeking local ordination in the Mni Sose Cluster. I have spent most of my baptized and ordained ministry serving in small Episcopal churches. I have worked with churches, laity and clergy on the deanery and diocesan level in the areas of ministry development, stewardship and conflict resolution.

I believe that the love of God through Christ Jesus is transformative and I believe the Episcopal Church has a unique opportunity to be a channel for that love.

***2. Have you been through the nominating process in any other dioceses before this? If yes, please state how many, when and where. Are you presently being considered in any diocese other than South Dakota?***

I have not been through the nominating process in any other dioceses before this nor would I consider allowing my name to be placed in nomination in any other diocese. I will continue serving in the Diocese of South Dakota for the balance of my full time ministry regardless of what happens with this bishop election. I love

*(Continued on page 4)*

(TARRANT—Continued from page 3)

this Diocese and serving God in it.

**3. Describe three major challenges/opportunities that you would seek to address during your episcopate.**

The overriding challenge is to use Jesus' vision of the Kingdom of God as the plumb line to measure all of our ministry as a Diocese. The question should always be, in everything we say or do: does it proclaim the vision Jesus both lived and spoke about the Kingdom of God? Three major challenges/opportunities follow in no order of priority, but are intertwined.

**Deployment of lay and ordained leaders:**

Deployment includes to recruit/train/support/affirm lay and ordained leadership. Recruiting of ordained leadership needs to be both from within and outside the Diocese of South Dakota.

Mutual ministry is one of the processes for recruiting and training quality lay and ordained leadership from within this Diocese. It is not simply a track toward ordination, but a process of discernment, training and deployment of lay and ordained leaders to guide a congregation or cluster of congregations into faithfully living the vision of the Kingdom of God.

The Niobrara School for Ministry, lay reader training sessions and other training and educational programs offer a good framework. The challenge is to coordinate the educational and training programs and make them accessible to the widest range of people possible. Nurturing and affirming both lay and ordained leaders should be a priority. Burn out is a real danger for all leadership. In this Diocese I believe the bishop should play a key role in affirmation and support of leaders. The bishop should be accessible and seen as a pastor to the pastors.

Recruit seminary trained leadership: the Diocese of South Dakota is an exciting and rewarding place to serve God through the church. We need to continue to tell our story to the larger church; visit seminaries and target experienced clergy who may want to spend the last years of their ministry in a unique setting. We need to recruit seminary graduates to explore 'tithing' their ministry\* (giving three to five years to the mission field in South Dakota). We should target Native American leaders who have

gifts for ordained ministry and make seminary training possible where appropriate.

*\*The Rev. Donald T. Oakes introduced this concept to me as he related his serving in Japan for three years after graduating from Seminary in the early 1950's.*

**Reconciliation:** *"The mission of the church is to restore all people to unity with God and each other in Christ."*

Bridging the gaps between different groups within the Diocese (Native American/white congregations, parishes/missions, liberals/conservatives, west river/east river, affluent (sometimes called 'middle class')/poor, etc.) should be a priority. We need each other. We can not fully live the Kingdom vision without each other. There is a richness that comes from holding the tension of diversity and maintaining the integrity of uniqueness. Education and cross fertilization of the lay and ordained are two ways of beginning to bridge the gaps. The Dakota Experience, racism training, and reconciliation workshops are all ways of creating a more aware diocese. Common mission projects within the diocese, Camp Thunderhead, the Diocesan youth coordinator and common educational events are also ways of getting people to know each other through work, study and play. Listening, listening, and more listening..... hearing people's stories and telling our own, putting faces to the pain and the joy will go a long way toward understanding.

**Reaching out to the poor, the vulnerable, the hopeless, the disenfranchised, etc.**

Some of the poorest counties in this country are located in South Dakota. We have high rates of suicide and hopelessness is pervasive both on and off reservations. Racism is not only systemic, but blatant in some parts of this state. We can not be faithful to God and the Kingdom vision without addressing the social dynamics around us. We have amazing opportunities to make a real difference in real lives. Ministry to our children is one of the richest opportunities we have to build a more just society. We have mission churches on every reservation in this Diocese. We have people with deep understanding of both the surface and underlying issues; we have sufficient wealth among those who are part of the body of Christ we call the Diocese of South Dakota. There

(Continued on page 5)

*(TARRANT—Continued from page 4)*

are resources beyond this Diocese that can be accessed for specific ministries. I believe we also have the will to be faithful to our Lord who came that all people might have life and have it abundantly. God has gifted us in this Diocese with great challenges and opportunities and God will direct us to the resources we need to meet them.

Those are some of my thoughts on what I see as three significant challenges and opportunities before us as a Diocese.

**4. Describe a challenge or conflict that occurred during your ministry and how you helped to overcome or resolve it.**

During my twenty-five years of ordained ministry I have had many challenges. Although there have been conflicts, I have never been in what I would call a ‘conflicted’ congregation. I have worked with other congregations with clergy conflicts. There is a model I learned years ago for assessing and learning from situations in ministry. *What did you do? What happened? What did you learn?*

The greatest ongoing challenge of my ministry was the three year capital project embarked upon when I was rector of St. Paul’s Church in Stockbridge, Massachusetts. It involved putting vision to an idea, interviewing and hiring an architect, raising \$500,000, courting civic leaders (the church is in the center of a historic area), and resolving conflicts both inside and outside of the church.

The project was to build a memorial wall, landscape the church and rector property, make the historic stone church handicap accessible, install a sound system and develop part of our property for a parking lot. First we gathered together a group of people as a steering committee to help organize the different aspects of the project. I took the role of “*vision bearer.*” I presented the vision to the congregation and privately to different people within the community where we felt my role as rector would be more effective. I constantly kept the vision before the congregation. The vision centered around hospitality, pastoral care and growth.

I was the visible contact person for the architect, contractors, contributors, and complainers. I dealt

with them all including lawyers, when one of our neighbors challenged the project. I was ably supported by the leadership committee and a strong project chairman. This project took a significant part of my time and attention for three years.

We needed to compromise an arrangement with a neighbor who challenged the project and there were constant timetables to be met and a budget to be kept in line. We made several mistakes along the way. Our enthusiasm pushed us too quickly into the project before we had lined up all of the support we needed within the community. We could have saved some aggravation had we anticipated potential stumbling blocks and isolated problems before they developed into larger issues. Communication was also a significant challenge. There were many people within the church and community to keep updated and appraised of the progress. All in all we met both the challenges and conflicts generated by the project because we addressed them as they occurred and did not let them fester.

I believe we give worth to all of life’s challenges by what we learn from them.

**5. What is your experience with multicultural ministry?**

During seminary I spent two years serving in a biracial church in Southeast Washington, D. C. I was the assistant at St. Paul’s Episcopal Church in Holyoke, Massachusetts where there was a very active ministry reaching out to the Puerto Rican community. I have served in the Diocese of South Dakota since 2005 supporting ministry on three reservations surrounding Pierre. I have attended Niobrara Convocation and regularly attended Niobrara Council where I have learned much. I have and continue to work with the group of lay people involved in the process for local ordination in the Mni Sose Cluster. In 2008 I officiated at ten funerals on three of our Reservations. I know I have much to learn and have grown to depend on the wise council of those in the Niobrara field who have much they can teach.

*(Continued on page 6)*

(TARRANT—Continued from page 5)

## **6. What is your experience with and theory of mutual ministry of all the baptized?**

I was first introduced to ‘mutual ministry of all the baptized’ in 1991 when I went to serve as a missionary for a four church cluster in the Diocese of Connecticut. I attended regular workshops over a five year period exploring the theology and practice of ‘mutual ministry.’ My mentors, David Brown, Tom Ely (now bishop of Vermont) and Peter Floyd, were people who had been working with churches for years in developing what they called “total common ministry.” It is fundamentally the same as mutual ministry. Which is ministry where all the baptized take a role in the work of the faith community in response to their baptismal promises. Ministry is based on the development of gifts. Gift discernment, individually and by the community, is an important part of the process. The role of leadership, including the ordained, is to enable all who are part of the body to utilize their gifts for the service of God both inside and outside the church.

Ordination is only part of the practice of mutual ministry. The overriding goal is to help all in the faith community to more fully live their baptismal vows and build the kingdom of God. It should not be seen as the “cheap” (money saving) way of doing ministry, but rather a way of equipping those who have gifts to exercise their ministry. In a diocese like South Dakota mutual ministry gives opportunity to train and empower the baptized in particular situations (which vary from place to place) with the resources they need to build up the body of Christ. Mutual ministry is a vehicle to utilize the gifted people in local congregations for the building of the Kingdom.

*Note: My sister was raised up, trained and ordained through the mutual ministry process in the Diocese of Northern Michigan about fifteen years ago. She continues to have a very active ministry in that Diocese.*

## **7. What is your theology/style of leadership?**

I believe in and practice a servant leadership model.\* Jesus told his disciples, “You know that

*among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to be a ransom for many.” Mark 10:42-45*

In my ministry I place much emphasis on incarnational theology, God becoming human in the person of Jesus. Jesus understood his ministry to be a servant ministry and yet he was clearly the leader of a movement that would and still is changing the world. Jesus tells his disciples, “I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.” *Jn. 15:15* There is an openness between Jesus and his disciples. He does not lead by letting them know who is in charge, but Jesus leads by example. He calls people to “follow him.”

It is important for leaders to remember that people follow both good and bad examples. When we are wrong (and we will be), it is important for leadership to acknowledge their mistakes and take corrective measures. I have found a great freedom in not having to be right all of the time. I have found many opportunities for humility in admitting my mistakes and asking for forgiveness when appropriate.

I believe God has placed in the midst of the people a vision and wisdom that can be accessed through prayerful listening. Leadership does not require “having all of the answers,” but rather discovering within the community the wisdom that is waiting to be unveiled. I have been moved and encouraged by the amount of wisdom held by so many throughout this Diocese. Although leadership requires taking responsibility when decisions need to be made, it should not preclude making decision collegially and with council from others.

Leadership involves prayer, service, mutual accountability, seeking counsel from others, humility, and a lot of grace. It has been a privilege for

(Continued on page 7)

*(TARRANT—Continued from page 6)*

me to serve as an ordained leader in the Episcopal Church for over twenty-five years. I am convinced and reassured that God will faithfully support and equip whoever God calls, through the will of the people, to be Bishop Coadjutor of this Diocese.

*\*My understanding of leadership has been strongly influence by the Rt. Rev. Bennett Sims book Servanthood and the Institute of Servant Leadership.*

### **8. How do you plan to minister to clergy and their families?**

I believe that in a diocese this size the bishop can be a pastor to the pastors and their families. In large dioceses (based on number of clergy) this is difficult, but South Dakota lends a unique opportunity for the bishop to serve the clergy in a pastoral role. I would hope the clergy and their families would grow to trust my ability to separate vocational from personal issues in their lives and suggest other pastoral care or counseling when the two were overlapped to the extent in would compromise either of us.

You do this by getting to know the clergy and their families, by being accessible when needs arise and by listening to their joys and concerns. Part of being a pastor is also knowing your limitations and knowing when to help people get connected to those who have the training and time to assist in ways you are not able. One on one with clergy and their families is important in developing relationship. The time Pat and I have spent with Bishop Robertson and Ann has been important in our developing both a fondness and trust in our relationship with our bishop. These times have taken place through his regular visitation schedule.

I believe the regular visitation schedule is an opportunity for the bishop to deepen relationships with clergy and their families and the lay leadership as well. It is important to spend time at those visitations. It is important to spend time with the lay leadership, the clergy and their families, and listen to the hopes, dreams, and concerns of all who call a particular place their spiritual home. I believe the visitation is one of the most important

activities of a bishop. It is not old fashion, but incarnational to visit both shepherds and flock. A model for visitation is to come for a weekend, meet with lay leaders on Saturday, officiate at Services Sunday morning and meet with clergy and their family, when appropriate, Sunday afternoon or evening. I know that there are time restraints on a bishop, but choices need to be made based on what is most helpful to enhancing the health and mission of the Diocese. The care and nurture of the leadership of our congregation I believe is the key.

### **9. How would you exercise the ministry of oversight in a diocese like South Dakota, which is strong in human resources and challenged in financial resources?**

Much of what is done in the church can be done through the baptized exercising their ministry. At Trinity I am the only paid person and yet we have music for every Sunday service, a bulletin each week, the church is cleaned regularly, we administered over 160 private communions last year, we have a growing church school and are beginning an outreach ministry to the children at the Pierre Indian Learning Center. Ministry is done through the people. Our efforts are put into training and equipping people for ministry. We need to continue to be stretched to increase our financial resources, but we also need to believe that God will empower us to faithfully carry out the ministry for which we have been called. I have been blessed in being able to find outside funds to help with ministry projects that Trinity's budget cannot sustain. There are many generous people who would like to give if only given the opportunity and a vision that captures their imagination. Developing, training and empowering the faithful within our Diocese will enable our greatest resource (people) to be utilized.

I am also a believer in budget oversight. Sometimes a reassessment of how we use our resources can help us to direct financial tools to more affectively live our vision. Our Diocesan budget should tell the story of our mission and ministry. How we spend our money always reveals what we hold important in our lives whether on a diocesan, church, or personal level. Our use of human and financial resources is a spiritual issue and should be dealt with on that level.

*(Continued on page 8)*



(TARRANT—Continued from page 7)

**10. Some areas of concern in South Dakota are: the economy, racism, soil erosion, nuclear waste dumps, and the future of the family farm. Please comment on how you view the church's responsibility in these areas.**

The church needs to empower people to address the social issues within their communities. We need to preach the Gospel and present the Kingdom vision believing that our message is transformative and will direct people to work for "God's will to be done on earth as it is in heaven." There are many areas of concern in South Dakota. It might be helpful to have a Diocesan committee that helps sort through and direct responses to issues that most impact our people.

If I were to create a list (based on my limited experience) that I believe the church really needs to grapple with it would have racism and poverty at the top. It would also include substance abuse, domestic violence, suicide, and gambling. Most of these issues are interrelated. They are destroying our communities, breaking down our families, and killing our people both spiritually and physically. The church cannot ignore these issues, but should be on the forefront of working for a more just and compassionate society.

I would need to be more informed than I presently am on the issues of soil erosion, nuclear waste dumps, and the future of the family farm before I could comment on the churches role on these issues. All are very complex issues.

**11. Would you permit the continued use of the Niobrara Service Book on a regular basis? Why, or why not.**

Yes, I would both permit and encourage the use of the Niobrara Service Book. The language of a culture is key to maintaining and understanding a culture. Anything the church can do to help the Lakota people retain their language I would support. The church was complicit with the government in forcing the Native American peoples to give up their languages, so we now have a special responsibility in participating in the restoration and preservation of those languages when we can.

Hopefully as the Lakota language is being taught in some schools there will be an increased desire to have the translation of services from the 1979 BCP continue to meet the potential needs of the younger generation. In any case, I would support the use of the present Niobrara Service Book.

**12. The following questions are asked for the simple reason that many clergy who came to South Dakota without ever having seen the diocese cannot cope with the remoteness, the isolation and poverty of some parts of South Dakota, and suffer from real cultural shock. Have you ever been in South Dakota? For what purpose, and how much time have you spent in the diocese? With what parts of South Dakota are you familiar? Would your spouse and family be willing to live in SD? Why do you desire to become Bishop Coadjutor of South Dakota?**

I have lived in South Dakota since August of 2005 when I was called to be the rector of Trinity Church, Pierre. I have driven to Sioux Falls (225 miles from Pierre) and Rapid City to visit someone in the hospital and then turned around and driven home. I drove 550 miles on Christmas Eve and Christmas Day officiating at five different Churches. I am well aware of the distances between places. I have been in most parts of the Diocese at one time or another for one reason or another. Pat and I both love living in South Dakota and will continue to live in South Dakota, God willing, no matter what happens in this election.

I was first approached to consider allowing my name to be submitted for bishop of this Diocese (when the Bishop retired) in February of 2007. Following the Bishop's announcement I was again approached by several people representing different concerns around the Diocese to allow my name to be put forward. After much prayerful consideration and conversations with Pat, I decided to enter the process. One of the principles for mutual ministry and all leadership ministries in the church is that God speaks through the people. I have trusted those who have said they believe I have the gifts to serve as bishop of this Diocese. I desire to serve God as faithfully as I can in whatever capacity God leads.

(Continued on page 9)



## Bishop Candidate

Name: John F. Floberg  
 Current Position: Canon Missioner, Standing Rock Reservation  
 Resides in Bismarck, North Dakota

Date of Birth: June 26, 1959  
 Place of Birth: Moorhead, Minnesota  
 Family: Sloane Floberg, Spouse  
 4 children (1 adult)



Education: B.A. – Concordia College, Religion, 1985  
 M.Div. – Bexley Hall, 1991  
 Doctorate of Worship Studies – Inst for Worship Studies, ongoing

Ordination: Deacon, April 5, 1991, Diocese of North Dakota  
 Priest, October 6, 1991, Diocese of North Dakota

The Rev. John F. Floberg

***1. Please write a biographical statement of not more than 250 words.***

I was born and raised in a northwestern Minnesota town. I am the great grandson of Norwegian immigrants. I was brought up in a rural Lutheran Congregation the youngest of two brothers and two sisters.

I am a Veteran of the United States Coast Guard. I spent four years active duty and another six in the reserves. My grandfathers, their brothers, my father, all my uncles, my brothers and three of my nephews have all enlisted in the Armed Forces from WWI to the war in Afghanistan.

I am married to Sloane, who is also ordained ('03) and serves as a Deacon. We have been raising my daughter, Allison (23), three sons, Isaiah (11), Joshua (9) and John-Michael (5). We were married in 1993. We see our parents often.

From 1985-88 I was youth minister for the Cathedral and the Diocese of ND. While in seminary at Bexley Hall I assisted in a program sized parish. In 1991 I was ordained Deacon and Priest having completed my seminary. I was asked to take the work on the Standing Rock Reservation in North Dakota, to live in Ft. Yates and stay there at least five to eight years.

With mounting financial challenges to the Diocese I was asked to take on work as a Canon Missioner that continued my work on Standing Rock and added several other Congregations. That required us to move to Bismarck. I have served extensively on Diocesan Council, Standing Committee, GC Deputy and Jubilee Officer.

***2. Have you been through the nominating process in any other dioceses before this? If yes, please state how many, when and where. Are you presently being considered in any diocese other than South Dakota?***

I was recently in discernment with the Diocese of Alaska. I had been nominated in the Diocese of North Dakota in 2003. I am not under consideration for any other call.

*(Continued on page 10)*

(FLOBERG—Continued from page 9)

**3. Describe three major challenges/opportunities that you would seek to address during your episcopate.**

For more than twenty years I have been involved in ministry that has brought me into other cultures (see also answers for Questions 5 & 6): Along with other commitments as Bishop I see my priorities as: 1st is Congregational Development, 2nd is Ministry with Youth and Young Adults, and 3rd is Development of varied Resources for the Empowerment of Ministry.

*First:* A primary skill of mine is in congregational development. I see the broad development of sustainable and innovative ways of doing ministry. Our ministry is not primarily to a Congregation. Our ministry is in a partnership through them into their community. Ministries need to be developed with a good theological base. We recall biblical stories to develop a theology that may respond to demographic and economic shifts. Total Ministry/ Mutual Ministry is not implemented to save us money. It makes good theological sense to raise up the ministry of all the baptized to equip the church with the fullest set of ministries possible within its means. Our equipping for ministry has resulted in revitalized Congregations with several people being ordained on Standing Rock.

I have significant experience in licensed lay and ordained ministry development. I am a curriculum developer, mentor and member of Diocesan Council and served on the Standing Committee a diocesan wide vision. I consistently look to bring forward teams of ministers as Youth Workers, Worship Leaders, Catechists, Eucharistic Ministers, Preachers, Lay Pastors, Deacons and Priests by working closely with the Congregations and their leaders. Ministry Development takes place when God's mission is in front of the people. A Bishop's ministry should be about creating and maintaining a support system that brings forward the resources for those local ministry teams to engage their mission with effective ministry. Our primary resource is personnel who can equip all the baptized for ministry in the Church and in the world.

*Second:* In many of the reservation communities about half of the population is under twenty. They are a generation in crisis as they face poverty, suicide epidemics, high drop out rates and other problems. Our mission is to be a community

that can hold out life and hope of a future for them. On Standing Rock we have developed resources, ministers and rapport with nearly 250 youth each year to be involved in our summer camps, contacts, weekly bible studies and clubs. It is vital for there to be consistency in youth ministry in developing a vital and relevant faith by providing young people with mentors.

Many years ago I thought I had "served my time" in youth ministry and that I could move on to other things. Instead I have put heart and soul into that work because I see it as a primary place of developing disciples to serve in and through the church. Because of our team ministry there are teens and adults getting baptized and becoming part of the Church. Some serve on our Vestries. Youth ministry encourages the church because it sees a future being established in the present. Our strategy needs to be about seeking them out rather than expect that they would seek us out. I would look forward to working with the many resources already in place in South Dakota to further youth ministry.

*Third:* The resources necessary for ministry to be accomplished are varied. Money alone is not the answer. Nor does it create the opportunities to serve. The opportunities for ministry are already there. A quick definition is that "mission" is what needs to be addressed and "ministry" is the way we address it. Ministry will require a capital funds drive from time to time, along with grant writing, individual and congregational stewardship and partnerships.

It is the stewardship of the Bishop to keep a Diocese focused on Christ's ability to make the Church a place of hope and vitality. When resources are added together they become something greater than what they are individually. As a bishop I would help the clergy, Diocese and the Congregations put together resources to develop an environment for ministry. The Church can be a place of mission and not simply maintenance in every community.

Through the UTO and other funding we would create building spaces that reflect the communities and fill them with direct ministries such as worship, soup kitchens, youth ministry as well as being supportive to groups that help provide steps to recovery.

(Continued on page 11)

(FLOBERG—Continued from page 10)

**4. Describe a challenge or conflict that occurred during your ministry and how you helped to overcome or resolve it.**

I was serving as a member of the Standing Committee and it was nearing the time of our Bishop's retirement when this incident took place. We were meeting as a Diocesan Council as a Congregation which we provided some financial support for calling its next Rector and to serve part-time on the Bishop's staff. This was a Total Ministry Congregation, which meant that it already had identified some of its own for both lay and ordained leadership. The Rector would have some diocesan responsibilities in providing training for other Total Ministry Congregations.

Total Ministry was not the conflict. It was that the priest that had been chosen by the Search Committee, approved by the Vestry and authorized by the Bishop did not support women's ordination. The Congregation had one female member of its ordained team. It was reported this new Rector would not allow her to function whenever he was in the building.

I had been on the Standing Committee when the former Rector and Congregation had nominated the woman to become a priest. They were convinced of the Spirit's call for her to be a priest and serve in that Congregation. I and the other Standing Committee members, along with many of the Diocesan Council, questioned the calling of this person to be their new Rector. The Council meeting, with the search committee from the Congregation in attendance, became very conflicted. There were issues of the ordination of women, a Congregation's ability to choose its Rector, the place of the Standing Committee to give advice to the Bishop when none was requested, the leadership and respect of the bishop and his office and money.

The room was tense and the members of the Congregation and of the Council were entering a time of impasse. The night before a clergy member of the Standing Committee had clearly expressed his disapproval of using diocesan funds to call this priest to be a rector and serve as a mentor in the Diocese. The whole of the Standing Committee, myself included, chose to write a letter of advice to the Bishop requesting him to rescind his approval. During the meeting of the whole Council the ten-

sion was high.

As we approached the time where someone on the Council was going to offer a resolution and force a vote I sensed the time was at hand to suggest an alternative. To move ahead with a vote would have been devastating if it blocked funding from the Diocese for this position. My suggestion was to call a caucus.

The caucus was to be made up of those who agreed that they believed a way could be found to develop a solution to this impasse. At that time the priest from the Standing Committee that had been organizing this confrontation in the week prior said that he would be part of the caucus. I said that he could not join it. He demanded that he could, but I reiterated the rule of this caucus was for those who believed that a way could be found through the impasse. He had already stated that there was no way through it.

So the caucus was moved to another room with people from all sides of the debate coming together to find an acceptable way for all. In one part being acceptable meant that the priest's call to that Congregation be honored and the bishop's authority to call his own staff be respected. As we talked we found that the female clergy in the caucus would find it acceptable and approve of the call and funding of the position if ways could be found to honor the existing female priest in her place within that Congregation. That proved to be the solution that made way for the caucus to have the Bishop make a call to the new Rector. The Bishop was to get his commitment to setting up a schedule for her serve at least as much as it had been during the previous Rector's time and that he stand with her at the altar, even if he did not receive communion from her. That allowed the Congregation to see that her place was respected.

There was no vote by the Council that day to override the caucus' agreement. As a Diocese we did not go into the interim with that as a major crisis of a Congregation being at considerable odds with the Standing Committee or Council. Later the terms of the plan were not fulfilled by the incoming priest but a consensus had occurred and the Standing Committee, during interim, was able to work with the Congregation's leadership and deal with the situation.

(Continued on page 12)

(FLOBERG—Continued from page 11)

**5. What is your experience with multicultural ministry?**

I am excited to be a member of a Christian Church that understands itself to be multicultural. We each see and interpret the world, faith and our life experiences in differently. I am glad to see the use of the word “multicultural” rather than “cross cultural.” It is my experience that the Church often acts as part of the dominant culture. That translates in ministry as doing something “to” others rather than “with” others. The Church has also had the tendency to be doing its work, worship and business in a Western way rather than finding a new strategies to work between us.

- a. I am the Rector of the three D/Lakota Congregations on the Standing Rock in North Dakota. I have been serving here since July 1991.
- b. I am the Canon Missioner for Multicultural Ministries in North Dakota. I have served in that position for about five years.
- c. I have served all the Native Congregations in North Dakota as a Rector or Canon Missioner.
- d. I serve as a Canon Missioner for St. John the Divine in Moorhead. That Congregation is primarily made up of members that have come here from the Sudan.
- e. I work and support ten clergy who are enrolled tribal members or were born in the Sudan.
- f. I have directly assisted, trained and supported seven tribal members to be prepared for ordination through local training.
- g. As a Canon Missioner I have worked to locate clergy to fill vacancies in Native Congregations and to give them support and counsel in their new work.
- h. I work with Native and Sudanese Congregations to raise funds and develop grants that support and implement their vision for ministry. Sometimes this involves developing long term relationships between Congregations outside of the Diocese.
- i. I am more than half way through a Doctorate of Worship Studies program in which I am working to develop liturgies, training programs and worship environments that

reflect the Image of God in the people of these local Congregations.

- j. I have been with generations of L/Dakota people in times filled with joy, time filled with sorrow and the normal run of life. I have cheered on great basketball teams, stood at the side of family graves, spoken words of comfort - and some words of challenge - to communities that struggle with addiction, suicide attempts and tragedies. In some families I have buried four generations of its members. I go to hospitals and care for those who are hospitalized and their family members. I am a member of the State and Tribal Suicide Prevention Task Forces.

**6. What is your experience with and theory of mutual ministry of all the baptized?**

I have acquired extensive experience in the development and support of Mutual Ministry. On the level of policy and implementation in the Diocese, see Q. 3 (“Congregational Development”). In North Dakota mutual ministry is very broadly deployed with teams of priests, deacons, catechists, worship leaders, eucharistic ministers, preachers and lay pastors. Every Christian Congregation deserves to have the presence of a sacramental ministry and every Congregation has a responsibility to engage in ministry within its community.

There are several things that we have learned and practice to provide sacramental ministry and engage a Congregation in mission: 1. Make sure there is a good understanding in the Congregations and Diocese of what is expected of licensed and ordained ministers; 2. There needs to be an active involvement from the Bishop’s Staff in some way; 3. We use Canon Missioners to act as Priest in Charge who also have their own congregation(s) to take care of as well; 4. Continuing Education and Clergy Conference attendance have to be the norm to maintain a healthy team and its relationship outside of itself; 5. While some satisfaction can be felt for getting a ministry team in place there remains a necessity of ongoing discernment for others to be prepared for team ministry; 6. Finally, each Diocese does this a bit differently. We use similar language and strategies, but since Mutual Ministry is a dynamic development in the life of the Church it

(Continued on page 13)

*(FLOBERG—Continued from page 12)*

is always being evaluated with occasional changes made. All of this needs to be done within an agreed upon strategy in a Diocese with consideration for training and adequate ongoing support.

### **7. What is your theology/style of leadership?**

As God fashions the Church it is given gifts through the Holy Spirit to it to empower the ministers to fulfill its mission. God orders the Church through the collaborative efforts of many people who are called into fellowship with Jesus as the Head of the Church. Christians have always looked to the past to interpret the present. We see the events of our lives through the lens of Scripture. Holding on to the good we cry out for God's vision.

Episcopal leadership is about the ability to live, work and perform well with the variety of the people and organizations that are in a Diocese. It is effectively accomplished when a Bishop is concerned about being the Pastor for all and keeping that part of the work central. The Bishop's work is to honor the gifts and understand the mission that is presented to particular people, groups or ministries, through order and organization.

Leadership in the Church has an Apostolic nature. It is rooted and grounded in the confession of the Faith as delivered through the Apostles and understood through study of Scripture and the ages of the Church's life. An Apostolic leadership maintains the life of what is already established through sustained pastoral care of its members. It grows communities of faith through the ministry of evangelism. Apostolic ministry unifies its witness through ministries of justice, confessing a common faith, expressing a common worship, and promoting reconciliation between people and between people and the Creator. A biblical style of leadership is not satisfied with a status quo. It does not measure the value of ministry solely by its present condition. Ours is a ministry of restoration and renewal.

As communities of faith are grown, their life, mission and ministry is maintained through their own efforts and the efforts of the Bishop and Diocese. The local Congregation is supported by its relationship to the larger Church and is guided and protected by the ministry of the Bishop. This sup-

port is provided to achieve the highest level of interdependence possible. The leadership of the Bishop looks for members within a local community who will not only take up the leadership needs there, but also relate that community to the larger faith community inside and beyond the Diocese. Without a shared ministry being developed there is likely to be burn-out of the Bishop and of the community (cf. Exodus 18).

It is the responsibility of the Bishop to get to know and be known by the Congregations, people and communities of the Diocese. If I were the Bishop of South Dakota I would meet many of the people during a Wacipi in reservation communities. Setting up camp during a celebration would give many opportunities to get to know the people and be known by them as well. I would want to accomplish the same in all communities. I would want to come as one who seeks their good, their growth and strengthen them to fulfill the call of Christ's mission.

I would also want to make a regular practice of participating in funerals in reservation communities. Annual visits to Congregations are necessary but not necessarily where I will meet "all of our members." I want to meet those people as well. I want to encourage the people to find their way in Jesus and in fellowship with His Church. Funerals are among the best ways to be known as someone that really cares about their Church and their communities.

Leadership is visibly fulfilled when it is multiplied. The Bishop recognizes, equips and works with and among the people of the Diocese. The Bishop is the "chief pastor." A chief serves the people within the village and unites one village to the next all part of the holy family.

We do that as Episcopalians by developing ways to implement Canons through Policies, Budgets and Councils so that fairness creates an environment of trust. Much of this trust is developed personally through good communication and reinforced through consistent action.

In growing and maintaining ministry in Minot as a Canon Missioner, in three Congregations on the Standing Rock and other places in the Diocese, I recognize the importance in showing up in the community, being prepared for Vestry meetings and participating in congregational gatherings. No matter

*(Continued on page 14)*

(FLOBERG—Continued from page 13)

the setting it is essential to meet with one another to discuss and make plans together. These meetings prepare the way for the Lord's vision for us.

**8. How do you plan to minister to clergy and their families?**

My wife, Sloane, who is also a Deacon and Youth Minister, and I enjoy our life and our ministry together. We compliment one another in many ways. Ministry with clergy and their families is not only something that I feel strongly about, but her gift of hospitality and perception for giftedness in ministry is something that I am proud to be able to serve alongside of in ministry.

We have spent several weeks in the hospital's NICU when two of our sons were born. These were lonely and difficult times for us. Having learned through that experience I have certain "flags" that fly when I know that a crisis is taking place in a clergy family. Like other pastoral situations I make contact to discern what level of response is needed from me for them.

Clergy care isn't just about promising pastoral care. It is taking an active interest in their vocational development and creating opportunities for them to use the talents that they have and for the future ministries the Lord has prepared for them. Being Bishop is always about getting beyond any politics of the Diocese to be ready to offer care, encouragement and counsel.

**9. How would you exercise the ministry of oversight in a diocese like South Dakota, which is strong in human resources and challenged in financial resources?**

I am "hands-on" involved as needed. In order for me to be more available to the whole of the Diocese I am asking you to seriously consider the Bishop's Residence to be in Pierre. I am used to driving up to 400 miles in a day and return home late that night. Pierre is centrally located. I have extensive experience with having a full schedule, multiple tasks and long distances in travel to be managed.

The oversight of the Diocese cannot be single-handedly. The ministry of overseeing is benefited when there is effective interconnections of its various parts. That is difficult to achieve if the Bishop is not sharing authority. I would prefer a shared

episcopacy that connects every Congregation and its Ministry Team within the whole of the Diocese. That likely means that some of the people that have at least some of their stipend provided by the Diocese will use some of their time and talent as a part of the Bishop's staff. There needs to be a broad web of connection between Congregations and the Bishop to create a greater sense of vitality. Leadership is most positive when it is exercised within relationships. Relationships build and deepen trust. It is able to call out the strength of individuals and through them the strength of the community. This model vests authority in others to provide resource to the Congregation. Authority can be shared, but responsibility rests with the Bishop as does discipline.

**10. Some areas of concern in South Dakota are: the economy, racism, soil erosion, nuclear waste dumps, and the future of the family farm. Please comment on how you view the church's responsibility in these areas**

God calls the Church to a ministry of reconciliation - which means putting all things in a right order. The values of generosity and respect get lived out in practical ways. Our decisions and actions as a faith community need to show concern for the integrity of the Creation. We need to think of things holistically that is as broad as the universe that God created and as particular as each individual created in God's own image. We are stewards and not owners of all that we are related to in this world. We have an inheritance left by those that have gone before us. We are given choices to continue their good and to repent of the sin and evil that was present in their generations. We have an equal responsibility to those that are yet to come to provide for them a way of life that is sustainable, just and healthy. Racism doesn't go away with time. It goes away with reconciliation which requires honesty and forgiveness.

God gave us two eyes to perceive the effects of yesterday. God gave us two ears to hear the cry of the land and of those needing pity. God gave us one mouth to speak clearly of the direction we should be taking as a people. Whether L/Dakota, Anglo, Sudanese or anyone else we are all people of Seven Generations. We don't just look to generations that are yet to come, but we remember those generations that have already made their journey through this

(Continued on page 15)

(FLOBERG—Continued from page 14)

place. We remember to the good of our grandparents and we look out for the good of our grandchildren.

**11. Would you permit the continued use of the Niobrara Service Book on a regular basis?**

**Why, or why not.**

The simple answer is “yes.” It is “yes, but...”

Prayer Book revisions seldom overturn the theology that was taught to generations of worshipping Episcopalians as if their liturgy was in error. The Book of Common Prayer is a reforming agent in the Church as it emphasizes those things that were not as fully expressed in earlier liturgies. Baptism providing full initiation in the Christian faith was brought to the center in the 1979 BCP revision. This Prayer Book has not been fully translated. It is not providing the renewal offered to the rest of the Church thirty years ago in our Native speaking congregations.

For the D/Lakota Congregations it isn't the formal language of the '28 prayer book they are looking to retain. Because the L/Dakota people are regaining the use of their language we need to develop a Prayer Book in languages that the whole of the Congregation can understand. The Congregations need to benefit from the renewal of the 1979 BCP as it drew more richly and fully from themes in Scripture and the liturgies of the early church. The Doctoral study that I am involved in now has this development as its focus. I am addressing the question of how it is that Native communities can more fully express their faith as Christian with their own language, culture and traditions.

**12. The following questions are asked for the simple reason that many clergy who came to South Dakota without ever having seen the diocese cannot cope with the remoteness, the isolation and poverty of some parts of South Dakota, and suffer from real cultural shock. Have you ever been in South Dakota? For what purpose, and how much time have you spent in the diocese? With what parts of South Dakota are you familiar? Would your spouse and family be willing to live in SD? Why do you desire to become Bishop Coadjutor of South Dakota?**

In 1990 I attend the Niobrara Convocation at St. John the Baptist, Brown's Valley, Sisseton Mission. It was there that my Bishop asked me to go to

Standing Rock the next summer after ordination and graduation from Bexley Hall. It is on Standing Rock that The Very Rev'd Wilbur Bears Heart became my mentor for several years. My family and I have been living and doing ministry near the South Dakota border for nearly 18 years. Several times I have assisted in funerals at St. Elizabeth's, St. Paul's, St. Peter's and St. John's on the Standing Rock Mission. I have traveled through the state to attend meetings, vacation with family, to attend the funerals of Bishop Harris, Fr. Bears Heart and Fr. Broken Leg, attended several Niobrara Convocations (some in the rain), Paths Crossing Conference in Pine Ridge and attend the Dakota Experience at Thunderhead.

Doing ministry on Standing Rock has opened our lives to a breadth of involvement - the annual Wacipi, honoring of Veterans, observing traditional Memorial Day, cheering on great basketball teams and living in a community where our family always felt personally safe. Sioux County is also among the poorest counties with many of the social problems that are experienced in places that have been oppressed. With some families I have buried four generations and have stood at the grave of around 250 souls - most of them under fifty. There are some things that have helped me: take a weekly sabbath, enjoy vacations and utilize sabbatical and continuing education, go hunting and fishing and be involved in the community's celebrations as well as their losses. It is a matter of learning to appreciate being here as it is home and with family.

Our family knows what it is like to live more than an hour away from essential services. We are all thinking about what it would be like to live in South Dakota. Bird and deer hunting, fishing, camping, attending school and finding friends.

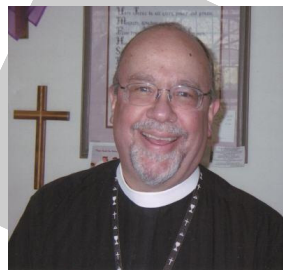
I do desire to become Bishop Coadjutor because I believe I have a vocation to be serving in a multicultural Diocese. I have gained considerable experience in the very things that South Dakota is concerned about: ministry with the D/Lakota people, seeking reconciliation between people and balance in life and actively supporting youth ministry. My years of ministry have all been spent in developing Total/Mutual Ministry teams in Native, Anglo and Sudanese Congregations. I am prepared to take this experience with me to South Dakota.

(Continued on page 16)



## Bishop Candidate

Name: Douglas Robert Dunn  
Current Position: Rector, St. Luke's Church  
High Plains Regional Missioner  
Denver, Colorado



Date of Birth: August 14, 1953  
Place of Birth: Sioux Falls, South Dakota  
Family: Janet Dunn, Spouse  
3 adult children

Education: B.S. – South Dakota State University, History/English, 1979  
M.Div. – Nashotah House, 1984  
D.Min – Seabury-Western, 2001

Ordination: Deacon, May 31, 1984, Diocese of South Dakota  
Priest, November 30, 1984, Diocese of South Dakota

The Rev. Douglas R. Dunn

**1. Please write a biographical statement of not more than 250 words.**

I was born in Sioux Falls in 1953, the third child to Fr. Bob and Shirley Dunn. We moved to Winner afterwards, were out-of-state for three years, and came to Aberdeen from fifth grade through my first year in college. I served in the US Army for three years as a Chaplain's Assistant and returned to finish my bachelor degree at SDSU. Jan and I met at Youth Convention in 1978 and were married in 1979. I taught English and speech at Flandreau High School for two years, following Bishop Walter Jones' advice to "...see how real people live..." before we went to seminary in 1981.

I've been a lay reader and preacher, and have participated in Thunderhead Camp as camper, counselor, program director, camp director, and summer carpenter with Al Pfeifle ("Old Faithful"). I served congregations in Gregory County and the Yankton Mission, and coordinated the Ministry Development Program, focusing on lay ministry effectiveness.

In Wisconsin I helped bring our mission church, St. David's, to parish status in three years. I am serving St. Luke's, Denver, as rector since 1993. I earned my doctorate in Congregational Development at this time, and have been assisting the Bishop of Colorado as Regional Missioner for the last three years.

Jan and I have raised three young men: Jay (28), Jon (25), and Jacob (23). Jan has worked as a Health Paraprofessional at an elementary school the last twelve years.

**2. Have you been through the nominating process in any other dioceses before this? If yes, please state how many, when and where. Are you presently being considered in any diocese other than South Dakota?**

*(Continued on page 17)*

(DUNN—Continued from page 16)

I went through the nominating process in North Dakota four years ago, and am not involved in any other search process at this time.

**3. Describe three major challenges/opportunities that you would seek to address during your episcopate.**

I have a commitment to **youth and young adult ministry**. I believe the Bishop should seek every opportunity to get close and personal with kids and young adults at Church Camp, youth conventions, local and area retreats, parish visitations, and at every occasion that he or she can connect with our young people. These times don't have to involve great outlays of cash. A parish visit could include a Friday pot luck dinner with parishioners, with a special invitation for young adults and youth; a Saturday 5-K Bishop's Run/Walk event for the community, focusing on a particular ministry or need in the church or town. Saturday afternoon could involve some mission or pastoral care activity, working side-by-side and experiencing Jesus in our midst. The overall vision is to help the Gospel ("God is with us") come alive in a personal and corporate way.

Another commitment is to healthy **stewardship**. There are at least four steps in the critical stewardship needs of South Dakota. We need to emphasize *tithing* as the minimum standard of Christian giving, along with resources to help that happen, such as the "Families and Money" program encouraging healthy family financial practices. We need a strategic network of creative *grant procurement* for the support of ministry in this Diocese's unique setting, such as that provided by the Lilly Foundation and others. We need to build up *congregational health* in membership, attendance, participation, and support. Numbers do not necessarily equal health, but they are indicators. Finally we need constant, and grateful *appreciation* for the incredibly generous open hearts and open hands of the people who have supported the ministry of the Church throughout the years. Our deeply faithful people demonstrate the reality of the vision of the Gospel ("God is with us") within the congregation and the community.

A third commitment is to **unity**. I see one of the

Bishop's responsibilities as an image of unity in Jesus Christ, proclaimed at every moment. Our participation in Province VI and the Companion Diocese program help demonstrate that unity. It needs to be recognized ecumenically, particularly through the "Churches Uniting in Christ," which, practically, means a worship and mission connection with United Methodist, United Presbyterian, and United Church of Christ congregations in South Dakota. Within the Diocese, unity also means greater participation across our own chasms. Cultural, economic, age, even East River v. West River separation require bridges built with divine hands and human cooperation. Participants in South Dakota's sacred circle must have their arms outstretched to everyone within, around, and beyond the circle.

**4. Describe a challenge or conflict that occurred during your ministry and how you helped to overcome or resolve it.**

When our son Jon was in the second grade, he contracted an illness that brought him close to death. There was, in fact, one day when his neurologist said, "Before we can begin any treatment, it may be too late."

The disease has since been diagnosed as multiple sclerosis, though none of the markers were appropriate for his age and sex. At his worst, Jon was blind in his right eye, blurry in his left, bed-ridden, incontinent, and experiencing seizures and phantom pains. He went through eight separate occurrences over several months, though none as bad as the first. In addition to long stays at Children's Hospital in Milwaukee, we also visited the Mayo Clinic in Rochester, Minnesota, where we received conflicting diagnoses from their two best pediatric neurologists.

There hasn't been an occurrence in years. Jon has recovered some sight, and some other damage remains. He has been active in Boy Scouts, got his associate's degree from our community college, has taken further college classes, and is employed full-time. We give God our deepest thanks for all of this.

(Continued on page 18)

*(DUNN—Continued from page 17)*

We went through indescribable agony during this time. Jan and I were told that these kinds of illnesses can break marriages and families apart. At the third occurrence, I began professional counseling to deal with my own issues of helplessness and death. There were moments of light in between long stretches of spirit numbing waiting and waiting in prayer. Sometimes even prayer failed.

We were blessed with an incredible deacon and his wife who stepped in when our own energy and prayer left us. The congregation rallied with well-timed visits, and times they blessedly stayed away. Our Bishop, Roger White, was a great presence when needed. He also connected by mail and telephone at other times.

Jan and I haven't "overcome or resolved" this reality of our lives. We have learned, and are still learning, to adapt and live with it. The reality hasn't gone away.

What we have discovered along the way, however, is the blessing and strength of the community, the Body of Jesus Christ, around us. Parishioners, neighbors, even strangers who offered a hand or word of prayer seemed to be present every moment they were needed. Our insight to the freedom of having no power is tremendous. Jon's own inner strength and sense of humor helped increase our own. (At Children's Hospital, Jon called his favorite stuffed animal "Hospital Bill.") Knowing Jesus' presence, even when it couldn't be felt, has been the one blessing we literally couldn't live without.

### ***5. What is your experience with multicultural ministry?***

Multicultural ministry is a long and valued part of our lives. As a camper, and later as a staff member at TEC, no one had to point out that we were "multicultural." It was simply the way we were. The more important emphasis, however, was always on our unity in Jesus Christ, rather than culture, age, sex, or other factors that might divide. Our variety was something to be honored and appreciated.

Our Army unit had a high incidence of drug and alcohol abuse. As a Chaplain's Assistant, I worked regularly with people across a wide spectrum of life and culture, dealing with these matters. Later, as Director of Christian Education at St. Paul's, Milwaukee, we had good relationships in the African-American community within the parish and beyond.

During our time in Gregory, Jan and I had many experiences with white/Lakota relationships. I had to deal with a leader in one of the churches who had a superior approach toward the Lakota of the town. Her "separate but equal" attitude reminded me of the Supreme Court ruling that "separate is inherently unequal." I'm grateful for Lakota humor, and remember when I was first invited to have "dog soup," cleverly described by its Lakota name. We have maintained many contacts in the Diocese over the years.

St. Luke's has been involved in welcoming and incorporating members of the Sudanese Community into our parish life, and I have participated in two Sudanese weddings. My work as Regional Missioner involves the oversight and pastoral connection with the larger Sudanese Community Church meeting at St. John's Cathedral, where I have a good relationship with its pastor, Fr. Ga-four. At Jan's elementary school I offer a pastoral presence to a very multicultural staff, and a playground parent/volunteer role with an equally diverse group of kids in the "Mileage Club." To me, "multicultural" means an extension of blessings that "monocultural" could never begin to offer.

### ***6. What is your experience with and theory of mutual ministry of all the baptized?***

My theology and experience of mutual ministry is tied to my understanding of leadership, as well (see next response). Both are grounded in St. Paul's image in I Corinthians of the Church as the Body of Jesus Christ, Jesus being the head and all of us as connected and related to each other in him. Mutual ministry is further illuminated in I Corinthians 1:7, describing that congregation (and, by extension, all congregations) as having every spiritual gift and blessing they need to carry on the ministry that

*(Continued on page 19)*

*(DUNN—Continued from page 18)*

God desires and expects from their community. All of this flows from Jesus' description of himself as the Vine and ourselves as the branches. We are connected and find our identity in him, and through him, to each other.

I first saw mutual ministry at work when Harold Gibbons was ordained to serve the Episcopal Church in Lemmon as their priest, though he was employed as a butcher. This was a rudimentary approach as a beginning, but healthy mutual ministry has grown and evolved in many places ever since.

Mutual ministry can occur, and should occur, in parishes large and small. At its most basic, mutual ministry speaks of the ministry of the baptized, all sharing God's gifts, all equipped for ministry, all helping build up the Body of Jesus. I was once asked about groups meeting in the church. When I said I wasn't sure who was going to be there, the questioner said, "Don't you know what's going on in your own parish?" My response was, "I don't know everything going on; I'm just the Rector." God's gifts are best shared in the lives of all people, not just the clergy folks.

### **7. What is your theology/style of leadership?**

Let me first describe what my theology of leadership is *not*. I do not believe in a "trickle down" theology of leadership in which power and authority are given to those above, to be shared with those below. To be sure, structure and authority exist and need to be recognized. Someone needs to say, "I accept the responsibility."

However, as in the response above, the healthiest theology of leadership is an organic one, modeled after St. Paul's image of the Church as the Body of Jesus Christ. The Church lives, and moves, and has its being in the person of Jesus. Jesus is the Head; we are the parts of the Body. We share a connection with each other in which joy, pain, delight, fear, uncertainty, anxiety, and all of the realities of life are felt throughout the Body. (A red flag should be raised when we *don't* feel the concerns of others. Some neurons aren't firing as they should!)

A Bishop is called to the pastoral oversight of the Diocese. That gift of leadership is shared, however, through the advice and counsel of the lay leaders and clergy of the Diocese. Leaders are also influenced by the newly baptized infant, as well as through the report of an assault on a reservation, or through a post card or e-mail expressing a concern. "Mutual responsibility and interdependence" is an old, but realistic, way of describing this system within the Body of Jesus Christ. Prayer and the guidance of the Holy Spirit are essential in keeping that system healthy.

Some wise person said that it doesn't do any good to say, "Your side of the boat is sinking." We are in this together. Jesus has always seen us through; he always will. We need to do what we can to help.

### **8. How do you plan to minister to clergy and their families?**

I would like to be known as a "pastor of pastors." When both emergencies and celebrations happen, I'd like the clergy of the Diocese to quickly share those moments with me, as I intend to share mine with others. Open and regular communication will be important to building relationships, and I anticipate spending a great deal of time listening to clergy members and their families, hearing their stories, walking on their journey with them, and modeling the care that Jesus offers us all.

Jan has a passion to minister to clergy spouses and families, as well. We have had some great clergy family connections, but have also felt some neglect. We would like to offer the best of the care we have received, and try to eliminate feelings of isolation and abandonment. We believe in a ministry of hospitality with others "on the road" and at home, as well.

### **9. How would you exercise the ministry of oversight in a diocese like South Dakota, which is strong in human resources and challenged in financial resources?**

Jesus is at the center of the sacred circle. The purpose of oversight is to keep that vision in focus. I need to hold that vision clear for myself first, keeping centered in prayer and scripture. I need to keep

*(Continued on page 20)*

(DUNN—Continued from page 19)

myself physically healthy, and emotionally grounded with Jan and others. I need to stay mentally on top of my game with decent and challenging reading, conversation, and social connections in service to others. In a phrase, I can't provide oversight if I don't receive it as well.

The bishop will hold that vision for others next, celebrating the ways Jesus is known, loved, and served; offering guidance, counsel, and a listening ear in the times when Jesus seems to get lost in the shuffle. Our lay leadership and clergy deserve someone who keeps that focus and models it for others.

In addition, I would covet (Tenth Commandment, I know) the assistance of Bishop Creighton and Ann in offering their counsel, support, and encouragement when and as the time seems right for them to re-engage following retirement. They hold a wealth of advice and wisdom that we would be foolish to ignore.

**10. Some areas of concern in South Dakota are: the economy, racism, soil erosion, nuclear waste dumps, and the future of the family farm. Please comment on how you view the church's responsibility in these areas.**

The Church has traditionally addressed issues by passing proclamations and resolutions, such as being in favor of God and against sin. They may give our consciences a bath, but generally end up on a shelf. I will address the economy, though the general approach will be the same for most matters in our own lives and hearts.

There are three levels of approach to social concerns and moral choices. First, the local community is the place most in touch with its own needs and issues, and this is where the Church may begin to speak with authority and action. The mind of Jesus begins to be disclosed when people say things such as, "Someone should do something about this." The leadership of the faith community, expressing or hearing this, should begin to brainstorm what Jesus is asking of the community. In times of a depressed economy, perhaps members of the congregation could bake bread to be given away one day a month, or sponsor a commu-

nity soup supper one night a week. Clothing and food pantries are always hit hard in a difficult economy; perhaps members of a congregation could begin such a ministry or offer greater support to an existing one. Healthy stewardship in the community takes on an even greater meaning at times like these.

Second, the wider community can contribute by lobbying for jobs and assistance. A "5-K Bishop's Run/Walk for the Economy" might bring some attention, media focus, and action from beyond our borders, in addition to the involvement and appreciation from the community (particularly with youth and young adults). The Missionary Bishops of the early days always made regular trips "back East" for the prayers and financial support of the greater community of faith. The broader community can bring encouragement and support to those involved locally.

Third and ultimately, Christian responsibility is in the mind and heart of the individual Christian, which means "one who belongs to Christ." We are the "little Jesus's" who have been baptized into his life, death, and resurrection. When we hear it said, "Someone should do something about this," the Christian is free to say, "I am someone, and I choose to do something about it." The Christian heart is the place where the things that matter most begin to be discerned and addressed. The world can be changed, especially when all three (local congregation, wider community of faith, and personal responsibility) come together.

**11. Would you permit the continued use of the Niobrara Service Book on a regular basis? Why, or why not.**

Where there is a pastoral need to remain connected with the Niobrara Service Book, I would absolutely support its continued use. In addition, I would endorse the creation and use of supplemental liturgies in Lakota, particularly Morning Prayer and the Holy Eucharist.

**12. The following questions are asked for the simple reason that many clergy who came to South Dakota without ever having seen the diocese cannot cope with**

(Continued on page 21)

*(DUNN—Continued from page 20)*

***the remoteness, the isolation and poverty of some parts of South Dakota, and suffer from real cultural shock. Have you ever been in South Dakota? For what purpose, and how much time have you spent in the diocese? With what parts of South Dakota are you familiar? Would your spouse and family be willing to live in SD? Why do you desire to become Bishop Coadjutor of South Dakota?***

Jan and I are natives of South Dakota, both born in Sioux Falls. Jan went to school at USD and Madison; I went to Northern and SDSU. We lived in Flandreau and Gregory, and both have been a part of Thunderhead Camp as campers and staff. We have family in Yankton, Sioux Falls, and Madison, and friends all over the state. We know the place, and especially we know the people.

The “remoteness and isolation,” for some, is stark beauty and awe to another. I’ve stopped at night on Highway 47 north of Iona to glory in the moon and stars of God’s creation without a trace of humanity in sight. The poverty of the state is stark reality, as well. It is raw and painful, and stands in vivid contrast to Jesus’ statement, “I have come that they may have life, and have it in abundance.” The Church as the Body of Jesus Christ exists “that they may have life.” That is not simply a philosophy; that is a job description among real people living with real concerns.

I want all of us to continue to grow in experiencing Jesus as the fulfillment of the Good News, “God is with us.” I hope to hear folks say, “We see Jesus in him, and he has helped us see Jesus in each other.” I want our kids to be proud of their heritage, their church, and their bishop. I want to see the attendance figures going up again, but especially because people are excited about their living faith in Jesus, and are bringing friends and family to see Jesus, too. I want church to be that place of refreshment before the ministry of life begins on Monday morning. I want to help that happen.

I want people to know that they are loved. I want to hike Bear Butte with a group of teenagers on a holy pilgrimage and hear our people talk of the Great Spirit at work in our lives today. I want to participate in a young adults’ retreat at Thunderhead, having a water balloon toss, getting soaking

wet, and speaking of the meaning of baptism at the campfire that night. I want to visit parishioners in nursing homes, take them Communion, and thank them for their life of service to the Church.

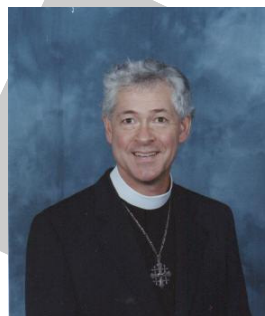
When I was ordained a deacon twenty-five years ago, my dad preached an eight-point sermon. No one does that. But points two, four, six, and eight were: “Love your people.” I’d like to love the people of God in South Dakota, and get a little love in return. And at the end I’d like to hear Jesus say, “That is exactly what I needed you to do; you are exactly who I needed you to be.”

*(Continued on page 22)*

## Bishop Candidate

Name: Peter A.R. Stebinger  
Current Position: Rector, Christ Church  
Bethany, Connecticut

Date of Birth: October 14, 1954  
Place of Birth: London, England  
Family: Caron R. Stebinger, Spouse  
2 adult children



Education: B.A. – Bowdoin College, History, 1976  
M.Div. – Yale Divinity School, 1980  
MA (Sociology) – University of CT, 1997

Ordination: Deacon, June 1980, Diocese of Connecticut  
Priest, February 1981, Diocese of Connecticut

The Rev. Peter A.R. Stebinger

**1. Please write a biographical statement of not more than 250 words.**

My mother was born and raised in Rhame, North Dakota, child of the local pharmacist. My father was an orphan, from Washington, D.C., who spent his childhood with his adoptive parents in Buenos Aires, Argentina. They met during WWII in Cairo, Egypt and were married in the Anglican Cathedral there. I grew up near New York City. We went to the local Episcopal Church where I served as acolyte and lay reader.

My wife Caron and I married in 1976. After briefly working for a bank I entered seminary and was ordained to the diaconate in 1980. I have been the Rector of Christ Church, Bethany, CT for the past 26 years. As Rector I have helped the congregation to grow in lay ministry, worship attendance, budget, and outreach. I have worked for the past nine years with Father Spruhan of the Rosebud Episcopal Mission providing vacation coverage for the mission each summer and offering a vacation Bible school with St. Paul's, Norris. Christ Church, Bethany has also taken the lead in building a school for AIDS orphans in Kenya.

In Bethany I have led the congregation, served with the fire department, and coached track at the local high school. We have two children, Kate, an Episcopal Priest presently working in Falmouth, MA, who was sponsored for ordination by the Rosebud Episcopal Mission, and Ian, an environmental engineer in Boston, MA.

For fun I play guitar, read science fiction, run, and roller blade, cross country ski and backpack with Caron.

**2. Have you been through the nominating process in any other dioceses before this? If yes, please state how many, when and where. Are you presently being considered in any diocese other than South Dakota?**

I was a nominee in the Episcopal election of 2004 in the Diocese of North Dakota. I am not presently being considered in any other diocese, nor do I intend to seek to be a bishop elsewhere after this election is concluded.

*(Continued on page 23)*



(STEBINGER—Continued from page 22)

**3. Describe three major challenges/opportunities that you would seek to address during your episcopate.**

The Diocese of South Dakota is one of the gems of the Episcopal Church and one whose strengths need to be more widely shared. As the only truly bi-cultural diocese, South Dakota has much to teach the wider church through its unique mission and ministry. This witness will only increase in importance as our church and communities become more culturally diverse. Far too often in multicultural communities one culture dominates to the exclusion of others. Because in the Diocese of South Dakota Indian and European Episcopalians are active in roughly equal numbers, the diocese provides an important witness to the world as each community shares its strengths and weaknesses with the other and receives honor and support in return.

This example and opportunity is why I have joyfully returned to the diocese every year for the past nine years. In each situation -- working with the Rosebud Episcopal Mission, supporting TEC and meeting members of the Black Hills Deanery, worshipping at the Cathedral or attending the Dakota Experience and Niobrara Convocation -- I have gained new insights into how God is powerfully and uniquely active in different cultures. There are challenges in the sometimes conflicting world-views and values of each culture but I believe that these can be reconciled through our Lord Jesus Christ. Work, training, and above all commitment are required if we are to honor one another in a world which seems to promote conflict. But I believe that it can be and is being done in the Diocese of South Dakota which can serve as a model for the whole church in a time of conflict.

A second challenge will be to develop the financial resources to support the mission and ministry of the Diocese. One of the Bishop's critical roles is to inspire the diocese in this area. We will need to support every congregation in prayerful examination of how to help each member work towards tithing as the Biblical standard of giving. Tithing equalizes giving among rich and poor, which is very important in a diocese with large disparities in resources. Most of the funding for local and diocesan mission and ministry needs to come from the local congregations. But in an area with as many

poor communities as South Dakota, other kinds of resource acquisition are needed. These might include a capital funds drive to increase the Diocesan endowments, planned giving initiatives which can have many long term positive results, and seeking grants from sources outside the diocese to fund particular ministries. We might also seek partnerships with non-profit organizations to support outreach work and mobilize giving from non-church sources which recognize what a difference the Diocese makes in South Dakota. There is much to be done.

Third, the church has an opportunity to reach out to teenagers and young adults facing challenges in our communities. I believe that there are crises in many young lives which the church has not adequately addressed. We have a unique gift to offer: the comfort, support and empowerment of healthy communities dedicated to the work of Jesus Christ. Through the worship of God, we share in a transformative power that changes lives. We need to encourage the young people of the diocese to be positive leaders in both church and community by equipping them to share the gifts and skills they have. They are uniquely placed to help the older leadership reach young people and enable them to not only be members but leaders in the church and in their communities. The filling of the youth missionary position and the strengthening of Thunderhead Episcopal Center are positive actions, but this effort needs to be a priority for the whole diocese. We have a calling to reach our young people wherever they are, to inspire them with the stories of our faith, but also to be inspired by their stories, and to remind them that we are all children of God.

**4. Describe a challenge or conflict that occurred during your ministry and how you helped to overcome or resolve it.**

My goal in conflict resolution is to make sure all parties are heard, and, whenever possible, brought to a place where they can listen to each other, and finally build consensus around a resolution. The example I offer here may seem minor, but it had been simmering for years and was threatening to escalate into a major source of tension for the congregation.

When I arrived at my current parish, almost

(Continued on page 24)

*(STEBINGER—Continued from page 23)*

forty percent of the budget came from fundraising activities, and the biggest fundraiser of the year was our May Fair. Over several years we worked to support the operating budget through pledge and plate, and eventually made a decision to give all of the money from fundraisers away.

How would the community discern who should receive that money? For a number of years the chairs of the May Fair and the Rector decided. We would hear of worthy projects and choose to give some of the proceeds to each one. Often, at my suggestion, some of the money went to local needs, mostly in the nearby city of New Haven, some went to support the projects and mission of needy parishes in our area, some went to ministry out of state, and some went to international mission such as Episcopal Relief and Development.

After a while, people who were working on the Fair started asking how the proceeds were distributed and recipients chosen. Could we not keep some of it "home" for the parish, to fund our own needs? After all, "charity begins at home" these people argued. I felt quite strongly that the parish was not doing enough for those in need outside the parish and did not want to surrender the concept of giving all the money away. Again that year we contributed all of the profits to various outside organizations, including helping a local parish to pay for one quarter's clergy medical insurance premium, about \$1,000 that year.

The following spring, some members of the congregation who had always helped with the Fair announced that they would not help if some of the money was not kept for congregational use. Others stated that they would not work if all of the money was not given away as was recent practice. Still others stated that placing the decision in the hands of the Rector and Fair Chairs was unfair and they wanted some input as well. The Fair Chairs argued that since they were the hardest working people at the Fair and the only ones who worked on it year round they should have the most say as to where the money was sent. The conflict made its way to the Vestry where the various factions were equally represented.

After listening, I suggested that we solicit the names of worthy recipients from anyone in the parish and open the decision to a committee made up of the chairs of the various booths at the Fair. In

this way there would be broader input, but those who had done the most work would have the greatest voice. And having a say in the decision might encourage people with a passion for a particular project to work on the fair in the hopes of getting some money for their ministry. This strategy was accepted by all.

By building consensus, encouraging people to speak and listening to everyone, we have developed a system which honors our diverse mission and ministry while allowing a broad group of people to work together towards our common end, raising much needed funds.

### ***5. What is your experience with multicultural ministry?***

I grew up in a multi-cultural family with siblings born in three different countries. I have worshiped with Anglicans in Indonesia and Jerusalem and preached and led worship in Kenya. My home congregation is yoked to a local African-American congregation and we had the blessing of having a Kenyan priest assist in Bethany for two years while she completed her studies in divinity school.

Yet the most important multi-cultural experience of my ministry has been learning from and serving Lakota people while assisting Father Spruhan and the Rosebud Episcopal Mission during parts of the past nine summers. I have led many worship services and funerals in settings from churches to community halls to pow wow grounds. I have sat with families listening to problems and celebrated baptisms and the new life in Christ which this represents. I have been blessed to receive the wisdom of wise elders who have helped me to conduct myself properly and I have come to honor the rich and diverse heritage of the Lakota people.

In doing this work I have learned many things. The most important is that every culture has strengths and weaknesses and it is only by listening to, learning from, and honoring each other that we can truly become the diverse and powerful community for change which our Lord calls us to be. We need each other and we need to spend enough time together to build up bonds of trust and affection so that we can show the world that we are truly one in Christ.

At the deepest level, our belief about Christ's

*(Continued on page 25)*

*(STEBINGER—Continued from page 24)*

incarnation is a cross-cultural story, of the One who came and lived among a people as both man and God. In the Gospel stories we see Jesus both honor cultural differences and transcend them in the service of sacrificial love - love of God, love of neighbor. Multi-cultural ministry is much more than reading the Gospel in different languages, important though this may be. It is learning from one another how our Lord has walked with a particular culture and people and listening to the gifts each has found. This listening and learning takes a lifetime of commitment. We are never truly finished, but the work is some of the most rewarding anywhere.

### **6. What is your experience with and theory of mutual ministry of all the baptized?**

My theology of ministry is mutual and is grounded in baptism. In baptism, we are adopted as children of God's household and heirs of the Kingdom; we are made members of the Body of Christ and given gifts for building that body. Through baptism we are all equal in the sight of God, from the littlest child to the most revered elder, and we are all called to contribute to the leadership of the community. In a fundamental sense all ministry is mutual.

It is as a community that we exercise our share in Christ's redeeming work, not as individuals. We are all members of the sacred circle centered on our Lord. As a circle has no beginning and no end, so no one order of ministry is first and none is last in the priesthood of all believers. All are equal in God's sight and call. And all have been given gifts for building up the body of Christ. Every order of ministry is critical to fulfilling our Lord's call to serve him and transform the world. The different roles of leaders are functional as well as defined by the ordination rites. Thus, our role within the ministry of the Body should be defined by our gifts and training rather than merely by a set of paper requirements.

When I am serving on the Rosebud I often feel as if I am assisting the Senior Catechists in leading worship for the community rather than being the one "in charge," although they respectfully pretend it is otherwise. In my current parish we have lay preachers, and a lay professional leading our adult education, visitation and spiritual development ministries. This has often been true for over twenty years.

While there is a crucial place for seminary educated clergy within the community, far too often we give every task to those with the most conventional

education. I would never minimize the value of a conventionally educated and learned clergy, but we can so emphasize their importance that we fail to empower everyone else who is called to ministry. I believe that a gifted lay person should preach and be offered top notch education locally to grow in that role. Those who have a sacramental ministry can be people discerned by their community as having holy lives particularly suited to this role. Those with the ability to counsel or teach or administer should be encouraged to exercise these gifts. And many have done so in my current parish.

We should remember also that our Lord has not restricted these gifts to one age group. The three and four year olds to whom I tell stories in Church School are sometimes my teachers as much as the elders. While elders have much hard won wisdom, children can give us fresh eyes to see God's activity in the world.

Yet we make a critical mistake when we assume that the raw talent for a ministry is sufficient for the exercise of that ministry. One of the central roles of the community is to ensure that resources - spiritual, material, organizational and educational - are available so that everyone's gifts are exercised for the building up of the body of Christ. It is in this resource role that I believe the seminary educated clergy and the diocesan leadership play the most critical part. They can share the education they have had, and their years of spiritual practice may enable them to lead others to a deeper relationship with God. Their gifts can be used to strengthen and empower the ministries of everyone. The diocesan schools for ministry are a good way to share experience and they need to continue to be expanded.

Finally, amidst the many competing needs expressed by the community, our diocesan leaders need to be able to guide the entire community: encouraging the discouraged, supporting those in spiritual or financial need, empowering local communities not to just survive but to thrive by discerning the best use of the resources available. It is in this final role the Bishop is a central figure as a servant of the people of God.

### **7. What is your theology/style of leadership?**

I believe that leadership is a gift from God discerned and called forth by the community which can be cultivated through training. One begins by leading in little ways and then is called to serve in more pub-

*(Continued on page 26)*

(STEBINGER—Continued from page 25)

lic and complex positions as the community discerns new and deeper gifts.

My personal style is one of consensus and bridge building within the community, be it parish or diocese. I believe that because we are all one in the Body of Christ there is an underlying unity which can be achieved if we take enough time to listen to each other. Within my parish we have wrestled with some of the most contentious issues facing the church. We never move forward until a consensus has been achieved. This does not mean that everyone agrees or is happy with the outcome, that would truly mean that the Kingdom of God had come, but rather that all voices have been heard and all agree that it is the will of the community to move in a certain way. If we are unable to achieve a common mind, then I will not allow us to move forward; we continue the dialogue for as long as it takes. As a part of that process I continue to be in dialogue with everyone who is involved. It is my job as the Rector to ensure that no one feels outcast, even if they hold a minority opinion, and I have made this a practice in my diocesan leadership roles as well.

This sometimes means decision making can be a lengthy process. I see patience as a virtue. The result has been a parish which has been able to move forward with little severe conflict over many years.

### **8. How do you plan to minister to clergy and their families?**

The support of clergy and their families is one of the most important ministries of the Bishop. It would be a top priority for me if I were called to be the next Bishop.

It is of primary importance to ensure adequate funding, salaries and benefits for all of the full time residential clergy. If we cannot ensure a decent wage we will be unable to continue to attract the best people to the unique and challenging ministry of South Dakota. Proportional salary packages should be provided for those in part-time positions. In addition, some kind of appropriate funding, at least for out-of-pocket expenses, needs to be provided for those in non-stipendiary positions. Although no one enters the ministry to become affluent, a living wage is necessary.

In addition, all of the clergy of the diocese, full time and part time, priests and deacons, seminary trained and locally ordained, need to feel personally supported by the Bishop. Getting to know all of the

clergy, their families and their ministry situations and continuing to stay in touch is vitally important and should be done through visiting, through sharing fellowship, and in more formal ways. In Connecticut there is a special phone line in the Bishop's home for clergy to use in emergencies; I would plan to have one in South Dakota. The Bishop must be available in a crisis. And not just to the clergy but to their spouses and families as well.

Another part of what it means to support clergy is to celebrate the good work they do, the creative, innovative ministries they share. As bishop, I would see part of my role to encourage networking and mutual support among the clergy. In many dioceses, the bishops and diocesan staff can be mostly reactive, spending the most energy on the places where there is dysfunction. That is somewhat inevitable, but I would want to be as proactive as possible, supporting that which is going well and not just spending energy and resources on things that are breaking down.

But the Bishop cannot be the only support. Clergy need to be encouraged to support one another, ideally in small groups. They need to have adequate time off and time to study. The diocese needs to continue to provide excellent training resources for ministry through the various schools for ministry. If clergy feel empowered and in possession of the skills they need to do the ministry to which they are called, then they will be better servants of the community.

### **9. How would you exercise the ministry of oversight in a diocese like South Dakota, which is strong in human resources and challenged in financial resources?**

This will take a lot of creativity in utilizing all the resources available in a cost effective manner. For the past 26 years I have taken it as a matter of faith and theological truth that the Lord will provide us with the human and financial resources we need to do the ministry we are called to do. The resources we have today will enable us to do the ministry we are called to do today.

In terms of oversight we will need to find ways to function economically and effectively. More meetings could use video conferencing, as was done for the interviews in the Bishop's nomination process. We could find ways to use distance learning to provide courses for congregational leaders so they do not have to bear the expense of travel and lodging. More communication could be done by phone and

(Continued on page 27)

(STEBINGER—Continued from page 26)

email with those conversations which require face to face contact reserved for a few times a year.

Finally, it is important to trust and empower senior leadership to lead, with more reliance on the deans and other deanery leaders at the regional level. These are gifted men and women; we need to empower them to make decisions in the name of the Bishop as appropriate.

**10. Some areas of concern in South Dakota are: the economy, racism, soil erosion, nuclear waste dumps, and the future of the family farm. Please comment on how you view the church's responsibility in these areas.**

I believe that every Christian has responsibility to participate in the political process and that the Church should be a leader in the public arena. However, the Bishop can only speak in the name of the diocese if the diocese has reached consensus on a particular issue. Only then should the Bishop speak, for he or she is never merely a private individual after they have been consecrated.

The Episcopal Church has already acknowledged the need to care for our environment, combat racism wherever it is found, seek to meet the needs of the poor and preserve the family farm. I support these stances. How we would address these issues specifically would be up to the diocese.

**11. Would you permit the continued use of the Niobrara Service Book on a regular basis? Why, or why not.**

I would continue to permit the use of the Niobrara Service Book when asked. This use is specifically authorized in the Canons of the Episcopal Church. The Niobrara Service Book is a precious resource for not just for the Dakota people but for anyone who is concerned about worship in the language of the local community. At the same time, it would be good to continue the work of translating the 1979 BCP and other liturgical resources so that there are as many resources as possible are available for anyone who wishes to worship in their primary language. I would hope, as well, that more and more people would be encouraged to write original prayers and hymns in N/L/Dakota so that this beautiful language can be a living resource in the church.

**12. The following questions are asked for the simple reason that many clergy who came to South Dakota without ever having seen the diocese cannot cope with the remoteness, the isolation and poverty of some parts of South Dakota, and suffer from real cultural shock. Have you ever been in South Dakota? For what purpose, and how much time have you spent in the diocese? With what parts of South Dakota are you familiar? Would your spouse and family be willing to live in SD? Why do you desire to become Bishop Coadjutor of South Dakota?**

My mother's people are from southwestern North Dakota and when I first arrived on the Rosebud in the spring of 2000 it felt like returning home. The plains, the wind, and the attitudes of the people, all reminded me of my relatives to the north. I have come back every summer since, and have participated in Niobrara Convocation and the Dakota Experience. In addition, because of my daughter's pre-ordination ministry in the diocese, my wife and I have spent time in Sioux Falls, on the Cheyenne River Reservation and in the Black Hills. We love the diocese, its ministry, geography and people, both on the reservations and in the towns. My wife and I really enjoy Sioux Falls and would be happy to live there.

I wish to be called to serve as Bishop Coadjutor of South Dakota because I believe that my gifts and ministry experience would be an asset to a diocese that I have come to value greatly. I return every year because I continue to learn more about how to love and serve God from the people and clergy with whom I work each time I return. I will continue to serve the diocese no matter what the election's outcome.

In addition, I believe that my experience in the wider world would be helpful in strengthening the diocese. We can learn from the other members of the communion, as well as from our neighbors in this country, about how they do rural ministry, share the Good News with everyone, and cope with the problems of poverty and illness. We can all help one another. It is a problem of our Church, and indeed of our world, that we have come to believe, falsely, that we need to act alone and that no one can help us. We have many allies and supporters throughout our nation and the world; let us reach out to them.

I would be honored to be chosen.

**Visitors—**

a few non-delegates are needed to help with Registration, Credentials, Ballot Counting, and as Adult Pages. If you are interested in helping in one of these areas, please attach a note (indicating your preferred job) with your registration. We will let you know if and when we can use you. Thank You!



**Convention Volunteers**

**Registration Fee—**none

**Lunch—**a lunch buffet will be available at the Ramkota for \$10.00. **PLEASE pre-register** so we can order enough food.

You also have the option of leaving the premises for lunch on your own. Just indicate if this is your choice.

**Lodging in Pierre**

<i>Motel</i>	<i>Telephone</i>
Ramkota Inn & Conf Center 920 W. Sioux	605-224-6877
Comfort Inn 410 W. Sioux	605-224-0377
Day's Inn 520 W. Sioux	605-224-0411
Governor's Inn 700 W. Sioux	605-224-4200
Holiday Inn Express 110 E. Stanley, Ft. Pierre	605-223-9045
Kelly Inn 713 W. Sioux	605-224-4140
Super 8 320 W. Sioux	605-224-1617
Budget Host 640 N. Euclid	605-224-5896
Capitol Inn 815 Wells Ave	605-224-6387
Fawn Motel 818 N. Euclid	605-224-5885
Ft. Pierre Motel Hwy 83 South, Ft. Pierre	605-223-3111
Hedman's Iron Horse 205 W. Pleasant	605-224-5981
Kings Inn 220 S. Pierre	605-224-5951
Pierre Motel 914 N. Euclid	605-224-8822

<b>Special Electing Convention</b>	
May 9, 2009	
<b>Agenda</b>	
<i>May 8, 2009</i>	
4:00 – 8:00 pm	Registration & Credentials
<i>May 9, 2009</i>	
7:30 am –	Registration & Credentials
8:30 am	Holy Eucharist, Part I
	Announcements
	Rules of Order
	Voting
	Hymn Sing
	Presentations
	} while votes are counted
Noon-ish	Break for Lunch
	Voting Continues
	Vote on Resolutions
	Signing Testimonial of Election
	Holy Eucharist, Part II
	Adjournment

**2009 Special Election Convention**  
**Election of a Bishop Coadjutor**  
May 9, 2009  
Ramkota Inn in Pierre, South Dakota

**Registration Form**

**Return completed form by April 29**

**CHECK ONE:**

Name \_\_\_\_\_  
Last First MI  
Clergy Delegate  Lay Delegate  Alternate  Visitor\*

First name is prominent on nametag. How would you like your first name to read? \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip + 4 \_\_\_\_\_

Church \_\_\_\_\_ Location/City \_\_\_\_\_

Phone (day) \_\_\_\_\_ Phone (evening) \_\_\_\_\_

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

**REGISTRATION FEE:** None

**MEALS:** \$10.00 per person for Lunch, snacks

\_\_\_\_\_ **Payment Enclosed** (make checks payable to "The Diocese of South Dakota")

\_\_\_\_\_ I will pay at convention.

\* Visitors – see note on previous page

**INSTRUCTIONS**

**REGISTRATION**

- Please use only one (1) name per form.
- **Return registration forms (and payment - check or money order) by April 29 to:**  
The Diocese of South Dakota  
500 S. Main Avenue  
Sioux Falls, SD 57104

Call (605) 338-9751, or email [office.diocese@midconetwork.com](mailto:office.diocese@midconetwork.com) if you have any questions.

- Payment for lunch is preferred in advance, but can be made on-site at the registration table.
- Registrants need to check in at the Convention Registration table at the Ramkota to receive materials.
- Delegates must also check in at the Credentials table after registering.





## St. Andrew's honors Fr. Bill Hibbert

**T**he Vestry of St. Andrew's Episcopal Church has named **The Very Rev. William C. Hibbert** as Rector Emeritus. It was just a little more than a year ago that we commended Fr. Bill to the arms of God's mercy, the blessed rest of everlasting peace, and into the glorious company of the saints in light.

To honor Fr. Bill, St. Andrew's will host a festive Evensong and Reception on Saturday, April 25<sup>th</sup>, beginning at 5:00 in the afternoon. You are invited to join us for this celebration.

Fr. Bill was committed to a St. Andrew's Endowment. Under his leadership the endowment was begun and continues today. In fact, Fr. Bill's gift at the time of his death is the largest to date after the initial gift. We recognize this is a time of economic fear and culture of scarcity, and yet we believe that a step in faith to contribute to the endowment is to honor Fr. Bill's deep faith and leadership. Please consider a gift to St. Andrew's endowment in his honor. Thank you to those of you who have already sent a gift to the St. Andrew's Endowment.

St. Andrew's Episcopal Church  
910 Soo San  
Rapid City, SD 57701

## Pierre Deacon selected District 10 Legionnaire of the year

**P**ierre Post 8 of the American Legion has the honor of having 1st Vice Commander **Charlie Walker** selected as District 10 Legionnaire of the year. Earlier this year Post 8 selected Charlie as its Legionnaire of Pierre Post 8, which was preparatory to being considered as Legionnaire of District 10.

At the meeting on Sunday March 22, Charlie was recognized and presented a pin by State Com-



mander Hulls as District 10 Legionnaire of the year. As the district's selection, Charlie's name is forwarded to State Legion Headquarters where the State selection will be made during the State Legion Convention June 26-27 at Huron, South Dakota. Each district will present their member for Legionnaire of the State. District 10 is comprised of Legion Post at Agar, Blunt, Fort Pierre, Gettysburg, Highmore, Hoven, Lebanon, Onida and Pierre.

Charlie Walker is a member of Trinity Church, Pierre, and an Episcopal Deacon.

## Belle Fourche church shares worship with the community

**T**he St. James Harmonizers of **St James Episcopal** parish in Belle Fourche lead a bi-weekly hymn sing-along with residents of Judy's Assisted Living Home in Belle Fourche.

Members of the group are The Rev. Sandy Williams, The Rev. Deacon Mike Weaver. The Rev. Evelyn Weaver, Lorraine Klingler, pianist; Larry Klipp, Cal Hejde, Moggie Klipp, Fay Hersey, Barbara Dailey, Bill and Willie Kunerth, and Tom Williams.

Fay Hersey, senior warden of St. James, says "We're not exactly the Rhythmaires but know we enjoy the sessions as much as the residents."

## Eastern Deanery Clericus meets

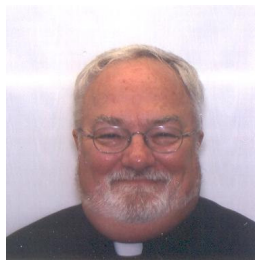
**T**he Eastern Deanery Clericus met on Saturday, March 14 for a lively discussion of Clergy Wellness. **The Rev. Mercy Hobbs** spoke on the spiritual aspects of Clergy Wellness, and **The Rev. Liam Muller** addressed some of the physical aspects.

Many thanks to the people of Grace Church, Madison for hosting the gathering.



## Transitions . . .

**T**he Rev. David Hussey has been appointed Canon to the Ordinary, beginning April 1. This is a 3/4 position and includes his Deployment duties. He will also continue his ministry at St. Paul's, Vermillion, and the Santee Mission.



... next 2 articles by Liz Williams, Brookings

**W**hat do you get when you put a Lutheran pastor with an Episcopal parish, in this case, **St. Paul's, Brookings**? In this case with the **Rev. Ronald Brugger** of Huron, it was a mutual admiration society. Brugger just completed nearly two years as part-time interim rector at St. Paul's. His work was proof positive of the pact between the Lutheran (ELCA) Church and the Episcopal—"Called to Common Mission."



Brugger has had 12 years of interim ministry experience in South Dakota plus five years' work in serving a parish made up of four denominations. So he was more than ready for his assignment in Brookings.

The Episcopal Church is not strange to Pastor Brugger, as he led the Cathedral Choir for a while in Sioux Falls plus doing occasional stints as organist over the years at Grace Church in Huron. Moreover, he has had a number of Episcopal friends, including his Augustana College roommate, **the Rev. Warren Shoberg** of Sioux Falls, and the late **Paul Clark**, at various times the rector of Grace Church in Huron.

Music is nearly as strong an interest as being a pastor as he holds a master's in music from Wittenberg in Ohio and loves attending concerts. He made it his goal in Brookings "to be visible in the community" and liked going to basketball games. He also timed his mid-week stints in Brookings to

attend meetings of the ministerial association.

St. Paul's members are quick to praise him. Longtime parishioner Dorothy Kratochvil noted that she always thanked him after every service for his commitment in traveling from Huron and for his expertise. Charles Berry, part of the Wildlife and Fisheries area on campus, appreciated Brugger's being "open" to environmental concerns and Creation Care in the church. Jay Vanduch found the substantive sermons "like a college lecture." And he also was impressed with Brugger's knowledge of the Church.

Pastor Brugger says simply of his recent experience, "I loved it." He termed St. Paul's members "generous and knowledgeable" — in both theology and practice.

**P**astor Brugger is now helping out at **Trinity, Watertown** as they start their search for Rector.

**T**he Rev. Ryan Hall started his official duties at St. Paul's, Brookings, on Ash Wednesday. He comes to St Paul's after serving for nearly two years as curate at St. Mark's on the Campus in Lincoln, Neb.

A native of the Knoxville, Tenn. area, he got his BA from Carson-Newman College. He was drawn to Nebraska by its law school at the University, which he attended for a year. This convert to Episcopalianism then was drawn to seminary. After a year in the Diocese Discernment program, he went to Seabury-Western Seminary in Chicago, where he graduated in 2007 with an M.Div. Part of his seminary program was spending a semester as an exchange student at the Anglican seminary at Cambridge, England.



Hall is no stranger to South Dakota, having spent

(Continued on page 32)

## Transitions . . .

*(Continued from page 31)*

an internship on the Rosebud Mission under the direction of Fr. John Spruhan and two summers doing stints as a counselor at TEC.

His wife, **Mary**, a native of Hastings, NE also was a TEC counselor this past summer, where they heard about the opening at St. Paul's. He and Mary expect their first child in mid-May.

Fr. Ryan is drawn to do his ministry in a smaller town. He grew up in a small town and he says "the church is in a unique situation to be an anchor and to minister effectively to small towns and rural areas when the cultural trend is to neglect and de-value small towns."

## Trinity, Pierre celebrates 125<sup>th</sup> Anniversary

**T**rinity Church, Pierre will be celebrating 40 years in their present building and 125 years of ministry in the Pierre community. The celebration will be held the first weekend in June (June 5<sup>th</sup> – 7<sup>th</sup>). We are excited about this opportunity to review our past and look ahead to our future.

There will be an organ/piano concert on Friday, June 5<sup>th</sup>, at 7:30 pm. It will feature organist **Karen Lindbloom** and pianist **Jim Szana**. It is open to the public as a gift from Trinity to the community.

On Saturday, June 6<sup>th</sup>, we will have a banquet and program beginning at 5:00 pm. Throughout the evening we will be singing hymns from the Seth Parker's Hymnal (hymns from the 20's & 30's) "Shall We Gather at the River," "Sweet By and By," "Nearer My God to Thee," etc. Tickets are \$10.00 per adult to cover the cost of the meal.



On Trinity Sunday, June 7<sup>th</sup> at 10:00 am we will have a celebration Eucharist. We are organizing a choir of former Trinity choir members or anyone else who enjoys singing (choir practice will be Saturday at 4:00 pm). Barb Newman, director of the Capital City Children's Choir, will be the director. The Diocese is invited to any or all of the parts of this weekend. Please, RSVP for the banquet.

This is a time for Trinity Church to offer thanksgiving to God for the many, many blessings we have received over the years. We hope past members and others from around the Diocese will join us in this weekend of thanksgiving.

*... submitted by The Very Rev. John Tarrant*

### SAVE THE DATE:

**A Celebration of the Ministry  
of Bishop Creighton Robertson**

**Saturday, June 20, 2009  
Trinity, Pierre**

**11:00 am Holy Eucharist  
followed by lunch & ?**

**Bishop Craig Anderson  
Preacher**

**EVERYONE is invited—young & old  
Just RSVP to Mary at 605-338-9751  
office.diocese@midconetwork.com  
with numbers attending**

## Save The Date

**Who:** Middle & High School students  
**What:** Youth Convention  
**Where:** Lake Poinsett Camp south of Watertown  
**When:** August 21-23, 2009!  
**What else:** the well-known Christian band *Bread of Stone* will perform

This is going to be a spectacular event you won't want to miss!



## T-SHIRT DESIGN CONTEST!!!!

### The Sound of Faith

**W**e need YOUR creative talents! Do you draw? Know someone who does? Please submit a design for this year's YOUTH CONVENTION that incorporates the following theme:

#### The Sound of Faith

Send designs to Rita Powell, 500 South Main Ave, Sioux Falls, SD, 57104 by Easter — April 12, 2009.

**Winning design will be on the T-Shirts for Convention, all Convention publicity, and the winner will go to Youth Convention for free!**

Be looking at your churches for information about Convention: August 21-23 at the Lake Poinsett Camp south of Watertown. Saturday night of the Youth Convention will feature a concert by band *Bread of Stone*! Anyone in middle or high school is welcome to be a part of the Youth Convention!



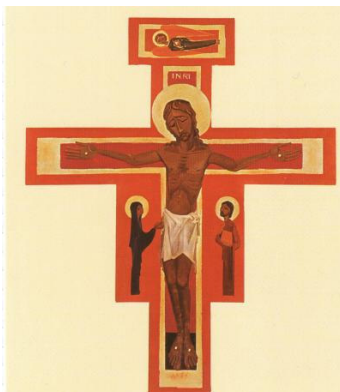
## Young Adult leaders make pilgrimage to Taizé

... By the Rev. Rita Powell

**T**his past March, a group of young people from the USD and from around our Diocese went on a pilgrimage to the Taizé community in rural France. The group spent a week praying and singing and living in community with 300 other young people from Germany, Estonia, France, the Netherlands, England, and New Zealand. The experience was powerful — from Brother Benoit's excellent Bible study to the experience of being with an international community, there were challenges and stimulus for all.

Two of the participants, **Tyrone and Tyson White** from Eagle Butte (currently at BHSU), were notably the first ever Native Americans to visit Taizé! The Prior of the community, Brother Alois, welcomed them personally and invited them to table with the Brothers, a very high honor.

Other young people who went from our Diocese were **Kristen Sanford**, Grace Church, Madison, **T. J. Bozied**, Calvary Cathedral, Sioux Falls, **Portia Hurney**, Trinity, Pierre, **Mikayla Dunfee**, St. Andrew's, Rapid City, and as an adult chaperone, **Jane Hill**, All Angels, Spearfish. Be sure to ask any of these folks what their experience was like in Taizé! Three of the participants will be on staff at TEC this summer — Portia, Mikayla, and Tyrone — so we will bring some Taizé flavor to the Black Hills!





# Awakening the Body Mind and Spirit

*Creating balance in an unbalanced world*

A Women's Retreat at Thunderhead Episcopal Church Camp  
in the Black Hills

**June 5, 6 & 7th**



Facilitated by Tally Salisbury  
Licensed Professional Counselor-Mental Health

Located 10 miles west of Cheyenne Crossing on highway 85, Thunderhead Episcopal Center is run by the Episcopal Diocese of South Dakota. It has a comfortable lodge with indoor plumbing. Most rooms are available with single or double occupancy on 3 floors with 6 bathrooms available. Cabins are also available with electricity and electric heat and window air-conditioning units with bath facilities located in the main lodge and shower house.

Reserve your spot now - only \$100.00 for the weekend.



## Registration Form Women's Retreat 2009

Name \_\_\_\_\_

Address \_\_\_\_\_

Daytime Phone # \_\_\_\_\_

Email Address \_\_\_\_\_

Special Needs (diet, physical arrangements, etc.) \_\_\_\_\_

\_\_\_\_\_ \$100 enclosed

Mail to:  
Holly Huisken  
500 S. Main Avenue  
Sioux Falls, SD 57104-6814

Deadline: May 25



## YOU Are Invited to TEC

If you are a young person, you are invited to TEC this summer. We have camps for families with kids as old as 6<sup>th</sup> graders, middle schoolers and high schoolers.

Every camp will be staffed by 9 trained, creative, fun counselors plus clergy from our diocese. Each camp will offer music and fun, conversation and quiet to all who attend.

The Diocese has committed a large amount of resource to making this place a wonderful, safe, spirit-filled experience. We'd like to have

### EVERY SINGLE KID

in the Diocese come to camp! So pick which camp is right for you, mark your calendars, and send in your registration forms! We'll see you out there!

Registration forms can be found at  
<http://www.diocesesd.org/>  
Or [www.lumencordium.com](http://www.lumencordium.com)  
Or by calling the Diocesan office or Rita Powell  
Or by email [youth.diocese@midconetwork.com](mailto:youth.diocese@midconetwork.com) .



### Save The Dates!!!

#### THUNDERHEAD EPISCOPAL CAMP SUMMER 2009

<b>MAY 22-24</b>	<b>WORK CAMP</b>
<b>JUNE 5-7</b>	<b>WOMEN'S RETREAT</b>
<b>JUNE 22-25</b>	<b>STAFF TRAINING</b>
<b>JUNE 26-28</b>	<b>TEC STAFF GOES TO NIOBRARA CONVOCATION AT ROSEBUD MISSION</b>
<b>JUN 29-JUL 2</b>	<b>FAMILY AND 5<sup>TH</sup> AND 6<sup>TH</sup> GRADE CAMP</b>
<b>JULY 6-13</b>	<b>HIGH SCHOOL CAMP</b>
<b>JULY 16-19</b>	<b>MIDDLE SCHOOL GIRLS RETREAT</b>
<b>JULY 19-25</b>	<b>CONFIRMATION CAMP</b>
<b>JULY 25-28</b>	<b>MIDDLE SCHOOL BOYS RETREAT</b>
<b>AUG 14-16</b>	<b>MEN'S RETREAT</b>
<b>SEPT 4-7</b>	<b>ALUMNI RETREAT</b>

#### FOR INFORMATION ON THUNDERHEAD CAMP FACILITIES

- Holly Huisken  
500 S. Main Ave  
Sioux Falls, SD 57104  
605-336-3486  
[thunderhead@dakotablue.net](mailto:thunderhead@dakotablue.net)

#### FOR INFORMATION ON THUNDERHEAD CAMP PROGRAM

- The Rev. Rita Powell  
500 S. Main Ave  
Sioux Falls, SD 57104  
605-338-9751 (Diocesan Office)  
605-659-0110 (cell)  
[youth.diocese@midconetwork.com](mailto:youth.diocese@midconetwork.com)

# Thunderhead Episcopal Camp



## Wish List 2009

- Prayers
- Bedside lamps
- Yarn and felt
- Poster board
- New songbooks
- Mattress pads – queen and twin sizes
- Digital camera and memory chip
- Underwrite a bus trip - \$3,000.00 each (10)
- Siding for SuperTent – labor and materials
- Underwrite T-shirts - \$400.00
- Spine board straps \$40 for a set
- Sharpies (black, silver, colors)
- Veggie Tales videos
- Window replacement – cabins and one double pane
- Door replacement - \$500.00 each (4)
- New First Aid supplies: Sanitary napkins and tampons, Aloe Vera lotion/gel, Tylenol, Ibuprofen, Benadryl – liquid or chewable

*For more information or to make a donation, contact  
Holly Huisken  
500 S. Main Avenue  
Sioux Falls, SD 57104  
or 605/336-3486*

## Ongoing needs:

Volunteer grandparents  
Scholarship donations  
Operating fund donations  
Maintenance volunteers  
Bus chaperones

Thunderhead Episcopal Camp exists to provide an emotionally, physically, and spiritually safe space in which to nurture a relationship with Jesus Christ and Christ's people.

---

## Work Weekend scheduled for Thunderhead Camp!

**J**oin the Youth Council, TEC Board, and others anytime during the weekend of May 22-25 to help get the facilities ready for the Summer 2009 camping season. A variety of talents are useful - cleaning, painting, maintenance, cooking, and organizing. There is no cost for this weekend (though donations are welcome!), but you do need to make a reservation.

Please specify lodge or cabin (the lodge is filling fast) and the dates and meals you plan to share with us. Contact Holly at 336-3486 or by email at [thunderhead@dakotablue.net](mailto:thunderhead@dakotablue.net) or, after May 20, on her cell phone at 351-1328 or the camp phone at 584-2233.



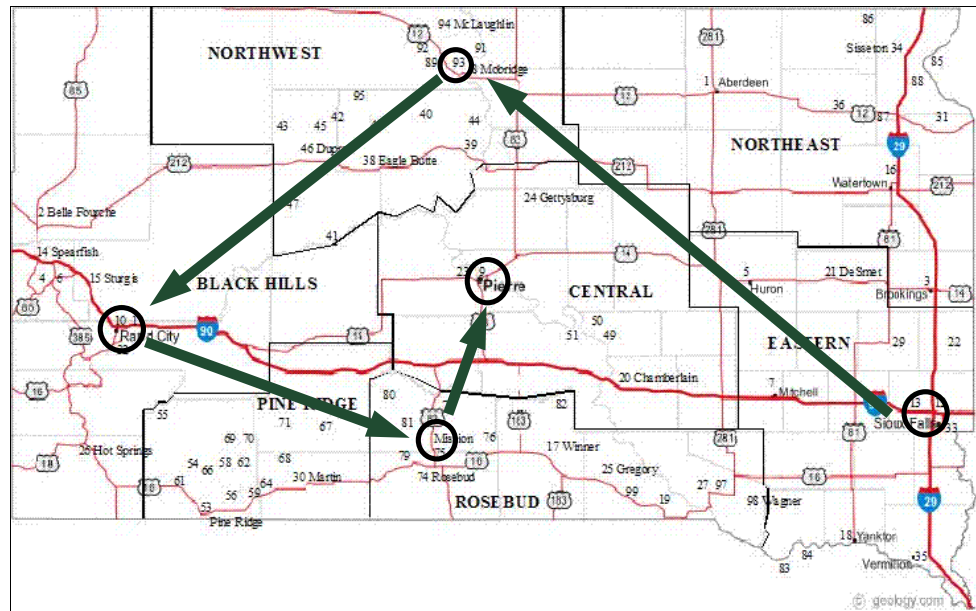


## Walkabout Schedule

The candidates are scheduled to visit as follows:

- **Wednesday, April 29** – Sioux Falls, Calvary Cathedral, 7:00 pm Central time
- **Thursday, April 30** – Wakpala, St. Elizabeth's (Standing Rock Mission) 7:00 pm Central time
- **Friday, May 1** – Rapid City, Emmanuel Church 7:00 pm Mountain time
- **Saturday, May 2** – Mission, Bishop Hare Center (Rosebud Mission) 1:30 pm Central time
- **Sunday, May 3** – Pierre, Trinity Church, 1:30 pm Central time.

Think of a question or two you would like the candidates to answer. Write them on separate 3 x 5 cards to be handed to the moderator at the beginning of each session.



## YOU are needed for the consecration of our new bishop!

**P**lan to attend — better yet — plan to participate, when the 10<sup>th</sup> Bishop of South Dakota is consecrated at 11 a.m. on Saturday, All Hallows Eve (October 31) at the Sioux Falls Convention Center.

Many are needed to help with the service, to be led by **Presiding Bishop Katherine Jefferts Schori**, and attended by an estimated 2000 to 3000 people. **The Rev. George Parmeter** of Grace Church, Huron, has been named ceremonialist for the service, meaning he has the responsibility of organizing the liturgy according to the protocols of the national church.

“We want broad representation from the entire diocese,” says Father Parmeter, “and we especially want a strong youth presence. This is a rare opportunity to be involved in a very moving, important event in the life of the Church. We hope many individuals step forward to help celebrate the beginning of this exciting next phase.”

Those who can help are asked to submit their names as soon as possible and **no later than July 1** to Father Parmeter. All names need to be submitted far in advance to the national church, which will prepare the order of service.

*Here's what's needed:*

*(Continued on page 38)*

## Consecration . . .

*(Continued from page 37)*

1. A banner from each congregation, with a designated person to carry it. Also, a stand in which to place the banner.
2. Eleven processional crosses (with stands), and 11 youth acolytes to carry them, with representation from each deanery
3. Twenty-two torches (with stands) and 22 youth acolytes to carry them, with representation from each deanery.
4. Two altar acolytes
5. Sixteen ushers, two from each deanery
6. 4+ oblation bearers
7. Vergers
8. Choir members — lots of them!
9. Volunteers to set up and tear down the worship space
10. Communion vessels and linens

All participants in the service (including choir members) will wear vestments from their home congregations, and absolutely all items should be clearly marked so they may be returned to their rightful homes.

We will also need star quilts to hang around the convention center. Contact Barbee Hovelson (693-3079) if you can bring one or several.

If you can help in any of these areas, please send your name directly to Father George Parmeter at [graceepiscopal@q.com](mailto:graceepiscopal@q.com) or at 605-352-3096 or at PO Box 1361, Huron, SD 57350.



## Lodging near the Sioux Falls Convention Center in Sioux Falls

<i>Motel</i>	<i>Telephone</i>
Sheraton Sioux Falls 1211 N. West Ave	605-331-0100
Ramada Inn & Suites 1301 W. Russell	605-336-1020
Brimark Inn 3200 W. Russell	605-332-2000
Ramkota Inn 3200 W. Maple	605-336-0650
Motel 6 30098 W. Russell	605-336-7800
Oaks Hotel 3300 W. Russell	605-336-9000
Super 8/Knights Inn 1508 W. Russell	605-339-9330
Arena Motel 2401 W. Russell	605-336-1470
American Budget Sioux Falls Inn 1300 W. Russell	605-331-5800
Sleep Inn 1500 N. Kiwanis	605-339-3992
Kelly Inn 3101 W. Russell	605-338-6242

If you would like help locating lodging in another part of the city, contact the Diocesan Office.

605-338-9751

[office.diocese@midconetwork.com](mailto:office.diocese@midconetwork.com)



## GRACE HAPPENS

### “Each in Your Own Words”

*By The Rev. Fred Jessett*

**C**lergy are often called to pray at civic occasions. Over the years I’ve prayed at high school and college commencements, Tribal Council meetings, the commissioning of Army officers, the Scottish Highland Games in Enumclaw, and Boy Scout events, to name a few. I always think about how to do it with integrity and in a way that those present don’t just see and hear me praying, but feel themselves invited to be part of the prayer if they so wish.

On a couple of occasions I have heard it done by others so graciously it left me feeling blessed and thankful – touched by grace.

The most recent event was at the funeral for Diana, Princess of Wales. That was both a civic and a religious event. What blessed me most from her funeral in Westminster Abbey was the way the Archbishop of Canterbury, George Carey, invited all those listening around the city and the world to join those in Westminster Abbey in praying “the prayer which Jesus taught us.” He could have named it, as Christians usually do, as “The Lord’s Prayer” (Protestants) or “The Our Father” (Catholics) thus labeling it as a Christian prayer. By identifying it simply as “the prayer Jesus taught” he opened it up to all people who wished to join in without making them feel they were being somehow surreptitiously proselytized.

The other event goes back to when I was in grade school in the 1940’s. There was a morning radio show I loved, “The Breakfast Club with Don McNeill”. It was an hour long, divided into 15 minutes segments.

Mostly I listened in the summer, during the years of World War II and immediately after. What I remember vividly was that one 15 minute segment always began with a brief “Prayer Time.” In those days it would have been very acceptable for McNeill to have invited a Protestant minister to pray each day. Invit-

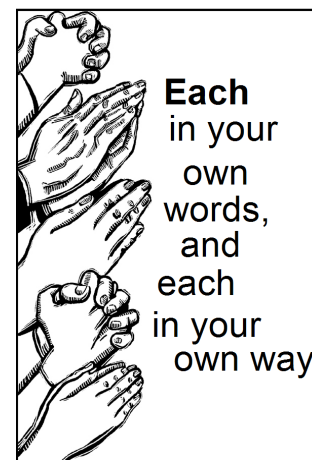
ing a representative of any other religious group would have been “controversial.” Or he might even himself have said a Christian prayer.

However, showing an awareness of the religious diversity of his audience even in those days, he did something quite creative that could even be a model for civic or interfaith events today.

The studio orchestra played soft music for this short period of silent prayer, which was introduced by McNeill in a verse that ran, as I remember it, like this: “Each in your own words, and each in your own way, for a world united in peace, bow your heads, and let us pray.”

Since every religion in the world practices prayer, and many people who claim no religion at all still pray, this invitation had us all covered. The words were simple but they had a very powerful meaning in that time when the world was torn apart by a war that truly reached around the globe as no other war ever had. Every time I heard that invitation, especially during the war years, the words moved me and I’ve never forgotten them.

© Fred Jessett 2009





## South Dakota Church Women well represented at 46<sup>th</sup> Triennial meeting in Anaheim

**C**o-President Deacon Susan Lyman from St. Paul's in Vermillion, UTO Coordinator **Sharon Van Doren** from Grace in Huron, and ECW Member **Diana Regan** from St. John the Baptist in Deadwood will represent South Dakota at the meeting of Episcopal Church Women.

Presiding Bishop Katharine Jefferts Schori will be present for the Opening Ceremony on July 7, 2009. Some of the special events planned are a Ministry Fair, a Fundraiser for the Jericho Road Housing Initiative in New Orleans, and a number of workshops led by noted church people, including Mary MacGregor. A historical play has been commissioned for the ECW Welcoming Dinner. The play is the gift of church columnist and author Katerina Katsarka Whitley, and tells the history of the work of the women in our church. Other noted speakers will be Phyllis Tickle & Bishop Steven Charleston.

**Elizabeth Campbell** is completing her second term on the National Board of Episcopal Church Women and presently serves as Treasurer. **Myrna Obert** of St. John the Baptist in Deadwood will be the Booth Manager in the General Convention Exhibit Hall. Any South Dakotans who have an hour or more of free time will be welcomed as Volunteers to assist with sales at the ECW Booth – contact Myrna at hmo-bert@aol.com if you can help.

**Bernice Jones** of St. Andrew's in Rapid City has been named the Honored Woman for our Diocese for this triennium, and will be honored at a special presentation on Friday, July 10, between 2-4 PM, at an event for all of the women honored. It is our hope that Bernice can make the trip and be present, as well. The South Dakota delegation for both the Triennial Meeting and the General Convention are invited to attend, as well as any other visitors.

One of the more controversial issues to be addressed is a proposed Bylaw change submitted by the Episcopal Church Women of Province V, which states:

**“Dioceses with at least one certified delegate in attendance shall have four votes.”**

Article VIII, Section 3. Voting Members (page 5) currently reads

“Voting members of the Triennial Meeting shall be:

- A. Certified delegates from each diocese, not to exceed four.”

At present the smaller populated and less wealthy dioceses (which are mostly geographically large) are often at a disadvantage for representation in voting. As one person observed and commented regarding the proposed change, “this can only come about as a gift from the larger delegations and provinces who are voting on the issue.”

## ECW offers Scholarships for 2009

Three scholarships available of \$500 each

The application deadline is May 31, 2009

**T**hree scholarships will be available to Episcopal women in the Diocese of South Dakota for the 2009 – 2010 academic year. The scholarship money may be used for the purchase of books, or for partial payment of tuition and fees at any college, university, or technical school in South Dakota. The money will be sent to directly to the school chosen by the winner of the scholarship.

The applicant should indicate whether she will be a full-time or part-time student, and is an active member of an Episcopal Church or Mission in the Diocese of South Dakota. Non-traditional students are encouraged to apply.

Requirements are:

- (1) an essay explaining the need for the scholarship and plans for the future
- (2) a recommendation from a member of the clergy, and someone in the academic field.

Sandy Magnavito, M.Ed., Chair

348-0567

E-mail address: ahedlupus@aol.com

Application forms and instructions are also available

from: Vaudeth Oberlander, Secretary

8615 Kings Court

Rapid City, SD 57702

E-mail address: vaudeth7@msn.com

343-9691

## 137<sup>th</sup> Niobrara Convocation

A big thank you to **Donna Douville** who compiled the following list of motels within a 45 minute drive to the Bishop Hare Center.

Rosebud Casino/Quality Inn SD/NE State Line	378-3360	*
Dakota Inn, Winner	842-1440	\$40-65
Ivensen Inn, Murdo	669-2452	\$39-65
Thoroughbred Lodge White River	259-3349	\$45-65
Fountain Inn Valentine, NE	402-376-2300	\$50-60
Motel Raine Valentine, NE	800-999-3066	\$57-67
Antelope Country Inn Mission	856-2371	
Country Club Motel, Winner	842-1866	
Holiday Inn Express Winner	842-2255	
Super 8 Motel, Winner	842-0991	
Warrior Motel, Winner	842-3121	

Holiday Inn Express Valentine, NE	402-376-3000
Comfort Inn Valentine, NE	402-376-3300
Dunes Motel Valentine, NE	402-376-3131
Super 8 Motel Valentine, NE	402-376-1250
Trade Winds Motel Valentine, NE	402-376-1600
Days Inn, Murdo	669-2425
Lee Motel, Murdo	669-2871
Sioux Motel, Murdo	669-2422
Super 8 Motel, Murdo	669-2437

\* A block of rooms is available here for \$50/night. When you call, say you are attending the Niobrara Convocation. Deadline to get this rate is May 15.

Some rooms for \$8/night are also available in Barbour Hall and the Brokenleg House at Bishop Hare Center. The rooms have bunk beds and share bathrooms. Call 605-856-4982 or 605-747-5927 to make arrangements.

### Habitat for Humanity welcomes the participants of the 137<sup>th</sup> Niobrara Convocation to the Rosebud Indian Reservation and Mission, South Dakota!

During your long weekend in the area, please help us with our mission to eliminate poverty housing and homelessness from the world and to make decent shelter a matter of conscience and action.

The winters are long and cold in our neck of the woods, so the importance of the summer construction season can't be overstated. We rely on volunteers to construct the homes in which our partner families will reside. Without you, their dreams of homeownership cannot be fulfilled.

So, how can you help? During your stay in Mission, roll up your sleeves and help a local family construct their new home. Absolutely no experience is necessary and every bit of assistance helps!



Or maybe you're looking for a way to keep active during your trip? The inaugural "Racin' on the Rosebud" 5K/1 Mile Race & Walk will take place Saturday June 27 at the Prairie Hills Golf Course, just two miles south of Mission. Pre-register by June 13 and you're guaranteed a t-shirt – and a good time!

The 1 Mile begins at 9:00 a.m. sharp, while the 5K and the walkers start at 9:30 a.m. Through June 13, the entry fee is \$10 for those 17 and under, or 55 and over. Otherwise, the fee is \$20. Please add \$5 after June 13.

For more information about either helping out at a work site or running in the race, please call Habitat at **(605) 856-2665** or e-mail

**habitatforhumanity@gwtc.net.**

Thank you and we look forward to seeing you in June!

*Racin'  
on the  
Rosebud  
Run/Walk*

\*\*Registration form on Diocesan Website

**137<sup>th</sup> Annual Niobrara Convocation**  
June 25-28, 2009  
The Bishop Hare Center  
Mission, SD  
Hosted by the Rosebud Episcopal Mission

**Tentative Schedule**

**Thursday June 25**

Afternoon: Registration and set up camp

- 6:00PM Supper at Bishop Harold Jones Multipurpose Building next to meeting/worship area (all other meals will also be here) sponsored by Pat and Dottie LeBeau in memory of Tracy Lambert Wright and Emma Azure LeBeau.
- 7:30PM Welcome Address  
RST President Rodney Bordeaux  
STO/Habitat for Humanity Executive Director Noah “Sandy” Tucker  
REM Convocation Itancans Fr. Webster Two Hawk and Fr. John Spruhan  
Sunset Prayers by ECW Church Women
- 8:30PM Young People’s Fellowship in the arbor area in the Bishop Hare complex (The Rev. Rita Powell, Diocesan Youth Coordinator).

**Friday, June 26, 2009**

- 7:00AM Holy Eucharist-Fr. Webster Two Hawk  
Registration (all day)
- 8:00AM Breakfast sponsored by Fr. Webster Two Hawk
- 9:30AM Young People’s Fellowship Activities in the arbor area
- 10:00AM Joint Meeting in meeting /worship area next to the Bishop Jones Building (Men, Women, and Youth Report, Minutes and Resolutions)
- 12:00PM Noonday Prayers and lunch sponsored by Mel Prairie Chicken in memory of Christine Prairie Chicken
- 1:30PM Separate Meetings
- 4:00PM Special honorings and giveaways
- 6:00PM Supper sponsored by the Rouillard and Turgeon families
- 7:30PM Sunset Prayer Service with the Brotherhood of St. Andrew
- 8:00PM Honoring of Lay Ministers and distribution of licenses
- 9:00PM Hymn singing with soup

**Saturday, June 27, 2009**

- 7:00AM Holy Eucharist-Fr. Les Campbell, Niobrara Itancan/Mother Cordelia Red Owl  
Registration (all day)
- 7:30AM Registration for Habitat 1 mile and 5K run/walk
- 8:00AM Breakfast sponsored by Calvary Church, Okreek
- 9:00AM Habitat 1 mile run/walk at Prairie Hills Golf Course  
Joint Meeting and Ingathering
- 9:30AM Habitat 5k run/ walk at Prairie Hills Golf Course

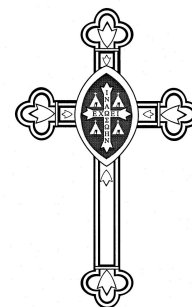
*(Continued on page 43)*



- 12PM Noonday Prayers and lunch sponsored by Christine Dunham and Hattie Dunham  
in memory of Steven Moccasin
- 2:00PM Joint Meeting and Ingathering(continued)
- 4:00PM Special honoring and family history of Bishop Harold Jones by Mike Scott  
(for the Jones family)  
Quilt Auction to follow this session  
COM and SC reception for persons in the ordination process and all interested persons  
who might enter the process in the future
- 6:00PM Supper sponsored by the Jones family in memory of Bishop Harold Jones
- 7:30PM Sunset Prayers with BCU  
Healing service with all clergy assisting
- 9:00PM Hymn singing with soup

### Sunday, June, 28, 2009

- 8:00AM Breakfast sponsored by St. Philip and St. James Station,  
White River
- 9:30AM Gathering for Procession
- 10:00AM Closing Holy Eucharist with Confirmation  
Guest Preacher: The Bishop Coadjutor-Elect  
Niobrara Circle



Lunch sponsored by all Rosebud Episcopal Mission Churches  
Adjourn

## Don't forget the second convention this year—

**T**he following positions will need to be filled at  
the Diocesan Convention, October 2-4, 2009:

### Convention Representative to Diocesan Council

- One person for 4 year term

### Province VI Deputies

- One clergy for 3 year term
- One lay for 3 year term
- One lay for 2 year term

### Standing Committee

- One presbyter for 4 year term
- One presbyter for 3 year term
- One lay for 4 year term

### Trial Court

- Three priests
- One lay person

Nomination forms will be produced later in the year.  
Diocesan Convention will be held at Cedar Shore,  
October 1-4, 2009. The Northeast Deanery hosts this  
year.

## Province VI Synod meets in June in Minneapolis

**A**ccording to Ellen Bruckner, Province Coordi-  
nator, "This Synod will be heavily pro-  
grammed toward General Convention orientation for  
GC Deputies. The General Convention Office and  
Ms Bonnie Anderson have requested 8 hours of time  
on the agenda. . . there will also be workshops de-  
voted to some of the issues that deputies will be fac-  
ing at GC."

Synod is June 11-13, 2009 in Minneapolis, MN.

**2009 PLEDGE TO THE DIOCESE**

**As of March 31, 2009**

	Pledge	Payable To Date	Paid To Date	Balance	Churchnews	Payable To Date	Paid To Date	Balance
<b>PARISHES:</b>								
Aberdeen - St. Mark's	16,220.00	4,055.00	4,055.01	12,164.99	55.00	13.75	55.00	0.00
Belle Fourche - St. James'	3,217.00	804.25	805.00	2,412.00	105.00	26.25	30.00	75.00
Brookings - St. Paul's	9,600.00	2,400.00	2,400.00	7,200.00	240.00	60.00	240.00	0.00
Deadwood - St. John's	5,805.00	1,451.25	1,451.25	4,353.75	275.00	68.75	197.97	77.03
Huron - Grace	15,750.00	3,937.50	3,939.00	11,811.00	380.00	95.00	95.00	285.00
Lead - Christ Church	7,460.00	1,865.00	1,460.00	6,000.00	150.00	37.50	90.00	60.00
Mitchell - St. Mary's	1,625.00	406.25	541.68	1,083.32	165.00	41.25	165.00	0.00
Mobridge - St. James'	1,500.00	375.00	250.00	1,250.00	80.00	20.00	80.00	0.00
Pierre - Trinity	16,024.00	4,006.00	2,680.00	13,344.00	55.00	13.75	55.00	0.00
Rapid City - Emmanuel	43,523.00	10,880.75	7,253.84	36,269.16	615.00	153.75	102.50	512.50
Rapid City - St. Andrew's	23,000.00	5,750.00	5,875.81	17,124.19	360.00	90.00	102.51	257.49
Sioux Falls - Calvary	61,054.00	15,263.50	15,263.52	45,790.48	835.00	208.75	337.50	497.50
Sioux Falls - Good Shepherd	8,000.00	2,000.00	2,001.00	5,999.00	30.00	7.50	0.00	30.00
Spearfish - All Angels	22,352.00	5,588.00	3,730.33	18,621.67	350.00	87.50	58.33	291.67
Sturgis - St. Thomas'	5,027.00	1,256.75	1,256.76	3,770.24	120.00	30.00	120.00	0.00
Watertown - Trinity	8,605.00	2,151.25	2,543.25	6,061.75	270.00	67.50	45.00	225.00
Winner - Trinity	1,000.00	250.00	0.00	1,000.00	120.00	30.00	120.00	0.00
Yankton - Christ Church	19,984.00	4,996.00	3,330.66	16,653.34	485.00	121.25	80.84	404.16
<b>TOTAL PARISHES</b>	<b>269,746.00</b>	<b>67,436.50</b>	<b>58,837.11</b>	<b>210,908.89</b>	<b>4,690.00</b>	<b>1,172.50</b>	<b>1,974.65</b>	<b>2,715.35</b>
Bonesteel - St. Andrew's	571.00	142.75	142.74	428.26	40.00	10.00	40.00	0.00
Chamberlain - Christ Church	2,600.00	650.00	433.63	2,166.37	130.00	32.50	21.67	108.33
Cheyenne River Mission	1,725.00	431.25	774.09	950.91	495.00	123.75	217.09	277.91
Crow Creek Mission	1,000.00	250.00	250.00	750.00	235.00	58.75	75.00	160.00
DeSmet - St. Stephen's	30.00	7.50	0.00	30.00	15.00	3.75	0.00	15.00
Flandreau - St. Mary's	600.00	150.00	100.00	500.00	50.00	12.50	4.17	45.83
Ft. Pierre - St. Peter's	2,700.00	675.00	2,700.00	0.00	95.00	23.75	95.00	0.00
Gettysburg - Christ Church	250.00	62.50	83.32	166.68	45.00	11.25	15.00	30.00
Gregory - Incarnation	400.00	100.00	0.00	400.00	80.00	20.00	0.00	80.00
Herrick - All Saints	130.00	32.50	25.83	104.17	35.00	8.75	7.92	27.08
Hot Springs - St. Luke's	2,352.00	588.00	392.00	1,960.00	120.00	30.00	20.00	100.00
Lake Andes - St. Peter's	539.00	134.75	44.92	494.08	15.00	3.75	1.25	13.75
Lower Brule Mission	2,409.00	602.25	0.00	2,409.00	190.00	47.50	0.00	190.00
Madison - Grace	1,760.00	440.00	440.00	1,320.00	45.00	11.25	11.25	33.75
Martin - St. Katharine's	6,007.00	1,501.75	1,501.16	4,505.84	225.00	56.25	56.25	168.75
Milbank - Christ Church	2,400.00	600.00	800.00	1,600.00	65.00	16.25	65.00	0.00
Pine Ridge Mission	1,638.00	409.50	723.25	914.75	375.00	93.75	118.75	256.25
Rapid City - St. Matthew's	3,600.00	900.00	900.00	2,700.00	120.00	30.00	30.00	90.00
Rosebud Mission	7,283.00	1,820.75	91.75	7,191.25	335.00	83.75	0.00	335.00
Santee Mission	2,452.00	613.00	0.00	2,452.00	105.00	26.25	0.00	105.00
Sioux Falls - Holy Apostles	7,348.00	1,837.00	1,224.68	6,123.32	85.00	21.25	0.00	85.00
Sisseton - Gethsemane	700.00	175.00	0.00	700.00	80.00	20.00	0.00	80.00
Sisseton Mission	1,900.00	475.00	105.50	1,794.50	180.00	45.00	10.00	170.00
Standing Rock Mission	0.00	0.00	0.00	0.00	180.00	45.00	0.00	180.00
Vermillion - St. Paul's	12,188.00	3,047.00	4,500.00	7,688.00	180.00	45.00	0.00	180.00
Webster - St. Mary's	1,200.00	300.00	300.00	900.00	25.00	6.25	25.00	0.00
Yankton Mission	975.00	243.75	167.00	808.00	130.00	32.50	60.00	70.00
<b>TOTAL MISSIONS</b>	<b>64,757.00</b>	<b>16,189.25</b>	<b>15,699.87</b>	<b>49,057.13</b>	<b>3,675.00</b>	<b>918.75</b>	<b>873.35</b>	<b>2,801.65</b>
<b>TOTAL PARISH &amp; MISSION</b>	<b>334,503.00</b>	<b>83,625.75</b>	<b>74,536.98</b>	<b>259,966.02</b>	<b>8,365.00</b>	<b>2,091.25</b>	<b>2,848.00</b>	<b>5,517.00</b>



## **Niobrara School for Ministry Schedule for 2009**

<b>May 31-June 5</b>	<b>Summer Seminary – Liturgics</b>	<b>at TEC</b>
<b>August 29</b>	<b>Training for Prevention of Sexual Misconduct</b>	<b>St. Mark's, Aberdeen 9a-3p</b>
<b>October 17</b>	<b>Training for Prevention of Sexual Misconduct</b>	<b>Christ Church, Chamberlain 9a-3p</b>
<b>November 6-8</b>	<b>Dakota Experience</b>	<b>Calvary Cathedral</b>
<b>November 21</b>	<b>Christian Education for All Ages</b>	<b>Calvary Cathedral 9a-3p</b>

**Summer Seminary  
Thunderhead Episcopal Center  
Lead, South Dakota**

### **May 31 - June 5, 2009**

Niobrara Summer School coursework is designed for adults. ITTI, DFMS, and the Diocese of South Dakota will NOT be held responsible for the safety and care of minors. Each student under 18 years of age must be accompanied by a responsible adult and will be expected to maintain the same standards of behavior as adult students.

### **Niobrara Summer Seminary Course: First Rites, First Nations**

This course will be an Introduction to Christian Worship and Liturgy with a focus on liturgical history and components of worship.

### **Instructor: The Rev. Dr. Richard Leggett**

Dr. Leggett is a professor at the Vancouver School of Theology and is involved with the Native Ministry Program at VST. Dr. Leggett completed his baccalaureate studies at the University of Denver and his divinity studies at Nashotah House Theological Seminary. He earned both a Master of Arts degree and a Doctor of Philosophy in Liturgical Studies from the University of Notre Dame. His publications include contributions to works on the future revision of Anglican liturgical rites, formation for liturgical leadership, and Anglican-Lutheran relations in Canada. His interest in liturgical inculturation has guided his involvement in the School's Native Ministries Program and his work in the Solomon Islands.

#### **Text:**

**Introduction to Christian Worship, Revised Edition** by James F. White  
Books may be ordered through Mary Armin at the Diocese and are \$20.

*(Continued on page 46)*

**Application for  
Niobrara Summer Seminary**

**Please TYPE or PRINT clearly.**

(A separate form should be filled out for each student.)

1. Student Name \_\_\_\_\_
2. Title (circle one) Ms. / Mrs. / Miss / Mr. / Dr. / Rev. / Rt. Rev.
3. Mailing Address \_\_\_\_\_  
*(Please write "General Delivery" if that is how you receive mail.)*
4. City, State, Postal Code \_\_\_\_\_
5. Primary Telephone # \_\_\_\_\_
6. Alternate phone numbers (*indicate cell/work/fax*)  
\_\_\_\_\_
7. E-mail address \_\_\_\_\_
8. Tribal Affiliation \_\_\_\_\_
9. a) Home parish or mission \_\_\_\_\_  
b) City & State \_\_\_\_\_
10. Expenses (check all that apply & enclose a check for the total amount):
  - Tuition: \$50** (*ALL students must check this box*)
  - Room and Board: SuperTent, double occupancy: \$200
  - Room and Board: SuperTent, single occupancy: \$250
  - Room and Board: Cabin, double occupancy: \$175
  - Meals Only: \$100
  - Book \$20
11. Date of application \_\_\_\_\_
12. Signature \_\_\_\_\_  
*(Please have guardian sign if applicant is under 18.)*

**Registrations should be mailed to:**

Niobrara School for Ministry  
PO Box 1606  
Rapid City, SD 57709

Questions and/or registrations can also be sent via e-mail to: [stmatts@rushmore.com](mailto:stmatts@rushmore.com)  
You may also contact Fr. Paul Sneve at 605-342-6199

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

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

Thanks!

Moving? Please tell us...

Change     Contribution     Cancellation

Name.....

NEW Address.....

City, ST, Zip .....

Effective Date .....

Church we will attend after move .....

Mail to:

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

CLIP  TO INCLUDE ADDRESS IMPRINTED ON OTHER SIDE



Greetings in the Name of our Lord:

I have been home most of this past week, preparing for my pending cataract removal. As a result of that surgery I will be out of the office for the next two months, recovering and as a result of that surgery I will no

longer need to wear glasses, except maybe when reading. I very much am looking forward to the time after surgery.

On Wednesday last, I was at home listening to some older CDs, especially from my Bob Dylan collection. One song struck me again as it has in the past, "The times they are a'changing." Certainly that is true in the Diocese this year! On May 9, we will elect the Tenth Bishop of South Dakota. The list of names has been announced by the Standing Committee and is being published on the website, and in this edition of the *ChurchNews*. My prayer for all of us is that we will hold each of the candidates up in prayer and allow the Spirit to work through our prayers as we elect our next Bishop

I will not be able to be with you at the election. In addition to recovering from eye surgery, I will be attending my son's graduation from USD. The plan is for him to attend an Indian Law seminar at the

University of New Mexico this summer and then enroll in law school at USD this fall. I missed his graduation from High School and really need to be with him as he begins to make his mark in life. Also, Andrew and his fiancé, Jamie, will be married in September in Vermillion, so there are many changes coming in our family that I would not want to miss.

After my eye surgery, I will negotiate my remaining time with either the Standing Committee, Diocesan Council, or the Administrator. Although I have been talking about leaving for nearly two years, it is still unclear what that means at the moment. I am working on that now. Having been in the office of Bishop for fifteen years, it feels strange to be leaving. However, I am looking forward to whatever happens next!

Our dear friend and colleague, Canon Robert Wagner, is having some medical difficulties at the moment. I am very sure that he will recover in due time. However, Fr. David Hussey will assume his responsibilities until the new Bishop is seated. Canon Wagner will continue to do work with the Cathedral following his recovery.

In my absence, Fr. David Hussey has been appointed my Canon to carry out the daily work that Canon Wagner began on the *Partners with God* effort. Fr. David will also work on Ministry Development overseeing deployment issues in the diocese.

(Continued on page 48)



(Continued from page 47)

Mr. Randy Barnhardt will continue as the finance officer and overseer of property, property insurance, health insurance; Ms. Mary Armin will continue as the communications person, secretary to the Bishop's office, editor of the *ChurchNews*, and Coordinator of Conventions for the Diocese. Of course the Chancellor is the Vice-Chairman of Diocesan Council and will be involved as well. Everyone will be busy and the work will be done, and done well.

So, remember to pray for the election of our next Bishop and for each other in the time ahead of us. I know things will be fine.

Peace,  
+ *Oright*

In John 20:13-15, the same question is repeated twice. The angels ask Mary, "Woman, why are you weeping?" (verse 13). And then Jesus asks Mary, "Woman, why are you weeping?" (verse 15).



On Easter Sunday, perhaps it's still the question before us: "Why are we weeping?" Why is there still such anguish in the world? Why are we laboring on, burdened and living as though there has been no resurrection?

Weep no more! Christ has risen!

**FEATURES INSIDE THIS ISSUE:**

<b>Around the Diocese</b>	<b>30</b>
<b>Bishop Election</b>	<b>1-27, 37</b>
<b>Bishop Robertson</b>	<b>47</b>
<b>Diocesan Calendar</b>	<b>2</b>
<b>Electing Convention</b>	<b>28-29</b>
<b>Grace Happens</b>	<b>39</b>
<b>Niobrara Convocation</b>	<b>41-43</b>
<b>Pledge Report</b>	<b>44</b>
<b>Summer Seminary</b>	<b>45-46</b>
<b>TEC News</b>	<b>35</b>
<b>Women's News</b>	<b>34, 40</b>
<b>Youth News</b>	<b>33</b>

Blog, blog, blog

<http://episcopalchurch.typepad.com/episcope/>

Source for news from the Episcopal Church and entry into myriad blogs on the Episcopal Church – from the Right, Left, and Center.

***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.