



South Dakota Episcopal

Church News

www.diocesesd.org

November/December 2010

2010 Convention Wrap-up

Clergy and lay representatives from the congregations that make up the Episcopal Diocese of South Dakota met in Pierre in September as Partners With God with the intent to Practice Lifelong Faith Formation under the guidelines of the Charter for Lifelong Christian Formation (adopted by General Convention).

Since change is a constant in our world, people's lives are changing daily, and standing still isn't an option (no matter how much we want certain things to remain the same), some major aspects of the convention changed as well. Changes will continue as we try to adapt to needs and realities – and strive to live into the Kingdom as Christ has called us.

We went from a 3-day (2 nights lodging) convention to a 2-day (1 night) meeting. The Clergy Conference was shortened, saving an additional night's lodging. The formal banquet was eliminated, freeing up time for convention business and reducing the registration fee. Some of the easy pace and times for conversation of the past was sacrificed in order to reduce costs and enable clergy and delegates to be in their home churches on Sunday morning.

The convention date was moved to earlier in the year, so the weather would not be a factor and camping would be available for further savings. Though early September is a busy time in many lives, a "perfect" weekend is hard to find for this gathering when we have to contend with South Dakota weather, school & community events, and the hunting season.

Was this helpful? Post-convention evaluations overwhelmingly praised the overall "feel" of the conven-

tion and thought it a very workable schedule (with a little adjusting next year). Comparing this year's expenses to 2009 expenses, the new schedule freed up \$14,000 of diocesan funds to use in other ministry areas in the diocese. Congregations also report a comparable savings.

Wow!

Two resolutions were presented to the delegates and approved after discussion and minor amendments.

#01 Submitted by the Very Rev. Rob Schwarz and John Red Bear for the Northwest Deanery

RESOLVED, that the One Hundred Twenty-sixth Convention of the Diocese of South Dakota adopt the following resolution:

"That the Diocese of South Dakota, during the diocesan convention, institute the insertion of an annual cultural workshop for the delegation and to address the cultural sensitivity of the native peoples

#02 Submitted by the Resolution Committee

RESOLVED; that the whole of the existing Canon 15 shall be repealed and the following enacted as Canon 15 of the Canons of the Diocese of South Dakota. This repeal and enactment shall be effective as directed in Section 5 of the new Canon 15.

The enacted Canon 15 can be viewed in its entirety on the Diocesan website, or contact the Diocesan Office.

(Continued on page 8)

The Diocese of South Dakota



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From the Bishop . . .

Grace and Peace to you . . .

Synthesis CE: adult study program available to any church in the Diocese

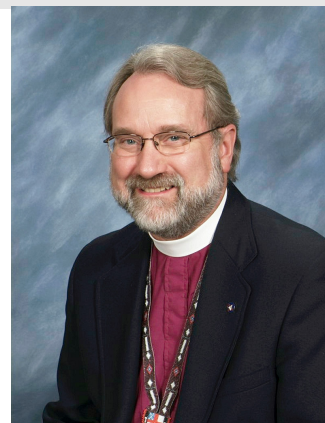
Our diocese has worked out an arrangement with the publishers of Synthesis CE, an adult study program, so that any church or Mission can subscribe to the online addition with no charge to the local congregation. The Diocese of South Dakota will be billed the cost as part of our support of your local ministry.

Synthesis CE give background on the weekly lectionary readings and a reflection with questions. It can be used for Bible study groups of any kind, Vestries or Mission Councils, Daughters of the King, lectors and lay readers, youth groups, or any group in your church that wants to engage in the Sunday readings. It is also a resource to give to shut-ins.

Synthesis CE is an inspiring look at the weekly Bible lessons that follow the Lectionary and are written by Episcopalians for Episcopalians. It is a wonderful resource for your whole church.

To look at a sample copy go to: www.synthesispub.com. To order, call Synthesis at (301) 528-0011 and tell them you are part of the Diocese of South Dakota. You will need to give an email address and then each month you will be sent the two page study for coming weeks by email. Download, copy, and you are ready to go. You can reproduce as many copies as you need. Missions can use one subscription for all of your congregations. If you have any questions or problems, you can contact the Diocesan Office.

Please, order a subscription only if you are going to use it.



The Rt. Rev. John Tarrant

- 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

During the Diocesan Convention the bishop asked each congregation to donate \$15.00 for the purchase of a prayer book/hymnal in the Dinka language for the Episcopal Church we helped build in the community of Pajut, South Sudan. Donations can be sent to the Diocesan Office. Congregations that would like to give more than \$15.00 are welcome to do so.

Reflections:

Years ago I attended a stewardship workshop led by Bruce Rockwell, a stewardship representative from the Episcopal Church Center. He reminded us that there are two ways of looking at life. We can look at those things that we

(Continued on page 3)



lack or we can look at all with which we have been blessed.

He suggested we answer the following questions:

- Do you have more than one pair of shoes?
- Do you have more than one choice of food each day?
- Do you have a choice of transportation other than your feet?
- Do you have more than one set of underwear?

If you could answer “yes” to three of these four questions, then you possess more than 90% of the people who have ever lived on this planet.

Reflecting on this reality caused me to pause and be thankful for the tremendous resources I have been blessed to receive. We often think of wealth only in the terms of economic well-being (*see government figures below*), but it is much more than about money. We should not down play the importance for people to have “enough” to live a healthy, productive life, but our resources go beyond money. I have seen great cultural, family, and communal wealth as I have traveled around our diocese. It has often been in some of our poorest community that I have seen a tremendous wealth of generosity. It has been among those the government would say live in poverty that I have witnessed an abundance of faith, hope, and love.

Don't underestimate the riches you have to share in the building of God's kingdom. Your comfort to a friend, the smile you leave with a stranger, the forgiveness you ask for and the forgiveness you give are all generous gifts that in time change the world. Always remember the gift you are as well as the gifts you have received. God has blessed us generously and so God expects us to share our blessings, that we might be God's blessing to others.

May the peace of God be always with you,
+John

The government defines the poverty level based upon family size and annual income:

- * One person, up to \$10,830
- * Two-person family, up to \$14,570
- * Three-person family, up to \$18,310
- * Four-person family, up to \$22,050
- * Five-person family, up to \$25,790
- * Six-person family, up to \$29,530
- * Seven-person family, up to \$33,270

Source: U.S. Department of Health and Human Services

Did you Know: Undocumented workers have paid \$520 billion into the Social Security system since 1975 from which they will receive nothing in Social Security benefits.

(Testimony of Patrick P. O'Carroll, Jr., Inspector General of the Social Security Administration, before the U.S. Senate, Committee on Finance, regarding "Administrative Challenges Facing the Social Security Administration," March 14, 2006.)

See Bishop Tarrant's visitation schedule for the first part of 2011 on page 24.

Sisseton Mission receives Altar Guild training

Earlier in this year, **Deacon Bitsey Ciesel** held Altar Guild Training at St. James Church, Enemy Swim for altar guild members in the Sisseton Mission.

The training consisted of two parts: a study of terms, and hands-on practice with set-up and cleansing.



Pictured above are Marcia Lefman, Deacon Bitsey, Valorie Augustson, and April Rondell. Fran Rougemont also attended and took the photo.

Brookings Episcopalians greet SDSU students by saying “Amen to Ramen”

Saint Paul’s Episcopal Church greeted new and returning SDSU students at the Annual Campus and Community Fall Festival held at the Student Union. Each student that visited the booth received a free package of Ramen noodles. Church members greeted more than 400 students within the first hour and half and distributed 10 cases of noodles.

An ‘Amen for Ramen’ handout was attached to each package. The handout included church location, service time, contact information, a list of important

community phone numbers for food delivery, library and health services etc. on one side and Comedian Robin Williams’ “Top Ten Reasons to be an Episcopalian” on the other.

According to St. Paul’s member Ginger Thomson “Many students shared stories of their first encounter with Ramen noodles and laughed at the ‘Top 10’”. She also noted that a common response was “Free noodles, SWEET!”



Ginger Thomson hands out noodles

Winner responds to community need

On July 15, during a 3rd Thursdays gathering for Church Planters and New Ministry Developers audio-conference on Facebook, a question came in asking the presiding bishop to offer advice to struggling, small congregations that need new members. Rather than recruit new members, Jefferts Schori advised such congregations instead to look to the needs of the community and find ways to address those needs. The presiding bishop suggested that members of the wider community will see the congregation in action and be attracted by its mission.

In his sermon on August 8th, Fr Stan Woolley at **Trinity Church, Winner**, shared the Presiding Bishop’s Facebook response with the congregation. At the close of the sermon, Fr Woolley charged the congregation to go out and pray and look around Winner for “needs of the community”. On the following Tuesday in a meeting with the local food pantry director, the director mentioned a new Feeding South Dakota Senior Commodities Food Program that needed a sponsoring agency in Winner.

On the next Sunday, August 15th, the Wardens and Vestry enthusiastically voted to have Trinity Church sponsor the monthly senior foods project.

Within a week and a half the parish community, led by Pat Woolley and Betty Weld, the Winner Advocate newspaper, our local radio station, and city agencies signed up 81 seniors to receive a 28 lb box of food and 2 lb of cheese. Community Connections, a local agency looking for projects for its clients, volunteered to co-ordinate deliveries in Winner and surrounding communities. So, on August 25th the 81 boxes of food and 81 boxes of cheese were seamlessly delivered to qualified seniors in town and around Tripp County or picked up at Trinity Church.

The September delivery list included more than 100 units of food and cheese picked up at Trinity or delivered to qualified Seniors. There is more. Because Trinity has a signed up clientele and a delivery system working, Trinity was partnered with the local food pantry in distributing \$7,000.00 worth of stimulus money meats purchased from three local markets as part of its September distribution.



Nikie Bertram, Herbie Myers, Mathias Brandis, Melony Bertram of Community Connections Inc, and Fr Woolley of Trinity Episcopal Church prepare to deliver this months' Feeding South Dakota senior Food Boxes around the Winner Community. Chester Never Misses A Shot and Divina Baker also delivered boxes to Witten.

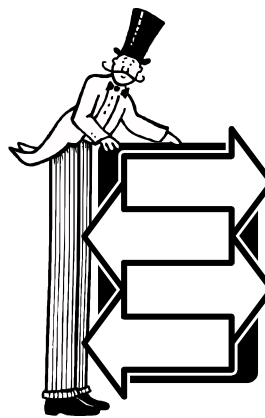
We are so thankful and delighted at Trinity to be led to this multi-cultural Senior program that responds to the poverty needs of our area, as called for in the Old Testament Deuteronomic Code, the prophetic voices, and lived out by Jesus amongst people of the earth in rural areas and country villages.

The key is to ask, as our Presiding Bishop advises, "Look to the needs of the community and find ways to address those needs." All we did is ask.



Lillian Middlesworth, Pat Woolley, and Betty Weld examine the cheese for the monthly Senior

We asked, and God has responded with a perfect program for a small parish community. It is once a month, doesn't take many people, is multi-cultural and obviously is meeting a county need. Seniors who qualify will benefit nutritionally with money freed up for additional food and winter heating needs.



**Niobrara
School for
Ministry
Schedule for
early 2011**

See Page 14 . . .

. . . From Niobrara Convocation:

The Niobrara Convocation Committee would like to extend their thanks to all of the missions and churches that sent in their hospitality donations.

Special thanks to these individuals who sent in donations:

- W.O. Sarai-Clark, Moscow, Idaho
- Mark P. Butterbrodt, Martin, SD
- Fred & Carol Kramer, Newton, IA
- Robert & Jean Lacher, Brookings, SD
- Gladys Hawk, Wakpala, SD
- May Vonne Crawford, Chicago, IL
- We also have a \$100 bill donation but we don't know which church presented it at the meeting on June 19. If you gave a \$100 bill, would you please let me know so I can give you credit?

Thank you very much, to everyone. You helped to make our convocation a success.

We express our thanks to all who came and took part in the meetings and prayer services. We extend our gratitude to Mr. & Mrs. Don Metcalf for all of their help before, during, and after the meeting.

The Youth Counselors were fantastic; they did a wonderful job helping wherever they were needed. Many, many thanks to them.

We thank all of the Bishops, clergy, and lay persons who attended the meetings and gave us a lot of comfort and encouragement.

We hope each and ever one of you enjoyed yourselves as much as we enjoyed having you at St. Mary's Church on the Sisseton Mission during the Niobrara Convocation, June 17-20, 2010. May God be with each and everyone of you. Many blessing to all!!

Sincerely,
2010 Niobrara Convocation Committee
Norbit Bellonger & Bonnie Bellonger
Zelma Flute, Secretary
Valerie Augustson, Vice-Chair

. . . From All Saints, Herrick:

Thank you to all who purchased raffle tickets on the star quilt from All Saints Episcopal Church of rural Herrick, SD. Jan Ellston of Grand Island, Nebraska was the lucky winner.

Because of your generosity and help we have raised enough funds to get a new steeple on our church. Now we are just waiting on the carpenter to get the job done. Once again, thank you.

. . . From (and to) UTO Coordinator:

The season of Thanksgiving is approaching and once again it's time for our fall in-gatherings. These in-gatherings provide us with a wonderful opportunity to offer thanks and expand the circle of thankful people. Many of you did that at Diocesan Convention, and your generous giving totaled \$282.14.....Fantastic!

Wow!

I would remind congregations that they may order UTO material by phoning 800-903-5544 or place your order online at www.episcopalchurch.org/uto.

**Please mail your gifts to the Diocesan office.

With the start of the new church year (Advent) our diocese will welcome Diana Regan as your new UTO coordinator. Diana is from St. John's, Deadwood, and her contact information is as follows:

708 Sawyer Street
Lead, SD 57754
605-722-2718 or 605-580-0240 (cell)
gmaregan@knology.net

I have thoroughly enjoyed my term as your coordinator, and it was great to meet so many new people. Our Diocese does a super job with UTO, and I know this will continue.

Sharon Van Doren



Thank YOU, Sherry, for your faithful and enthusiastic service to UTO and to the diocese!

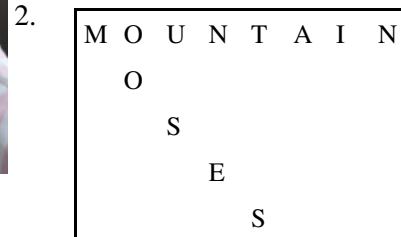
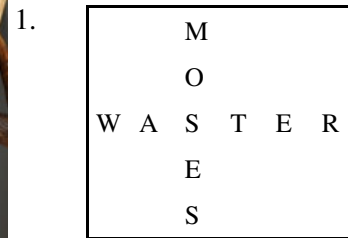
Happy Birthday!

St. Paul's, Brookings, now has two octogenarian women members. **Lucille Boyd** (picture to the right) joined the ranks August 27 while **Leslie Smith** had noted her 100th in December 2007.

Both are active members of the midweek Worship group, which meets Wednesdays on the United Retirement Center campus.



PUZZLES



Bernice Holland Jones was recognized and honored for her 100th birthday during the late service and with a special party Aug. 22 for her family and friends at St. Andrew's Episcopal Church. This was just a few days short of her actual birthday.



Mrs. Jones is the 2009 Episcopal Church Women's Honored Woman for the Diocese of South Dakota and was honored at the triennial convention.

She taught at St. Mary's School for Indian Girls for six years and served as Head Mistress until her retirement in 1952.

She then served as cook/manager of Thunderhead Episcopal Center for several years where her husband was caretaker. They also served together as caretakers at Camp Remington for many years. At St. Andrew's since 1972, Mrs. Jones has been treasurer for the ECW, Black Hills Deanery and the vestry. For a number of years she also served as organist and remains an active member of the altar guild, the finance committee, and Bible study group.

3. PENTPENT

4. "PROFITS"

5. S D E
E

6. S G
A R
V A
E C
D E

7. 8 4 3 12 15
1 9 72 54 60
2 27 95 6 7

Puzzle Solutions

1. Moses parting the water
2. Moses coming down from the mountain
3. Repent
4. Quoting prophets
5. Scattered seed
6. Saved by grace
7. Numbers

(Continued from page 1)

Elections were also held with the following results:

- **Treasurer: Gary Conradi**, Calvary Cathedral
- **Secretary to Convention: Patricia Woolley**, Trinity, Winner
- **Standing Committee:**
 - Clergy Member (3 year term) – **The Rev. Tom Campbell**, Deadwood
 - Lay Member (3 year term) – **Dennis Potter**, Calvary Cathedral
 - Lay Member (1 year term) – **Sam Robertson**, Chamberlain
- **2012 General Convention Deputies:**
 - Lay Deputies: **Dennis Potter, Jean Lacher, Tamara Fonder, Patricia Woolley**
 - Clergy Deputies: **The Reverends Ward Simpson, Kim Fonder, Tom Campbell, Kathy Monson Lutes**

Bishop Tarrant's Address to Convention
September 11, 2010

This morning I will have three segments to my address. First I will give thanks for the amazing blessings of this Diocese. Then I will share an emerging vision for our diocese and finally some simple reflections.

First, I give thanks to God for the life and ministry of Fr. Phil Allen who was a gift to the Diocese of South Dakota and the wider church. I am thankful for his friendship, mentoring, and prayers. He is missed and will continue to be missed, but his spirit still moves among us through the legacy he has left and the love he so freely gave.

I thank Bishop Creighton Robertson whose support, often known to me alone, has not gone unnoticed and has been much appreciated.

I thank Dr. Robert Wagner, Dean emeritus, of the Cathedral. I have seen his footprints as I have traveled around this diocese, even though he spent much of his ministry in non-parochial service. His imprint can be seen in Trinity Church, Watertown; Emmanuel, Rapid City; Holy Apostles and his beloved Cathedral, both in Sioux Falls; Grace Church, Huron, where he is again serving; and many, many

other places. In fact, Dr. Wagner's imprint can be found in almost every part of this diocese. His faithful service, visionary leadership and pastoral presence has been and continues to be a great gift to South Dakota. I thank God for his past and present ministry among us.

I thank Fr. Webster Two Hawk, elder of the church and statesman of the people. I have felt and heard the impact he has had on the countless lives he has touched. He, too, has spent much of his ministry outside of the church structure through administration and public service. Fr. Web has left his imprint on the souls of those to whom he has ministered. He has wept with those who are weeping and rejoiced with those who are rejoicing. He has stood both at the baptismal font and the grave with family, friend and stranger, time and time again. He has been a continual witness of Christ's love to this sinful and broken world. His wisdom has and continues to impact this Diocese. I thank God for his past and present ministry among us.

I thank those who serve on the councils and committees of the diocese. You give your time and talents that our vision may be lived and our ministry fulfilled. Thank you for your service.

I thank the Deacons of our church who witness by a life of servant ministry to a world that continues to place self above service. I thank you for reminding the church of our call to service in the world, especially among the poor, the hurting and the vulnerable in the name of Christ.

I give thanks to the Presbyters/Priests of this Diocese whose leadership guides our faith communities to more richly embrace the Gospel Vision. I give thanks for your pastoral and sacramental presence among the people of God in your charge. I give thanks for your reaching out to those who are far off and those who are near as bearers of Christ's love.

I give thanks to the people of this Diocese who support, by your prayers and witness, time and resources, the discipleship into which we have been called. I give thanks for your obedience to God in Christ and your willingness to follow the Way.

I give thanks to the Diocesan staff, Barney, David,

Holly, Mary, Paul and Rita for being patient as I transition into not only a new position, but in many ways a new vocation. I give thanks for your commitment to this Diocese, for your willingness to do more for the same amount of pay, for the countless hours you serve our Diocese above those for which you are compensated. I give thanks for your collegiality; I give thanks for your friendship.

I give thanks for my family; for the love and support you give me day after day; for joining me as I travel across this Diocese week after week.

Finally, and always, I give thanks to God to whom I owe everything.

I have been very blessed, and we as a dioceses have been very blessed. To show our gratitude for God's blessing, we are called to be a blessing to other.

And there are many opportunities to be that blessing....

- Earlier this year, in cooperation with the people in Pujut, South Sudan and the Diocese of Long Island, we helped build an Episcopal church in the village of Pujut. We raised \$5,000, just over one half of what was necessary for the materials for the roof. Moses was our man on the ground directing the construction of the church.

And now, we are asking each congregation to contribute \$15 for the purchase of a prayer book/hymnal in the Dinka language for the new church. Of course, congregations which want to give more are welcome to, but I am hoping each church will give the cost of at least one book.

- We hope to raise funds both to make improvements and to stabilize the finances of Thunderhead Conference Center. This year Thunderhead was made a separate non-profit organization in order to enable more expansive fund raising opportunities.
- We hope to develop a plan for renovations to and improvement of the Bishop Hare Center in Mission, SD to enhance its use for more Diocesan programs.

- We will encourage mutual support to each other as we work to stabilize church properties for ministry. For example, the Diocesan ECW has raised money to help replace the heating system in St. Phillip's Dupree. There are other partnerships both inside and beyond the diocese we hope to develop and nurture in order to provide more effective ministry through our congregations.

- We hope to make resources available, so that every congregation will have access to easy-to-use Christian education material for children. We are offering this afternoon workshops on "Godly Play," a simple program for teaching Bible stories to children. I am hoping to make arrangements with the publisher of the Synthesis CE adult Bible study program so that any church in the Diocese will be able to use it, if they choose. [ed note: See page 2] Synthesis CE is a rich study program focusing on the Sunday readings. Grace Church, Madison is going to begin using it for their adult program. EFM remains a quality adult education program offered in different locations around the diocese. Check out their booth for more information. Other workshops today will present additional resource opportunities.

- We are going to embark on a youth ministry project that I believe will build a foundation for youth ministry throughout this Diocese. We are going to strive to make a real difference in real lives. We are presently in the process of raising funds to hire a youth minister to serve on Standing Rock Mission. We are seeking monies outside of the budget process for this pilot program. We hope eventually to have a network of paid youth workers throughout the diocese. We believe this will have a transforming effect on the ministry of the Episcopal Church in South Dakota. More will unfold about this endeavor in the months ahead.

As I said, this is an emerging vision. It comes out of prayerfully listening to you as I have visited over 50 of our congregations in the past ten months. In the next year we will continue to develop our vision for this diocese for the second decade of the new millennium.

(Continued on page 10)

(Bishop John . . . Continued from page 9)

Some reflections...

We live in times when it would be easy to be discouraged, disappointed, scared and even angry. Our world is polarized; our church on the national and international front is polarized. There are not enough funds to do the ministry we want to do. Many of us are poor and feel we are giving all we can give. Some of us aren't poor, but still feel we are giving all we can give. I hear the discouragement, disappointment, fear and the anger. I hear some of the grumbling, but I also hear something more.... I hear hope; I hear a desire to be faithful; I hear the voice of God through many of you.

A lesson I learned....

In January of 2004 I received a phone call from a man named Brock. He wanted to meet me for lunch and discuss the possibility of my marrying him and his fiancée, Cathy, who was still living in Kansas City. They wanted to be married in February of that same year. I was skeptical; I had never met him and the wedding was being planned for just six weeks from our meeting.

As Brock and I sat in the little restaurant across the street from where I was then living, I learned that he had been born in Kansas City and was moved to New England by the company for which he worked. He was divorced and had two young daughters. He was active in their lives, coaching their soccer team. Brock himself was a marathon runner, and he looked like it. To me he seemed like a typical "yuppie;" good job, good income, good life. I agreed to meet him and his fiancée the next week to talk about wedding possibilities.

Then, as we were finishing our coffee, he touched my hand and told me there was one more thing I should know. He said he had five tumors in his lung. They were cancerous. He had never smoked and had always taken good care of his body. One day when he was running he noticed it was hard to breathe. A friend suggested he go see a doctor. The rest was history. He was going to start treatment soon and felt positive about the prospects. He had hope.

I would get to know Brock and Cathy over the next several weeks. I officiated at their wedding on February 21, 2004. They bought a house a couple of blocks from the church and attended regularly. They began to have the house remodeled, all signs of hope. In early August of 2005, just two weeks before I would move

to South Dakota, I received a call to come to the hospital. Brock's cancer seemed to be winning. I prayed with him. He had heard that I was moving and said he hoped I would be able to officiate at his funeral before I left. Brock would die two days later on August 11th.

Brock had every reason to be discouraged, disappointed, scared and even angry, and I am sure he felt all of these at times, but Brock never lived out of them. He lived with hope, simple and pure hope. He knew life was too short to be discouraged. Life was too short to live out of his disappointments. Life was too short to live in anger and resentment. So, he chose hope.

I learned much from Brock. Like him, despite all of the challenges that face us, I choose hope.

I believe that God working in us can do more than we can ask or imagine.

I believe that God working through the anti-racism committee of this diocese can help us face the evil of racism that still tears at our society, so that we might respect the dignity of every human being.

I believe that God working through us can help us raise up leaders to be role models for our youth and offer alternatives to gang violence, substance abuse, and suicide.

I believe that God can lead us to the resources we need to teach our children and enliven us to live holy lives.

I believe God can move our hearts to reach out in love to each other and beyond, so that we might be beacons of hope to this world that desperately needs hope.

I believe that God will inspire our vision and enable us to generate the resources we need to live that vision.

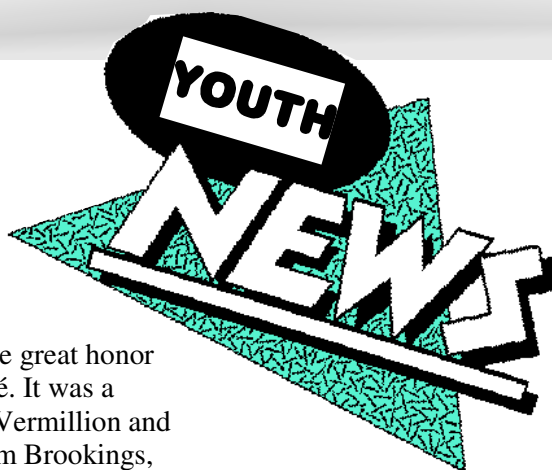
I believe that as God works in us we can stand as one, even in disagreement.

I believe that God working in us can do infinitely more than we could ask or imagine through the power of the Holy Spirit.

I believe we have been chosen by our Lord Jesus to be hope to those we touch and those who seek to touch us.

I believe as a Diocese the time has come for us to live the hope we have been given.

Amen.



Brother John of Taizé Visit a Great Success

This October, our Diocese had the great honor of hosting Brother John of Taizé. It was a powerful week! At the big events in Vermillion and Rapid City, we had Episcopalians from Brookings, Madison, Aberdeen, Watertown, Wagner, Yankton, Sioux Falls, Pierre, Lower Brule, Eagle Butte, Mission, Rosebud, Spearfish, Hot Springs, Deadwood and Rapid City and Vermillion. Wow!

We also had representatives from Lutheran, UCC, Methodist, Baptist, and Roman Catholic churches. We had guests from as far away as Arizona, Denver, and North Carolina take part.

Some special thanks are in order: Julie Gehm provided all the event publicity and promotion, Rev. Kathy Monson-Lutes coordinated the Rapid City event, Fr. Paul Sneve coordinated the Niobrara Council event, Fr. Bob Two Bulls Jr. guided the event on the Pine Ridge, and Dean Ward Simpson hosted Brother John at Calvary. Holly Huisken galvanized the Hills for the event. Mikayla Dunfee (St. Andrews, Rapid City) and Ross Miller (Calvary Cathedral) were primary student organizers. Tyrone and Tyson White helped welcome Brother John. This is naming just a few of the folks who worked to put this event together. Thank you!!!

Hopefully this event will serve as an inspiration to our churches, young and old that will last through the winter. It is a great witness when we can see all kinds of Christians working together- and that is precisely what the ministry of Taizé reminds us!

Episcopal Youth Event in Minneapolis in 2011

E.Y.E. is an event held every three years and gathers young Episcopalians from around the nation and the world in a single location for community building, fellowship, networking, worship and mission ministry.

We are very fortunate that the event for 2011 will be held in Minneapolis. This makes it easier for us to get youth to the event and we are very excited to participate. The Diocese of South Dakota is allowed 32 delegates! Watch for further information.

The Episcopal Youth Event will take place June 22-26, 2011 on the campus of Bethel University in St. Paul, Minnesota. Please save the dates! There will be a soft start to the event on June 22 as youth arrive in Minnesota, and our official Opening Eucharist will be Thursday morning, June 23, once everyone has arrived. The event will conclude on Saturday night, June 25. All participants will need to arrive on the 22nd and stay through the morning of the 26th.

The Diocese of Minnesota is gearing up to welcome you and provide opportunities for worship, mission, and cultural exchanges if you want to stay for an extra few days. Stay tuned to learn more as plans develop!

EYE 2011
COME TOGETHER: INTIMATELY LINKED IN THIS HARVEST WORK

All the information you need to explore and engage in "EYE" will be right here:

<http://www.episcopalyouthevent.org/>

A Pastoral Letter from the House of Bishops

Phoenix, Arizona, September 21, 2010

There shall be for you and the resident alien a single statute, a perpetual statute throughout your generations; you and the alien shall be alike before the Lord. You and the alien who resides with you shall have the same law and the same ordinance. (Numbers 15:15-16)

So [Christ] came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God. (Ephesians 2:17-19)

Dear People of God,

Throughout our meeting in Phoenix, Arizona, we have reflected on the immigration crisis facing our host state, the United States, and all nations globally. A number of us visited the United States-Mexico border and saw first hand the many troubling and complex issues that face migrants, immigrants, the border patrol, local ranchers, and Christian communities seeking to minister to all of these groups. We are also mindful that similar border issues confront other nations represented in The Episcopal Church, especially countries in Europe, the Dominican Republic and Haiti, and Colombia and Ecuador.

Holy Scripture teaches us that all human beings are made in the image of God, and that Jesus Christ gave his life for all people. Furthermore, both the Old and New Testaments declare the importance of hospitality to resident alien and strangers, a hospitality that rests on our common humanity. All human beings are therefore deserving of dignity and respect, as we affirm in our Baptismal Covenant (*Book of Common Prayer*, p.305). So our gracious welcome of immigrants, documented or undocumented, is a reflection of God's grace poured out on us and on all. In this light:

1. Ours is a migratory world in which many people move across borders to escape poverty, hunger, injustice and violence. We categori-

cally reject efforts to criminalize undocumented migrants and immigrants, and deplore the separation of families and the unnecessary incarceration of undocumented workers. Since, as we are convinced, it is natural to seek gainful employment to sustain oneself and one's family, we cannot agree that the efforts of undocumented workers to feed and shelter their households through honest labor are criminal.

2. We profess that inhumane policies directed against undocumented persons (raids, separation of families, denial of health services) are intolerable on religious and humanitarian grounds, as is attested by the consensus of a wide range of religious bodies on this matter.
3. We call on the government of the United States and all governments to create fair and humane immigration policies that honor the dignity of people on all sides of this issue. In the United States, we seek a reasonable path to citizenship for undocumented workers; a plan to reunite families; and a viable system for receiving temporary or seasonal guest-workers, with clearly identified points of entry. These measures would free the United States border patrol to concentrate its efforts on the apprehension of drug traffickers, terrorists, and other criminals, and not on ordinary people who are simply seeking a better life for themselves and their children.
4. We acknowledge the duty of governments to protect their people, including the securing of borders. The church has always respected this duty, which is grounded in government's God-given duty to protect innocent people and punish wrongdoers (*Romans 13:1-7; 1 Peter 2:13-17*).
5. We recognize that racism and bigotry impact debates over migration and immigration. The Episcopal Church is committed to the eradication of all forms of racism, and decries the use of racial profiling in the arrest of persons suspected of being undocumented.
6. We confess our own complicit sinfulness as people who benefit from the labor of undocumented workers without recognizing our responsibility to them. We passively tolerate an economic and political system that accepts this

labor from millions of undocumented workers, and which has received approximately \$520 billion in social security revenue from them – revenue from which they will never benefit. Yet at the same time we treat them as a threat.

7. We do not discount the concerns of our fellow citizens regarding the danger uncontrolled immigration poses to our safety and economic well-being. We insist, however, that these concerns be approached within the broader context of a national commitment and covenant to inclusion and fellowship across all lines for the sake of the common good.
8. We take seriously our commitment to and responsibility for our fellow citizens, as we strive to face the spiritual, moral and economic challenges of life in all sixteen nations represented in The Episcopal Church. We call on our fellow citizens to remember that the good of a nation lies beyond its own self-interest, toward a vision of a humanity restored in Jesus Christ, for in him “you who once were far off have been brought near by the blood of Christ” (*Ephesians 2:13*).
9. We offer for additional study a theological resource, “The Nation and the Common Good: Reflections on Immigration Reform.”

God’s grace be with us all.

Vestry Papers unveils new, improved format

Episcopal Church Foundation (ECF) is pleased to announce that *Vestry Papers*, the ECF publication that has inspired and informed Episcopal leaders since 1995, will become a free website, *ECF Vital Practices* (www.ecfvp.org) on October 20. Nancy Davidge, departing director of communications and marketing at Episcopal Divinity School, has been named editor.

“For 15 years, ECF and *Vestry Papers* have provided vestry members with spiritually grounded, practical resources to build healthy congregations in service to God’s mission,” said Donald V. Romanik,

president of ECF. “Now it is time for *Vestry Papers* to respond to the changing needs of the Church, and to do so, we too must change.”

The new site will include *Vestry Papers* articles by experts and peers, a lively blog where readers can share ideas and experiences, stories about real life congregational issues, and proven, practical tools and resources. Other features will include live webchats with authors and peers.

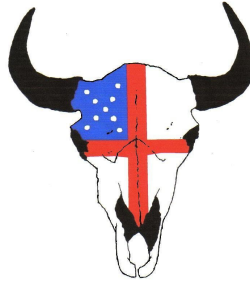
“We hope that the site will not only provide resources, but also create community,” said Anne Ditzler, senior program director at ECF, who will oversee the site. “Congregational leaders will be able to share their own stories, experiences and practices on *ECF Vital Practices*, and we hope that Episcopalians across the church will be able to learn from each another and find a community of support to help sustain their leadership.”

The project team hopes that *ECF Vital Practices* (ecfvp.org) will attract new users as well as retain the loyalty of long-time *Vestry Papers* readers. Miguel Escobar, assistant program director at ECF, will manage social media for the project. “Across the church, Episcopalians of all ages and walks of life are turning to blogs, Facebook and other online media to connect with each other and share news and ideas. *ECF Vital Practices* gives church leaders a new place for focused, spiritually led conversation about congregational life and leadership.”



Free!

NIOBRARA SCHOOL FOR MINISTRY



EPISCOPAL DIOCESE OF
SOUTH DAKOTA

The Niobrara School for Ministry (NSM) provides quality theological education for locally trained candidates for deacon and priest, and also for all licensed and specialized lay ministries and ministry teams. In addition, NSM offers possibilities for continuing education for clergy and lay leadership.

NSM is slowly becoming the Diocesan School for Ministry which may eventually include curriculum resources, training, and education for local congregations, and theological education materials for deanery and diocesan events.

Here is the schedule for the first part of 2011. Keep watching for details (texts, instructors, etc) and additions. The Saturday classes will meet in Pierre; Summer Seminary meets at TEC.

January 8, 2011	Basic Preaching
February 12, 2011	Anglican Ethos—What it means to be a part of the Anglican Communion
March 12, 2011	Episcopal Identity—What makes the Episcopal Church unique?
June 5-10, 2011 (Summer Seminary)	Introduction to Theology w/Preaching Workshops in the evening

NIOBRARA SCHOOL FOR MINISTRY MINISTRY WEEKEND REGISTRATION FORM

I am registering for:

_____ **Dakota Experience (East)**, November 5-6, 2010 at Calvary Cathedral

_____ I will need lodging in Sioux Falls

_____ **Basic Preaching**, January 8 at Trinity, Pierre

_____ **Anglican Ethos**, February 12 at Trinity, Pierre

_____ **Episcopal Identity**, March 12 at Trinity, Pierre

Name _____

Address _____

Phone(s) _____

e-mail _____

Fee: \$15 toward meals & materials for each day

****Send registration form and fees, at least 2 weeks in advance of class, to Registrar.**

Registrar: Patricia Woolley
590 W. 9th
Winner, SD 57580-2406
605-842-2033
dsdmsm@me.com

Questions? Archdeacon Paul Sneve
St. Matthew's Episcopal Church
P.O. Box 1606
Rapid City, SD 57701-1606
605-381-2018
paul1@rushmore.com

Rosebud Episcopal Mission, Episcopal Diocese, honored as Habitat supporter

The Board of Sicangu Tikaga Okiciyapi / Habitat for Humanity has designated the Rosebud Episcopal Mission and the Episcopal Diocese of South Dakota as its Supporter Of The Year for 2010. This award will be presented at the annual statewide meeting of Habitat Affiliates in South Dakota in Sioux Falls on Saturday, November 13.

The Rosebud Episcopal Mission has supported the local affiliate of Habitat for Humanity from Habitat's beginning, with the leadership of Frank Gangone, late administrator of the Mission and the first board president of the organization.

The Rev. John Spruhan, Priest in Charge of the Mission, has supported the organization by holding several different board positions during the past ten years.

The Bishop Hare Jubilee Center, jointly administered by the Mission and the Episcopal Diocese of South Dakota, has provided office space, storage space, a place to build homes before moving them to their final home sites, and a place to stay for visiting church groups who work on Habitat homes.

The Rt. Rev. John Tarrant, Bishop of the Diocese, has pledged his personal support for the organization at the Bishop Hare Jubilee Center for the future of this important ministry on the Rosebud Reservation.



Further news from (and to) the Rosebud Mission

Dear Friends in Christ:

In consultation with Bishop Tarrant, I am writing to announce my retirement plans, which have been developing during the past several months. Effective December 1, 2010, I am resigning as the Priest in Charge of the Rosebud Episcopal Mission. After much prayer and discernment, I have chosen to take advantage of the Church Pension Fund retirement option for clergy who are 60 years old. I have made this decision for health reasons.

I have served in the ordained ministry of the Episcopal Church since 1980. I accepted the call to serve on the Rosebud Episcopal Mission and began my ministry here on December 21, 1997. When you called me as your new Priest, I promised that I would serve, with God's help, until retirement. I have kept this promise.

Serving our Lord Jesus Christ among the Lakota people has been a rich blessing.

I have seen Jesus in your faces and your hearts in many ways during the past 13 years, in times of joy and in times of sorrow. It will be hard for Mother Judy and me to leave here, but we will go with special memories, and the knowledge that in the Lakota way, there isn't good bye, but the promise of seeing you again.

Mother Judy, Lydia, and I will be moving to the Roanoke, Virginia area of Southwestern Virginia. Surrounded by the Blue Ridge Mountains, it is an area where we have visited friends for many years. It is an area that we have often considered for retirement, so for us it is a dream come true. Please keep us in your prayers, as you will remain in our prayers.

Faithfully yours,

The Very Rev. John H. Spruhan

The Dream

The late Bishop Wesley Frensdorff of Nevada had a vision of a renewed church, freed from self-bondage to become the lively, joyful people of God. The following was taken from text and notes of 4 addresses given by Bishop Frensdorff during 1981-85 and published as one chapter of the book, *Reshaping Ministry*.

Let us dream of a church

in which all members know surely and simply God's great love, and each is certain that in the divine heart we are all known by name.

in which Jesus is very Word, our window into the Father's heart: the sign of God's hope and his design for us.

in which the Spirit is not a party symbol. but wind and fire in everyone; gracing the church with a kaleidoscope of gifts and constant renewal for all.

A church in which

worship is lively and fun as well as reverent and holy: and we might be moved to dance and laugh; to be solemn, cry, or beat the breast.

people know how to pray and enjoy it – frequently, regularly, privately, corporately; in silence, in word, in song.

the eucharist is the center of life and servanthood the center of mission: the servant Lord truly known in the breaking of the bread.

with service flowing from worship, and everyone understanding why a worship is called a service.

Let us dream of a church

in which the Word is sacrament too, as dynamically present as bread and wine;

in which members, not dependent on professions, know what's what and who's who in the Bible, and all sheep share in the shepherding,

in which discipline is a means, not to self-justification, but to discipleship and law is known to be a good servant but a very poor master.

A church

affirming life over death as much as life after death,

unafraid of change, able to recognize God's hand in it,

affirming the beauty of diversity, abhorring the imprisonment of uniformity.

as concerned about love in all relationships as it is about chastity,

denying the separation between secular & sacred, world & church, since it is the world Christ came to and died for.

A church

without the answers, but asking the right questions;

holding law and grace, freedom and authority, faith and works together in tension, by the Holy Spirit, pointing to the glorious mystery who is God.

so deeply rooted in gospel and tradition that, like a living tree, it can swing in the wind and continually surprise us with new blossoms.

Let us dream of a church

with a radically renewed concept and practice of ministry and a primitive understanding of the ordained offices.

where there is no clerical status and no classes of Christians, but all together know themselves to be part of the laos – the holy people of God.

A ministering community rather than a community gathered around a minister.

(Continued on page 18)

(Dream . . .Continued from page 17)

Let us dream of a church

so salty and so yeasty that it really would be missed if no longer around;

where there is wild sowing of seeds and much rejoicing when they take root, but little concern for success, comparative statistics, growth, or even survival.

A church so evangelical that its worship, its quality of caring, its eagerness to reach out to those in need cannot be contained.

A church

in which each congregation is in mission and each Christian, gifted for ministry; a crew on a freighter, not passengers on a luxury liner.

Peacemakers and healers abhorring violence in all forms, as concerned with societal healing as with individual healing: with justice as with freedom, prophetically confronting the root causes of social, political & economic ills.

A community: an open, caring, sharing household of faith where all find embrace, acceptance and affirmation.

A community: under judgment, seeking to live with its own proclamation, therefore, truly loving what the Lord commands and desiring His promise.

And finally, let us dream of a people called to recognize all the absurdities in ourselves and in one another, including the absurdity that is LOVE, serious about the call and the mission but not, very much, about ourselves, who, in the company of our Clown Redeemer can dance and sing and laugh and cry in worship, in ministry and even in conflict.

I stand at the door . . .

Every morning my cat Oreo and I go through a familiar ritual at the back door.

Oreo has been outside for a while and he really wants to come in. So I open the door and wait. But will he come in? No, he won't. He stops and lowers his head suspiciously, as if I were some deadly enemy. "Come on, Oreo," I say impatiently.

He sits down and begins to wash his face. Maddening. "Oreo," I say, "I give you food. I supply all your needs. If you do anything in return, I don't know what it is. Now I'm personally inviting you into my house. So come on in!"

Oreo puts one foot across the threshold, then draws it back. He looks out across the yard with some remote, unfathomable expression. He still doesn't come in.

"Oreo," I say, "I'm not going to stand here forever. If you don't come in, I'm going to close this door. This is your last chance!"

I start to close the door slowly. Does he come in? No, he sits there, exercising his free will or something. He'll come when it suits him, not before. He figures I'll be patient. So far, he's right.

God made cats. God also made people. I wonder how God feels, sometimes, standing at the door and waiting . . . and waiting . . .

I think I know.

—Arthur Gordon

Q. What was the difference between Noah's Ark and Joan of Arc?

A. Noah's Ark was made of wood. Joan of Arc was maid of Orleans.

Q. What was the difference between Joan of Arc and Queen Elizabeth?

A. Joan of Arc was a wonder. Queen Elizabeth was a Tudor.

(...sorry)

MUSE ON THIS

I know that my redeemer liveth (Job 19:25) worked for Job. We call it “faith”; a trusting faith. Is that what it is, or is there more? Is it faith that kept Abraham and all the patriarchs on course with God? Or Moses or David or the prophets? What was it that drove Jesus to go to the Jordan, to change his life and go on to proclaim the arrival of the Kingdom of God and heal with such compassion? What inner force insisted his non violent resistance to the oppression and injustices of his day?

Some would say that it was faith that lead Jesus to die because of the sins of the world, others would suggest another response. They would postulate that it was much more than faith that prompted Jesus’ persistent commitment to the poor and needy. They would say that the power working throughout the scriptures, moving lives to serve God, is “relationship.” A continuing living and shared relationship compelled the 12 and all Jesus’ followers to continue Jesus’ work and evangelize the world. A relationship experience with Jesus converted and empowered St Paul. Relationship spread the church then East and West.

Relationship with the risen Lord changes lives. It is relationship, perhaps, more than faith that changes lives, heals troubled souls, conquers fear and doubt, converts, reconciles, fills church pews.

So as you’re praying your way down one of these long highway miles or with machinery slogging across a field harvesting corn or planting the winter wheat, muse on the power of relationship in your life. Do the whole thing too; your relationship with this earth, with family, with the whole lot of us.

God in Jesus has done the redeeming Easter work. The way back to life in the “garden” is now open to us here, now. God’s action, God’s dream; wholeness, eternal life here, now. The fullness of relationship.

Fr Stan Woolley, Rector,
Trinity Church, Winner SD

Appeared in Winner paper in September, 2010

Moses featured in Watertown news article

Watertown Public Opinion

October 6, 2010

BY TERRY HOFFMAN
Staff Writer

After surviving civil war, being separated from his family and years in refugee camps, Sudan native Moses Joknhial dedicated himself to improving lives in his homeland. His dedication and determination to achieve the goal nearly cost him his life.



Last April, Joknhial contracted necrotizing fasciitis while helping to construct a new school in his village of Pajut. Commonly known as “flesh eating disease,” necrotizing fasciitis is a rare infection of the deeper layers of skin and tissue. Such infections are more likely to occur in people with compromised immune systems.

According to mentor, co-worker and unofficial American mother, Rhonda Morse, Joknhial was an easy target for the disease. “Working as much and as hard as he does, we’re convinced his body was worn out and susceptible to diseases,” said Morse. “He was knocking on death’s door when he received medical treatment in Sudan.”

The prognosis by doctors after examining Joknhial was not positive. Unable to speak at the time, he later informed Morse he could hear the medical team telling his family he wasn’t going to make it. Several surgeries and six months later, the aviation student is alive and well and back at South Dakota State University working on his degree.

“My body was swelling and I was in terrible pain,” said Joknhial. “Elections were being held, so there was no way to get me out of the country or fly

medical help in. I was in hospital three days before they reached Rhonda.”

The disease affected Joknhial’s kidneys, abdomen, buttocks and back of his legs. Normal weight for the 6-foot-5 inch Joknhial is 165 pounds. His weight dropped under 100 pounds at the height of the disease. He weighed in at 125 when Morse welcomed him back to Sioux Falls this summer.

“I ended up in a hospital in Kampala, Uganda for what seemed like forever to me,” said Joknhial. “Five weeks later, I was on my way back to the United States.”

An original “Lost Boy” from Sudan, Joknhial came to the United States in 2001. The Lost Boys of Sudan are more than 27,000 boys who were displaced or orphaned during the second Sudanese civil war. Most were orphaned or separated from their families when government troops attacked villages in southern Sudan, killing many of the inhabitants. The boys survived in large numbers because they were away tending herds or were able to escape into nearby jungles. They would eventually make epic journeys lasting years across borders to international relief camps in Ethiopia and Kenya, evading thirst, starvation, wild animals, insects, disease and one of the most bloody wars of the 20th century.

Experts say they are the most badly war-traumatized children ever examined. Joknhial’s efforts to improve life and health of the people in Sudan touched Watertown residents in 2008. A local group spearheaded a project called *Well Water from Watertown*. The goal was to raise \$12,000 for the construction of a well in Joknhial’s home village. Joknhial’s vision included the building of a school, but the school needed a water source. The local donations allowed the community to construct the well, which has been followed by the school.

The main portion of the United Panyang Community School is nearing completion, said Morse. A concrete floor is still needed to protect the students from always-present parasites. Joknhial was working on the project when he was stricken. He plans to return in the spring when the school is complete.

“Moses hasn’t seen the school yet, but it will have to wait,” said Morse. “He will return in the spring to celebrate with the villagers and his family when the work is completed.”

The infection that invaded his body last spring is gone but the after-effects could be with Joknhial for

six months or more. He told Morse the disease was worse than his years as a refugee. “The pain I felt from the disease was worse than anything I have experienced,” he said.



GRACE HAPPENS

“The Most Inconvenient Christmas”

By The Rev. Fred Jessett

Back in December 2008 it seemed to me as if I might not get a “Grace Happens” column written. Things I was working on just weren’t coming together. Then something happened.

First, snow came and we spent time shoveling, putting chains on, getting snow tires, etc. And then, due to the snow, many of us had our holiday plans scrambled, cancelled or postponed. Ours were postponed. The weather kept any of our children or grandchildren from spending Christmas with us. Kris and I ate dinner alone on Christmas day for the first time in the 48 years we had been married. Some of our family did make it the day after, so it wasn't a bad Christmas, but it certainly wasn't what we'd planned or hoped for.

While the two of us ate our turkey and dressing on Christmas Day, we watched a DVD. We took a break to get dessert and I stopped the film. The regular programming popped on the screen, and that's when it happened.

Four men (the Oak Ridge Boys it turned out) were singing about a Christmas when everything that could go wrong, did. It was clever and funny but then they sang words that caught my attention – “The most inconvenient Christmas ever was, was the first.”

After two stanza's about somebody's recent Christmas troubles came a verse that described the situation of Mary, Jesus' mother, on the first Christmas. And the final line of the song's refrain clinched it, “God is with us most when things just can't get worse.”

“There's my column,” I said to myself. “That's the message for this time.”

When millions people in the U.S. cannot find jobs, hundreds of thousands face losing, or have lost, their homes, fifty million are without medical insurance,

and millions around the world fear their hopes for the future are dashed, we need some good news, and here it is – God is with us.

When killing still rages in Congo and Darfur, pirates again threaten ships at sea, tensions are rising and terrorism wreaks havoc in too many places, we need to remember God will not abandon us.

This is the time to use our faith, not lose it: a time to think about what really matters. In recent years most of us living in the developed nations of the world have had incredible material abundance. Unfortunately, that abundance has a way of distracting us from God's presence and purposes for us.

These hard times are an opportunity for us to get back to our real core values – faith, hope and love – and to live by them. To do that, we need to be confident that “God is with us most when things just can't get worse.”

© Fred Jessett 2010

A personal note to SD from Fr. Fred:

Hope all is going well there. We keep you in our prayers. Our years in South Dakota were a very important time in our lives and even though so many of our friends there have died, we will never forget them or the wonderful people still there. Had God not called me away, I would have been happy to remain in South Dakota.

I was introduced to South Dakota on the Standing Rock in the summer of 1956 and Kris on Cheyenne River in summer of 1958. I spent the summer of 1959 living in Okreek in a tent with a bunch of work campers. Then of course our years in Mission and Rosebud. South Dakota, and especially the Niobrara deanery, own a special place in our hearts and always will.

God bless you all.
Fred

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Bishop's visitation dates
in bold letters

Diocesan Calendar

<p style="text-align: center;">NOVEMBER</p> <p>Nov 1 Begin Season of Thanksgiving Nov 5-6 Dakota Experience East Nov 7 All Saints, Herrick and Installation of The Rev. Annie Henninger Nov 11 Diocesan Office Closed Nov 13 Diocesan Council Conference Call Nov 14 St. Mary's, Flandreau Nov 19-20 Niobrara Council, Ft. Pierre Nov 21 St. Mark's, Aberdeen Nov 25-26 Diocesan Office Closed</p> <p style="text-align: center;">DECEMBER</p> <p>Dec 4 Deacons Ordination, Cathedral Dec 5 Good Shepherd, Sioux Falls Dec 12 Grace Church, Madison Dec 18 Priest Ordination of Kim Fonder, Lower Brule Dec 19 Christ Church, Gettysburg Dec 24 Bishop at Calvary Cathedral Diocesan Office Closed Dec 31 Diocesan Office Closed</p>	<p style="text-align: center;">JANUARY, 2011</p> <p>Jan 8 NSM, Preaching Jan 9 Mni Sose Cluster Jan 15-18 WinterTalk, Albuquerque Jan 23 Holy Apostles, Sioux Falls Jan 29 Diocesan Council, if necessary Jan 30 St. Paul's, Vermillion</p> <p style="text-align: center;">FEBRUARY</p> <p>Feb 6 Grace Church, Huron Feb 10 <i>ChurchNews</i> deadline, Mar/Apr issue Feb 12 NSM, Anglican Ethos Feb 20 Trinity, Watertown Feb 21 Diocesan Office closed Feb 25-26 Niobrara Council, Ft. Pierre Feb 27 St. Andrew's, Rapid City</p> <p style="text-align: center;">MARCH</p> <p>Mar 6 St. Paul's, Brookings Mar 12 NSM, Episcopal Identity Mar 13 All Angels, Spearfish Mar 22-30 House of Bishops</p>
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Bishop Tarrant's Visitation Schedule

November 2010

- 7 – Rosebud East Mission & installation of The Rev. Annie Henninger
- 14 – St. Mary's & OBR, Flandreau
- 21 – St. Mark's, Aberdeen

December, 2010

- 5 – Good Shepherd, Sioux Falls
- 12 – Grace, Madison
- 19 – Christ Church, Gettysburg

January, 2011

- 9 – Mni Sose Cluster
- 23 – Holy Apostles, Sioux Falls
- 30 – St. Paul's, Vermillion

February, 2011

- 6 – Grace, Huron
- 20 – Trinity, Watertown
- 27 – St. Andrew's, Rapid City

March, 2011

- 6 – St. Paul's, Brookings
- 13 – All Angels, Spearfish

FEATURES INSIDE THIS ISSUE:

Around the Diocese	4-7, 16
Bishop Tarrant	2-3
Diocesan Calendar	23
Diocesan Convention	1,8-10
Grace Happens	22
Niobrara School	14-15
Youth News	11
South Sudan	20-21
This & That	12-13, 17-19

Our Baptismal Covenant



- ◆ Continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers
- ◆ Persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord
- ◆ Proclaim by word and example the Good News of God in Christ
- ◆ Seek and serve Christ in all persons, loving your neighbor as yourself
- ◆ Strive for justice and peace among all people
- ◆ Respect the dignity of every human being

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.