Alpha & Omega News Letter
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ALPHA & OMEGA

MONTHLY NEWSLETTER
OF
GRACE EPISCOPAL CHURCH

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Distributed on the Last Sunday of the preceeding month

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OCTOBER

On Sept. 13, 1987, Grace Church held a Fall Rally Day in which we recognized those persons involved in the service of the Church.

Hal Rethorn as a member of the Diocesan Audit Committee
Richard & Lois Moose as editors of the Alpha & Omega.
Jim Horn, Mike Ragsdale, & Richard Moose for doing the yard.
Marsha Wenk for her music.

BISHOP'S COMMITTEE

Merrill Hunter, Senior Warden
Richard Moose, Junior Warden
Ruby Stewart, Treasurer
Kitty Brewer, Clerk
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Cori Wroble
Rex Page
Hal Rethorn
George DeLay

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Mary Johnson
Chad Johnson
Annie Brewer
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ALTAR GUILD

Janice Johnson

SUNDAY SCHOOL TEACHERS

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Kitty Brewer
Richard Moose
Lois Moose
Vickie Hanson
Christy Revert, Helper
Cori Wroble, Helper

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Merrill Hunter
Beverly Hunter
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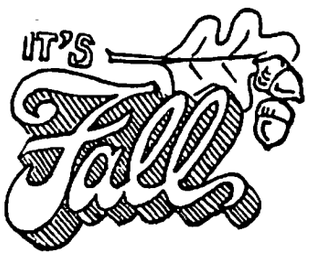

Adult Education Class

Because our schedules are sometimes impossible to coordinate, we have scheduled an adult education class on Fridays at noon. We will meet from 12noon to 1pm and each person is asked to bring a bag lunch if desired. Our study will be The Bible as the Church's Book. The intent is to study the Bible as a whole: what is contained within the Old Testament, the New Testament, the Apocrypha; authorship, when the books were written; theological intent; methods of interpretation; how it can be used in the church today. We will be using a text from the Church Teaching Series. If you are interested in this study, please let Mo. Karen know so that she can order sufficient textbooks. Each person is also asked to bring a Bible to the class.

THE VISIONS OF A VICAR

When I was in Washington, D.C. last month, I had the opportunity to visit the National Archives. As is the case with most of the buildings in our nation's capital, there is an attendant gift shop where the casual visitor can browse and generally purchase any number of souvenirs. Being like most tourists, I wandered through the gift shop in the National Archive Building. What I found there has been grist for much contemplation since returning to South Dakota---a very attractive poster with the caption: What is Past is Prologue.

The Episcopal Church is steeped in tradition. We hearken back to the early church and the witness of the apostles who have passed to us the story of Jesus. We are informed by the early writers: Augustine, Ignatius, Hooker, Athanasius, Irenaeus, St. Theresa, Thomas Aquinas, and many others through the centuries, who took that basic story and interpreted it for their time, and gave us a methodology to reinterpret the gospel message for our own time. We are a Reformation church born out of protest and dissent, taking the reforming tradition of Luther, Calvin and Zwingli and recasting it in a particular form that is called Anglican.. The Anglican church in America known as the Episcopal church took on its own identity concurrent with the forging of our nation through revolution and constitution. In 1789 the Episcopal Church was born.

Grace Church is also steeped in tradition. Hazel Moose, Mildred Rumrill, and Warner Boyd are compiling a history of Grace Church stretching a span of almost one hundred years. This is timely since our centennial as a congregation is in 1990. In 1890 the first service at this church was held, and in 1893, Bishop Hare consecrated the church. Our tradition as a congregation runs parallel to the history of South Dakota and reflects the hopes and dreams of those founding families--an Episcopal presence in Madison.

The tradition is rich--a brilliant tapestry woven by the lives of men and women who loved their Lord and cared about each other. The Boyds, the Larringtons and many others along with Augustine, Hooker Martin Luther and Thomas Cranmer had a vision of the church witnessing to the presence of God in our midst and proclaiming the abundant life in Christ Jesus.

The past, however, is a prologue to our ministry today. We are called to learn from the past, to absorb the successes and failures of the pioneers of our faith, to build on the foundation that has been laid for us, but to let the past launch us into the future. Arnold Toynbee, the great historian, cautioned us not to abandon the past in favor of a future reality, nor to reflect only on present history without the benefit of past experience or future vision, nor to dwell solely in past history and not see life as a continuum where all experience is valid. We are a product of past experiences, but those experiences are to inform, not determine, our journey of faith. The past is an introduction to the future; the future is a reasoned reflection on the past always with eyes looking forward in truth and hope.

We at Grace Church are called to a ministry to those who come within the walls of this church to worship God and to care for one another. But we are also called to go outside these walls to serve the world. We take our tradition with us as a calling card, but we also hold a vision of a future where the mission of the church can make a difference in our community. We need to study the tradition--the story of salvation as told in Scripture, and the church in history--so that we know who we are as Anglicans and as Episcopalians, and as members of Grace Church, and then offer our particular gifts to the wider church and the community as we share in Christ's ministry to a broken world.

Karen+

WHAT IS CHRISTIAN STEWARDSHIP?

Everything on earth was made by God.

Stewardship means being careful to use rightly the things that another person has trusted us with.

Christian means doing things the way Jesus did. Christian also means to act and think as Jesus taught us.

Jesus told us the answer. He said "whatever you do to any other person, you are doing to ME."

"... as you did it to one of the least of these my brethren, you did it to me." Matthew 25:40

Stewardship includes:
- Time - use it efficiently in rest, work, play, study, learning, God
- Strength - caring for our bodies, to do as Jesus wants
- Money - using our money as Jesus would want us to
  - Pay taxes
  - Pay bills
  - Help people in need
  - Go to God's church

"It is no longer I who live, but Christ who lives in me." Galatians 2:20

Poem:

He wasn't much for stirring about
It wasn't his desire
While others worked to build the Church
He was sitting by the fire

Day in day out come what may
He never seemed to tire
No matter what others did
He was sitting by the fire

At last he died, as all must do
Some say he went up higher
But if he's doing what he used to do
He's still sitting by the fire.

Janice Johnson attended a workshop in July on stewardship and brought back a new understanding ofwhat stewardship is and what we can do.

The workshop was lead by the Rev. Dr. Thomas Carson who is The Executive for Stewardship of the National Church Council.

Stewardship is the main work of the church. Steardship is not an event but it is a process. Christian stewardsip is giving back God's possessions especially the 3 T's - time, talents, and tithing.

Time can be donated by members in many aspects of the church - education, cleaning, painting, fixing up, fellowship, and many more ways.

Talents are items each person has because God gave them. Each person has individual talents and they need to listen to God in how to tuse them wisely. Talents are many - lay reading, repairing, teaching, singing, organizing, and so on. Each member has a wealth of talents.

Christian Stewardship Con't

Tithing is money and one wonders how much should I give of God's money and how much should I keep of God's money? Discussed in groups were the following questions of what each person needs to ask themself:

1. How do we arrive at the amount of the pledge?
2. Is that decision consistant with your understanding of what Jesus had to say about money?
3. How do you communicate that decision?

Each person only needs to answer to themself and God. Rev. Carson said "A gift is a gift if it keeps moving and becomes a possession when it stops."

Other thoughts of Rev. Carson on Christian Stewardship are that each person needs to confess that Jesus Christ is in our life but first we have to render our lives to God. Christians have three requirements - not options - "Prayer, Worship, Give."

Rev. Carson spoke on Baptism. The Episcopal Church feels that parents, etc. need to have twelve hours of instruction before the baptism of a child. Parents should ask themselves the following questions:

1. Do you want your child baptized so he or she will belong?
2. Do you realize your complete life is an example for children?

Everyone should know the Gospel of Luke and the question at the end. "I gave you life, how much love did you give?"

GIVE LAVISHLY! LIVE ABUNDANTLY!

The more you give,
the more you get -
The more you laugh,
the less you fret -
The more you do
UNSELFISHLY,
The more you live
ABUNDANTLY...
The more of everything
you share,
The more you'll always
have to spare...
The more you live,
the more you'll find
That life is good
and friends are kind...
For only WHAT
WE GIVE AWAY,
ENRICHES US FROM DAY TO DAY.

Helen Steiner Rice

ECHOS FROM THE PAST

Echos From The Past
is from the history of GRACE CHURCH MADISON

Taken from Affection's Gift by Bernard Barton, 1862

WRITTEN AFTER RETURNING FROM AN AUTUMNAL MORNING WALK

It is the very carnival of nature,
The loveliest season that the year can show!

When earth, obedient to her great Creator,
Her richest boons delighteth to bestow.
The gently-sighing breezes, as they blow,
Have more than vernal softness; and the sun
Sheds on the landscape round a mellower glow
Than in his summer splendour he has done,
As if he near'd his goal, and knew the race was won.

It is the season when the green delight
Of leafty luxury begins to fade!
When leaves are changing daily to the sight,
Yet seem but lovellier from each deepening shade,
Or tint, by autumn's touch upon them laid;
It is the season when each streamlet's sound,
Flowing through lonely vale, or woody glade.
Assumes a tone more pensive, more profound;
And yet that hoarser voice spreads melody around.

And I have wander'd far, since the bright east
Was glorious with the dawning light of day;
Seeing, as that effulgence more increas'd,
The mists of morning slowly melt away.
And, as I pass'd along, from every spray
With dew-drops glistening, evermore have heard
Some feather'd songster chaunt his roundelay;
Or bleat of sheep, or lowing of the herd;
Or rustling of fall'n leaf, when morning's breezes stirr'd.

Thus having roam'd, and reach'd my home at last,
Can I do better, while my bosom glows,
With all the loveliness through which I've pass'd,
Even till enjoyment wishes for repose,
And meditation still with memory grows:
Can I do better than once more to trim
My evening fire, and these my labours close,
Before my feelings chill, or sense wax dim,
With solemn strain of prayer, fit for a parting hymn!

"O God! it is an awful thing indeed
For one who estimates our nature well,
Be what it may his outward sect, or creed,
To name thee thou Incomprehensible!
Hadst thou not chosen of thyself to tell,
As in thy gospel thou hast done: nor less,
By condescending in our hearts to dwell;
Could man have ever found to thee access,
Or whorshipp'd thee aright, in spiritual holiness?

Echo's Con't

"No! for the utmost that we could have done,
Were to have rais'd, as Paul at Athens saw,
Altars unto the dread and unknown One,
Bending before, we knew not what, with awe;
And even now instructed by a law
Holier than that of Moses, what know we
Of thee, the Highest? Yet thou bidd'st us draw
Near thee in spirit: O then pardon me
in this closing strain, I crave a boon of thee.

"It shall be this: permit me not to place
My soul's affections on the things of earth;
But, conscious of the treasures of thy grace,
To let them in my inmost heart, give birth
To gratitude proportion'd to their worth:
Teach me to feel that all which thou hast made
Upon this mighty globe's gigantic girth,
Though meant with filial love to be survey'd
Is nothing to thyself:-the shadow of a shade.

"If thou hast given me, more than unto some,
A feeling sense of nature's beauties fair;
Which sometimes renders admiration dumb,
From consciousness that words cannot declare
The beauty thou hast scatter'd every where;
O grant that this may lead me still, thro' all
Thy works to thee! nor prove a treacherous snare
Adapted those affections to enthral,
Which should be thine alone, and waken at thy call.

"I would not merely dream my life away
In fancied rapture, or imagin'd joy;
Nor that a perfum'd flower, a dew-gemm'd spray,
A murmuring brook, or any prouder toy,
Should, for its own sake, thought or song employ;
So far alone as nature's charms can lead
To thee who fram'd them all, and canst destroy,
Or innocent enjoyment serve to feed;
Grant me to gaze and love, and thus thy works to read.

"But while from one extreme thy power may keep
My erring frailty, O preserve me still
From dulness, nor let cold indifference steep
My senses in oblivion: if the thrill
Of early bliss must sober, as it will,
And should, when earthly things to heavenly yield,
I would have feelings left time cannot chill;
That, while I yet can walk through grove or field,
I may be conscious there of charms by thee reveal'd.

"And when I shall, as, soon or late, I must,
Become infirm: in age, if I grow old;
Or, sooner if my strength should fail its trust;
When I relinquish haunts wher I have stroll'd
At morn or eve, and can no more behold
Thy glorious works: forbid me to repine;
Let memory still their loveliness unfold
Before my mental eye, and let them shine
With borrow'd light from thee, for thy are Thine!"

Thank You Warner Boyd for sharing this book with us!

Resolutions

REACHING OUT

WHEREAS, the Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ; and

WHEREAS, it is our intention to be evangelical and inclusive in our outreach to any and all segments of our society; therefore be it

RESOLVED, that each congregation in the Diocese of South Dakota in this coming year intentionally reach out to inactive members and the unchurched in the communities; and be it further

RESOLVED, that Bishop's committees and vestries and committees thereof be charged to develop positive ways in their communities to serve in response to God's love to meet human needs, care for the sick and aged, advocate dignity and justice for all people, and commit themselves to the needs of the poor and the powerless; and be it further

RESOLVED, that the Bishop and Diocesan Council appoint the appropriate existing committee or commission to be responsible to:

1. develop a reporting instrument which will record the actions of the several parishes and missions described in the above resolution.
2. have resource people available when requested to assist the several parishes and mission to accomplish this task.

Eastern Deanery Board
Jay W. Breisch, Dean

SMOKING

RESOLVED, that the Diocese of South Dakota meeting in Convention in Rapid City on October 3-5, 1987, make it a standard procedure that there be no smoking permitted during all meetings of committees, commissions, and councils at the diocesan and deanery level; and be it further

RESOLVED, that a place completely separate from the meeting rooms be made available for the use of those persons wishing to smoke.

EXPLANATION:

1. The Surgeon General of the United States has warned that smoking is hazardous to the health of the smoker and non-smoker.
2. The non-smoker has no choice but to breathe the polluted air when sitting in a room with one or more smokers.
3. The smoke permeates the person and the clothing of a non-smoker to the point of being quite offensive.
4. Many non-smokers find sitting in a room full of smoke results in headaches, nausea, aggravated allergies and other physical problems.

Barbara McLain, Delegate
St. Paul's, Vermillion

LAY PARTICIPATION

WHEREAS, the laity were always important and active participants in the liturgies of the early Church; and

WHEREAS, through the rubrics, words and actions of the liturgies in the 1979 Book of Common Prayer active participation of the laity is called for and expected; and

WHEREAS, further participation by the laity in the offering of the Holy Eucharist will give increased meaning to the laity as "a royal priesthood" along with the ordained clergy;

THEREFORE BE IT RESOLVED that laity be invited to share orally in the offering of the several Eucharistic Prayers of Consecration specifically:

Rite I - pp. 335-336 - beginning with the paragraph 'And we earnestly desire' continuing to the end of the prayer;

pp. 342-343 - beginning with the paragraph 'And we earnestly desire' continuing to the end of the prayer;

Rite II - p. 363 - beginning with the Acclamation, which already provides for the participation of the laity, and continuing with the Celebrant to the end of the prayer ;

p. 368 - beginning with the Acclamation and continuing with the Celebrant to the end of the prayer;

p. 375 - beginning with the Acclamation and continuing with the Celebrant to the end of the prayer.

Jay W. Breisch
St. Mary's, Mitchell

CHRISTIAN MORALITY

WHEREAS, many people are looking to the Church for clear guidance on the matter of traditional Christian morality concerning sexual behavior.

THEREFORE, be it resolved that the 1987 Convention of the Diocese of South Dakota affirm the following statement:

The time-honored and biblically rooted standard of chastity for Christian people remains unchanged. This means that sexual relations are to be confined to one's sexual partner in marriage.

Since clergy are expected to provide, in their lives and in their teaching, a wholesome example for others, bishops and other diocesan officials should not knowingly admit to, or retain in, holy orders, any person who cannot or will not do so.

And furthermore, while we are called by our Lord to offer love, forgiveness and pastoral care to all persons, neither the clergy or laity of this Church should encourage any attempt to legitimize any sexual behavior other than that which is appropriate between a man and a woman united in holy matrimony.

Rosebud Deanery

COOPERATION

RESOLVED: that ministry with Native Americans by the Episcopal Diocese of South Dakota with the cooperative efforts of the Dakota Synod of the Evangelical Lutheran Church in America be further encouraged and strengthened; and be it further

RESOLVED: that the Bishop and Diocesan Council give this matter to the appropriate existing committee or commission of the Diocese for encouragement and monitoring and to report back their findings to the 1988 Convention of the Diocese of South Dakota.

Eastern Deanery Board
Jay W. Breisch, Dean

RURAL INITIATIVE

RESOLVED, that the 1987 Convention of the Episcopal Diocese of South Dakota support the establishment of a Rural Initiative Center by the Association of Christian Churches with the basic objectives:

1. To help people in rural areas take initiatives to increase family and community income which will enable them to remain on farms or in rural communities;
2. To help to create new, and to expand existing small businesses located on farms or in rural towns;
3. To encourage diversity in agricultural production and marketing; and
4. To encourage processing and production systems that will create value-added products from farm produce; and be it further

RESOLVED, that each parish and mission of the Diocese of South Dakota be charged with supporting this Rural Initiative Center in all appropriate ways and especially by communication and education of the Center's purposes to all members of the several congregations within this Diocese.

EXPLANATION: The new Center will be directed by Dr. Tom Kilian, and will be engaged in setting up information systems and resources for the next several months. This will be followed by active field service to include technical assistance, planning assistance, marketing, specialized technical and research assistance and sources of capital and credit.

In this, the most agricultural state in the nation, our rural society is undergoing much hardship and is experiencing serious socio-economic realignments. The rural people of South Dakota need bases for hope and practical self-help and aid that will assist them to move forward into the new society and economy that lies ahead.

The Very Rev. Jay W. Breisch
for Bev Berry, Diocesan Representative to the Association of Christian Churches of South Dakota

PEACE & JUSTICE

WHEREAS: The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to carry out Christ's ministry in the world, and;

WHEREAS: The Church is called to serve in response to God's love by addressing human needs: to care for the sick and aged, to be an advocate for the poor and powerless, to uphold the dignity and worth of and justice for all persons; therefore be it

RESOLVED: that the Bishop and Diocesan Council of the Episcopal Church in South Dakota appoint a Commission on Peace and Justice, the purpose of which would be to study the multitude of data available on such issues as racism, government involvement in such places as Central America, the struggle to end apartheid, the homeless, and women's issues; and to make that information available to the Diocese in order to assist the Diocese and the local churches in appropriate responses and action.

Submitted by the Reverend Karen Hall

AIDS CRISIS

WHEREAS: our society is confronted with the far-reaching consequences of the AIDS crisis, and

WHEREAS: the Church has become more involved in issues having to do with human sexuality in general; therefore be it

RESOLVED: the 1987 Convention of the Diocese of South Dakota adopts the following resolution to be submitted as a diocesan resolution to the 19888 General Convention of the Episcopal Church:

RESOLVED: the House of Deputites concurring, that the 1988 General Convention of the Episcopal Church instruct the House of Bishops to prepare a position paper on the moral/scriptural understanding of human sexuality, and pornography, for the spiritual assistance, guidance, and direction of the people of the Episcopal Church; and be it further

RESOLVED: that the House of Deputies concurring, that this position paper be submitted to the appropriate program unit of the Executive Council for dissemination throughout the whole Church for study; and be it further

RESOLVED: that upon receipt of this position paper, the Bishop and the Diocesan Council appoint a Commission on Human Affairs and Health to assist the Diocese in implementing the directives of such paper.

AGING

RESOLVED: That each congregation be encouraged to work with the Commission on Aging to identify and/or develop intentional ministry opportunites by, with, and for its older members, and be it further

RESOLVED: That congregations in the Diocese of South Dakota be encouraged to become active members of the Episcopal Society for Ministry on Aging (ESMA).

EXPLANATION: By the year 1990, 43% of the total population will be over 65 years old, and the proportion of older adults in the Episcopal Church will continue to increase dramatically. Ministry with and on behalf of older adults is part of the work of the Gospel, and your Commission on Aging is charged with developing this ministry along with the Episcopal Society for Ministry on Aging, which is the national resource of the Episcopal Church.

Submitted by the Rev. Mary Husby
ESMA Coordinator

HOMOSEXUAL ORDINATION

RESOLVED: the 1987 Convention of the Diocese of South Dakota adopts the following resolution to be submitted as a diocesan resolution to the 1988 General Convention of the Episcopal Church:

RESOLVED: the House of Deputies concurring, that the 1988 General Convention of the Episcopal Church reaffirm Paragraph 3 of Resolution A-53 of the 1979 General Convention Resolution regarding ordination of practicing homosexuals as follows:

"We reaffirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage."

Eastern Deanery Board
Jay W. Breisch, Dean

AREAS OF CONCERN: A MEMORIAL

The Black Hills Deanery, of the Episcopal Diocese of South Dakota, herewith submits the following memorial to the Convention, and we call attention to the cares and concerns of our fellow brothers and sisters within the Diocese regarding the position of the Church as teacher, reconciler, and healer of all. What we set out, to be intelligently debated and responded to, is not intended to be all-inclusive - but rather is an attempt to clarify what we see are the main areas which we ought, as Christians, to address within the time available at this Diocesan Convention, at least as a beginning. Our Deanery does not propose to tell the Church what its teachings or positions should be upon any issue presented, but we do raise the concerns that the Church, as the body of Christ in the geographical boundaries of this Diocese, should respond to:

1. We recognize and support the efforts made by the Church in addressing the matters of alcohol abuse and chemical dependency within the Diocese. Furthermore, we encourage the continued work of the Church in these areas, for we perceive this is a primary concern within our society, and many other cares and concerns expressed herein are by-products of these most serious social ills.

2. We bring to your attention our concerns over a perceived general moral decline in our society, at all levels, as evidenced by:
   a. A seeming lack of integrity and honesty among the leaders of business, government officials and in the personal conduct of our citizens.
   b. The seeming exploitation of human sexuality by all commercial media, under the guise of entertainment and as representative of our culture;
   c. Questionable business practices and the seeming lack of decency and decorum on the part of some members of the so-called "electronic church".

   Therefore we call upon the Church to be a moral conscience in condemning such practices, and to take a clear, firm position on the moral issues involved.

3. We see it to be a disgraceful commentary on our social ethic that over 80% unemployment continues to go unaddressed, by the various levels of government, as regards the Indian reservations within our Diocese. Hence we call upon the Church to address this situation at the political and spiritual levels.

4. We call upon the Church to provide a ministry of healing and reconciliation between our Indian and non-Indian cultures, wherein conflicts have arisen, due in large measure to misunderstandings of the others' mores and goals. Furthermore, we see serious intracultural problems within the Niobrara Deanery and encourage a dialogue to identify these problems and work toward solutions.

5. We recognize a high incidence of suicide, especially among teenagers, throughout the Diocese. Therefore we call upon the Church to provide leadership training and education in the area of suicide prevention and a ministry of support and care to those whose lives have been affected by suicide.

6. We see the need to affirm the dignity and quality of life of our elderly citizens and their rights to freedom from abuse, neglect and denigration. Therefore we call upon the Church to provide leadership in using the talents of our elderly and keeping them within the mainstream of society to the fullest extent possible.

7. We observe around us a lessening of the perception of the sanctity of the Sacrament of Holy Matrimony within our society as evidenced by the high incidence of divorce, the practice of pre-marital and extra-marital cohabitation and the Church's possible blessing of homosexual unions. Therefore we call upon the Church to make clear its affirmation of committed heterosexual marriage, as embodied in our Judeo-Christian traditions and Scriptures, and to lead in the pastoral care of those involved in human relationships that are not in conformity with that tradition.

8. We believe that, despite efforts to overcome them within our society, racism, sexism and discrimination continue to exist. Therefore, we call upon the Church to continue, and strengthen, its efforts to proclaim and affirm the dignity of every human being. Furthermore, we call upon the Church to work zealously to expose and eradicate all forms of unfair discrimination within our society regardless of whether it is found in our justice system, the government, our educational system, the market place or the Church.

9. In addressing the above issues, we see confusion within the Church itself as to the appropriate roles of the ordained orders and the interaction of those orders within the ministry of the Church. Therefore we encourage the Church to provide clear definitions of the ordained orders, in particular the diaconate, and their duties and responsibilities.

We, of the Black Hills Deanery, have raised up these cares and concerns to you as the body of Christ. We earnestly enjoin upon this Convention the task of effectively meeting these cares and concerns. We pledge our best efforts to assist in the implementation of such measures and actions authorized by this body. We continue to pray for the Church in the world.

POTPOURRI

---On the back table you will find a sign up sheet for altar flowers. We are hoping that we can have flowers for the back altar each Sunday. If you have special occasions that you wished remembered such as birthdays, wedding anniversaries, memorials for loved ones, or simply to give thanks for God's blessing, please sign your name for the appropriate date and the occasion to be remembered. That occasion will be announced in the worship bulletin for that week. You are responsible for the flowers.

---The Wider Area Ministries Discretionary Fund is almost bankrupt. Your generous contribution to this fund would be greatly appreciated. These monies, when available, are generally distributed to needy parishioners as well as assisting the Ministerial Association in meeting critical needs in the community. This can be a form of outreach to our community. Please direct your contributions to our church treasurer, Ruby Stewart.

---The Diocesan Convention is in Rapid City, October 1-3. Mo. Karen and Fred and Ruby Stewart will be in attendance as delegates. Though not expected to be very controversial, there are several resolutions to be submitted to the Convention for consideration. These resolutions cover the gamut of ministry: A call for a Commission on Peace and Justice to address the issues important to South Dakota, that is, racism, the farm crisis, water and natural resources issues, unemployment on the reservations, etc; a call to the Bishops to produce a position paper on human sexuality to address such issues as pornography, teen-age pregnancy and suicide, homosexuality, the AIDS crisis, drug and alcohol abuse, promiscuity; a resolution from Niobrara Convocation calling for the Diocese to play an active role in discerning the wisdom of the Bradley Bill and the whole issue of the Black Hills; a ban on smoking in all church meetings; more intentional ministry in the areas of outreach and ecumenism. It should be an exciting Convention as the church wrestles with our response to the needs of the church and the world. These resolutions are printed elsewhere in this issue of Alpha and Omega. If you have any comments please direct them either to Mo. Karen, or to Fred and Ruby.

---October 18: Thunderhead Episcopal Camp Sunday. This is the annual drive for funding for our Episcopal Camp. You will be receiving offering envelopes for your contribution to our camp and literature describing the camp and its ministry. This past summer over 370 children, ages 10-18 attended various camp sessions. In addition, the Pathfinder camps designed for children who come from chemically dependent families, or who themselves are chemically dependent, attracted approximately 100 kids. TEC offers a special ministry of Christian Formation to our young people and is deserving of our support.

---November 7: United ThankOffering Sunday.

---November 6-8: Lay Ministry Conference to be held at Good Shepherd, Sioux Falls. This conference is open to all persons who are interested in pursuing what it means to have a ministry in and out of the church. The Rev. David Selzer from Minneapolis will be the Conference speaker; Bishop Anderson and The Rev. Canon Stephen Hall will be key note speakers, and Mo. Karen will lead a mini-workshop on our identity as Episcopalians. Registration blanks will be made available as soon as they arrive. The Diocesan Committee on the Ministry of the Laity is sponsoring this conference.

---Grace Church's Status in the TIME Campaign and Diocesan Pledge:

TIME Campaign:	Pledged: $6,991.00	Paid to date: $4,813.49
Diocesan Pledge:	Pledged: $1,600.00	Paid to date: $ 366.00

Borrowed from The Anglican Digest, Mid-Summer A.D. 1987

ALL I EVER REALLY NEEDED TO KNOW I LEARNED IN KINDERGARTEN

Most of what I really need to know about how to live, what to do, and how to be, I learned in kindergarten. Wisdom was not at the top of the graduate school mountain, but there in the sandbox at nursery school.

These are things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life. Learn some and draw and paint and sing and dance and play and work every day some.

Take a nap every afternoon. When you go out into the world, watch for traffic, hold hands, and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and plant goes up and nobody knows how or why, but we are all like that.

Goldfish and hamsters and white mice and even the little seed in the plastic cup- they all die. So do we.

And then remember the book about Dick and Jane and the first word you learned, the biggest word of all: LOOK. Everything you need to know is in there somewhere. The Golden Rule and love and basic sanitation. Ecology and politics and sane living.

Think of what a better world it would be if we all-the whole world-had cookies and milk about 3 o'clock every afternoon and lay down with our blankets for a nap. Or if we had a basic policy in our nation and other nations always to put things back where we found them and cleaned up our own messes. And it is still true, no matter how old you are, when you go out into the world it is best to hold hands and stick together.

Items for the Calendar

Bible Study and MP Fridays at 9:30am October 9, 16, 23,

Bishop's Committee Meeting: October 15 at 7:30pm

Adult Education Classes: 12noon on Fridays: October 9, 16, 23, 30

Children's Liturgy and Potluck: October 28 at 5:30pm