

## Days of Remembrance (& Lament)

May 17

*William Hobart Hare*

*Bishop of Niobrara, and of South Dakota (1909)*

May 28, 1830

*Indian Removal Act*

*(Trail of Tears: 1830 – 1850, 1876)*

*(Long Walk: 1864 - 1866)*

Last Sunday of June

*Diocese of South Dakota Remembrance of Victims of Boarding Schools*

July 17, 2009

*Episcopal Church Repudiation of the Doctrine of Discovery*

August 17, 1962

*Oahe Dam Dedication – Flooding of Old Agency*

November 6, 1868

*Treaty of Fort Laramie*

December 9

*International Commemoration of the Victims of Genocide*

December 15, 1890

*Murder of Sitting Bull*

December 26, 1862

*38 + 2 Dakota Executions*

December 29, 1890

*Wounded Knee Massacre*

## **Cheyenne River Episcopal Mission**

*in the Cheyenne River Lakota Reservation  
of South Dakota*

### Our Churches:

1. St. James' Episcopal Church, Bear Creek
2. Episcopal Church of the Ascension, Blackfoot
3. St. Andrew's Episcopal Church, Cherry Creek
4. St. Philip's Episcopal Church, Dupree
5. St. John the Evangelist Episcopal Church, Eagle Butte
6. St. Luke's Episcopal Church, Iron Lightning
7. St. Paul's Episcopal Church, La Plant
8. St. Thomas' Episcopal Church, On the Tree
9. St. Mary's Episcopal Church, Promise
10. St. Stephen's Episcopal Church, Red Scaffold
11. St. Peter's Episcopal Church, Thunder Butte
12. Emmanuel Episcopal Church, Whitehorse

### Our Clergy & Leadership:

The Rev. Kurt J. Huber & The Rev. Ellen B. Huber  
*Superintending Presbyters*

Deacon Iva Blue Coat Traversie

The Rt. Rev. Dr. Jonathan H. Folts  
*Bishop of the Diocese of South Dakota*

Shirley Dog Eagle  
*Itancan of Cheyenne River Mission Council*

## **A brief history...**

Cheyenne River Episcopal Mission is made up of 12 congregations in the Cheyenne River Lakota Reservation in South Dakota (just south of our neighbor Standing Rock). Cheyenne River is about the size of the state of Connecticut and the church membership includes four bands of the Lakota.

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The name Sioux is part of the Ojibway/Chippewa/Anishinabe word “Nadoweisiw-eg,” which the French shortened to Sioux. The original word meant “little or lesser snakes/enemies.” The Sioux are really three groups comprised of the Lakota, Dakota, and Nakota, each having slightly different language dialects. Geographically, the Lakota are the most western of the groups and there are seven distinct bands.

Four of the Lakota bands (Mnicoujou (Planters by the Water), Siha Sapa (Black Foot), Oohenumpa (Two Kettle), Itazipco (Without Bows)) are located on the land known as the Cheyenne River Indian Reservation. These are four of the seven bands of the Titunwan (People of the Plains) one of the Oceti Sakowin (Seven Council Fires) of the Lakota/Dakota/Nakota Nation.

The present land base of the Cheyenne River Indian Reservation was established by the 1851 and 1868 Fort Laramie Treaties and the Sioux Act of 1889. Prior to this, the bands placed within this reservation knew no boundary to their territory. They were hunters and traveled frequently in search of their main food source, the sacred American bison or buffalo.

The old main home camps of the Minnicoujou were in the towns of Cherry Creek, Bridger, and Red Scaffold in the western area of the reservation. Cherry Creek is believed to be the oldest permanent

community in South Dakota. The home camps of the Oohenumpa went from Iron Lightning, Thunder Butte, Bear Creek, and White Horse along the Moreau (Owl) River. The Siha Sapa located around the Promise and Blackfoot areas in the northeast part of the reservation. Green Grass and On The Tree communities were home to the Itazipco. Green Grass is the home to the sacred Buffalo Calf Pipe. There would be some reshuffling of the band locations as allotments were chosen and intermarriage. Many Itazipco joined the Minnicoujou and the Siha Sapa had earlier camped in close proximity to the Hunkpapa on the neighboring Standing Rock Reservation

From <https://www.cheyenneriversiouxtribe.org/history>

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## **The Niobrara Cross**



Certificates of Baptism and Confirmation meant nothing to Indian converts who could not read English. Bishop Hare desired to give to those who took upon themselves obligations as Christians some token that would not only mark them as communicants, but also serve as a constant reminder to them of their Christian calling. He therefore in 1874 designed a cross to serve this purpose. The oval in the center is his episcopal seal. Around its margin in Latin is inscribed “The Seal of William Hobart Hare, by the grace of God Bishop of Niobrara.” The Greek letters on the cross, which quarters the oval read, “That they may have life.” In each angle of the cross is a tipi surmounted by a small cross. The seal signifies that Christ has come to the Dakotas and gathered them under the protection of the cross, that they have accepted him, and their homes have become Christian homes.

**Cheyenne River Episcopal Mission**

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