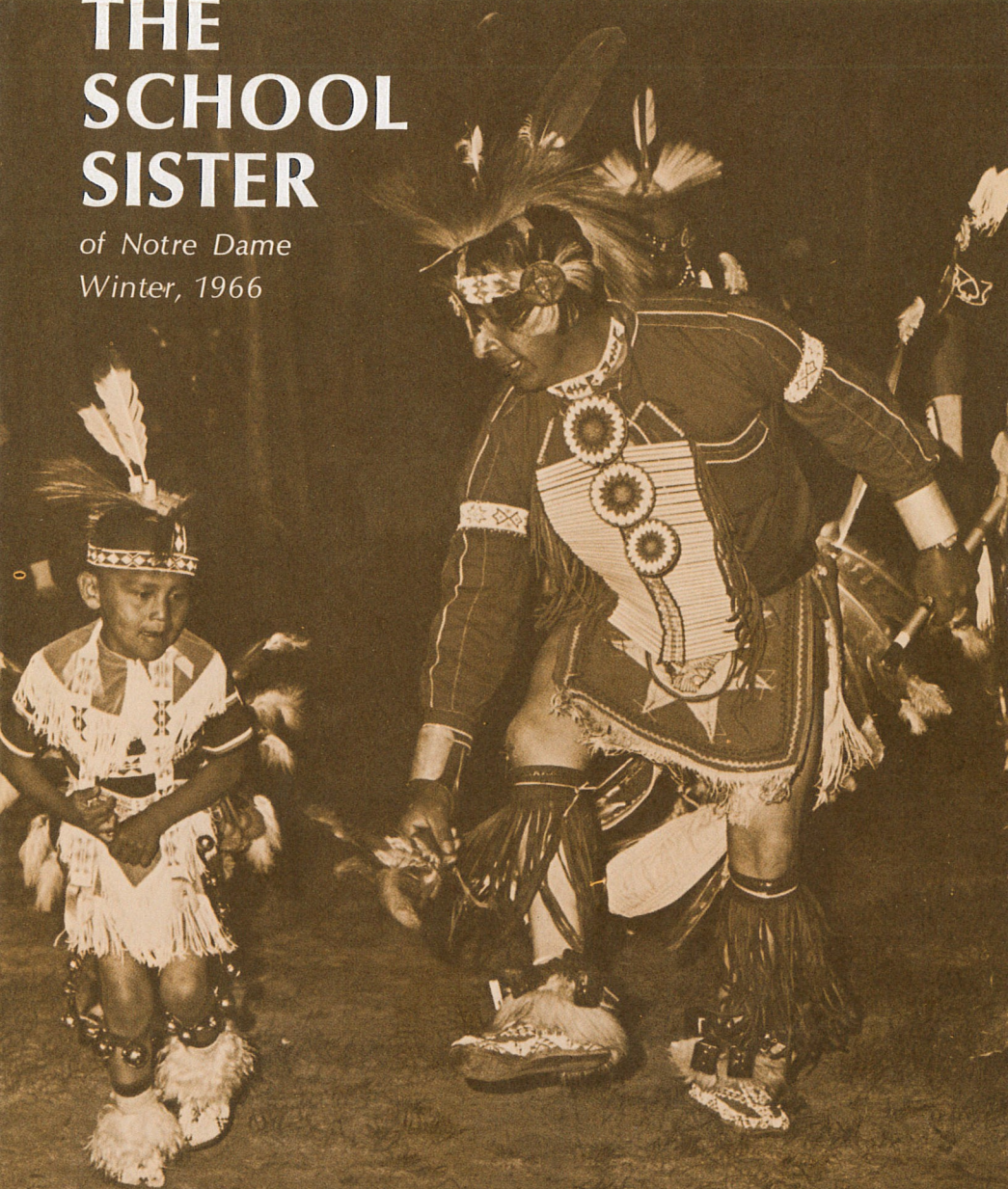


# THE SCHOOL SISTER

*of Notre Dame  
Winter, 1966*



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Volume 8  
Number 2  
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## COVER COMMENT

Centuries old yet ever new, a tribal dance unites two generations in South Dakota's Land of the Sioux.

CREDITS: Father Salvator Gentle, S.J., cover, pp. 1-10; Universidad Javeriana, pp. 16-19, *The Milwaukee Journal*, pp. 28-29

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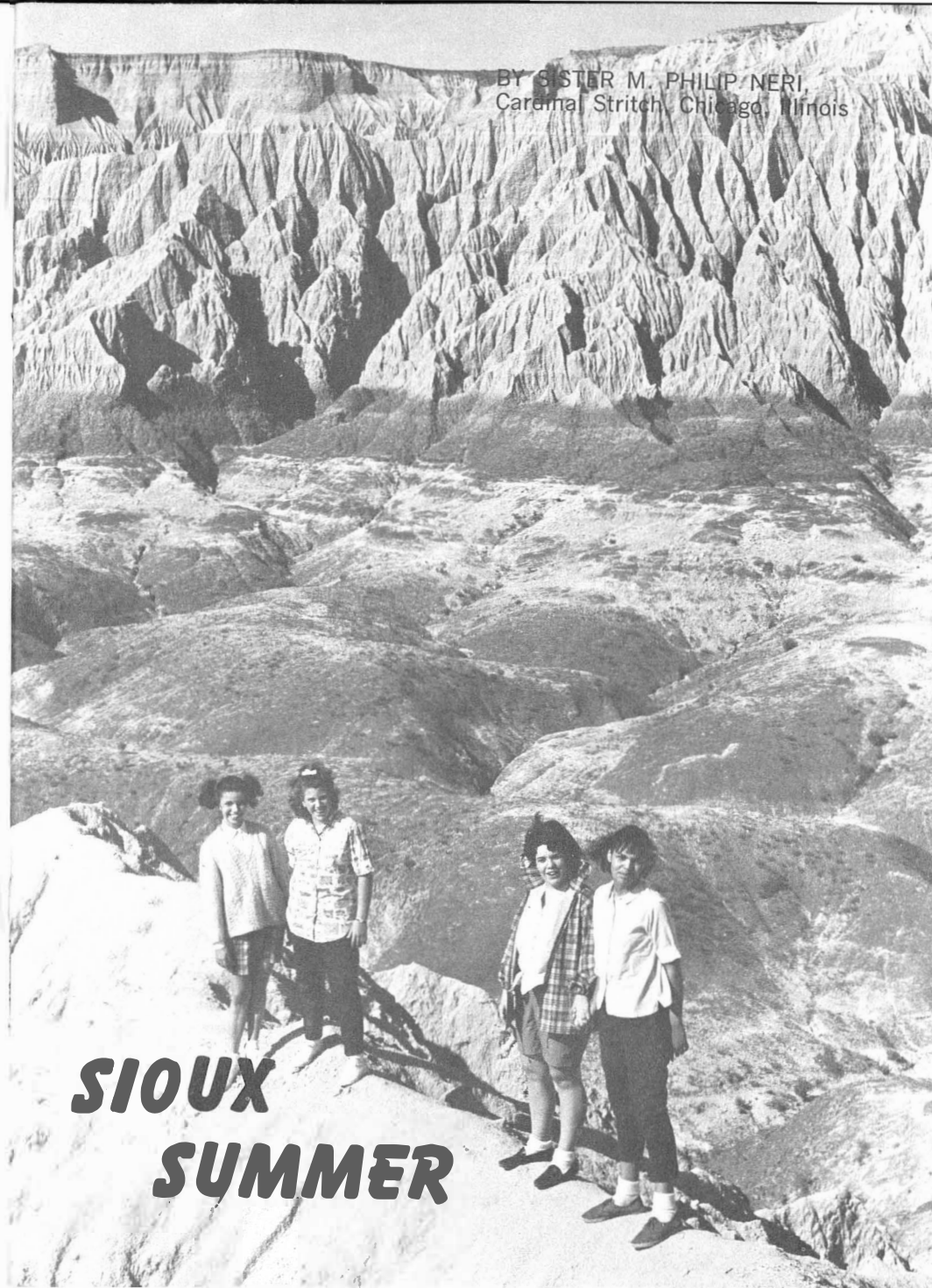
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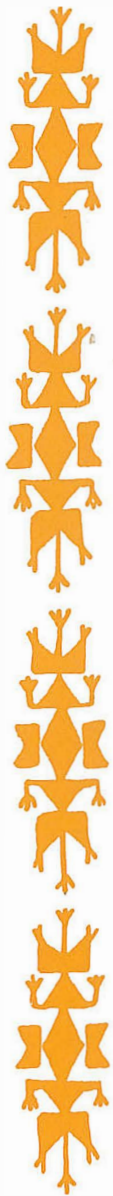


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BY SISTER M. PHILIP NERI,  
Cardinal Stritch, Chicago, Illinois

# SIoux SUMMER



Red Cloud country—"Land of Tears." Here in the desolate wilds of the Dakota Bad Lands on December 30, 1890, U. S. cavalrymen and Sioux Indians fought their last fierce battle and a defeated Chief Red Cloud begged his Jesuit friends: "Teach my children white man's ways." Ever since, the Blackrobes have been doing just that, helping Red Cloud's people to make the difficult transition from their culture to a technological one.

Red Cloud's prayer is being answered by others, too. Last summer, 29 young lay missionaries from Minneapolis and Chicago (Academy of Our Lady) traveled west for a summer work program with Indian children at Pine Ridge, South Dakota, where Father Salvator Gentle, S.J., has been working for several years. AOL's mission club, famous for years of mission activity, sent its four officers—Kathy Tomich, Peggy Shevlin, Kim Gamble, and Kathy Cronin; and its moderator, Father Sal's own sister, Sister Mary George. With them also was Sister M. Lorian, Holy Ghost school, Chippewa Falls.

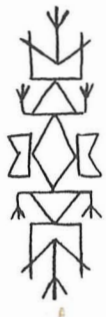
The young missionaries operated three play-schools in the mission districts of Calaco, Pine Ridge, and Manderson. Mornings meant work on the mission grounds: painting



water towers, walls, and stairs; gathering vegetables in Brother Schlinger's garden; scrubbing floors; pulling waist-high weeds in the Indian cemetery; and—special privilege for the girls!—K.P. sessions. "It was fun," insisted Kathy Cronin, "even doing dishes for 45!—because we did it together."

Afternoons meant "getting to know them," their red brothers and sisters, by way of arts and crafts, games and songs—and finding them "shy, quiet, and reticent," said Sister Mary George, "a far cry from the 'wild Indians' of the story books."

Evenings were treat times for the volunteer workers: picnics, swimming, trips through the Black Hills to Sylvan Lake or to Mount Rushmore; Friday night dancing in the gym to rock 'n' roll music as popular with Indian as with white teen-agers; and Indian powwows where painted braves in ceremonial robes and magnificent headdresses executed the intricate dances of their ancestors to the beat of tom-toms. Social events were "barrel-advertised"; that is, notices were fastened to a large barrel set up at the town intersection.



Sister Mary George and her brother, Father "Sal," S.J., enjoy a progress report from a young volunteer.



Superintendents a-plenty oversee the work around the drawing table at the mission's play-school.



"And this will make the piggy's eyes . . ."

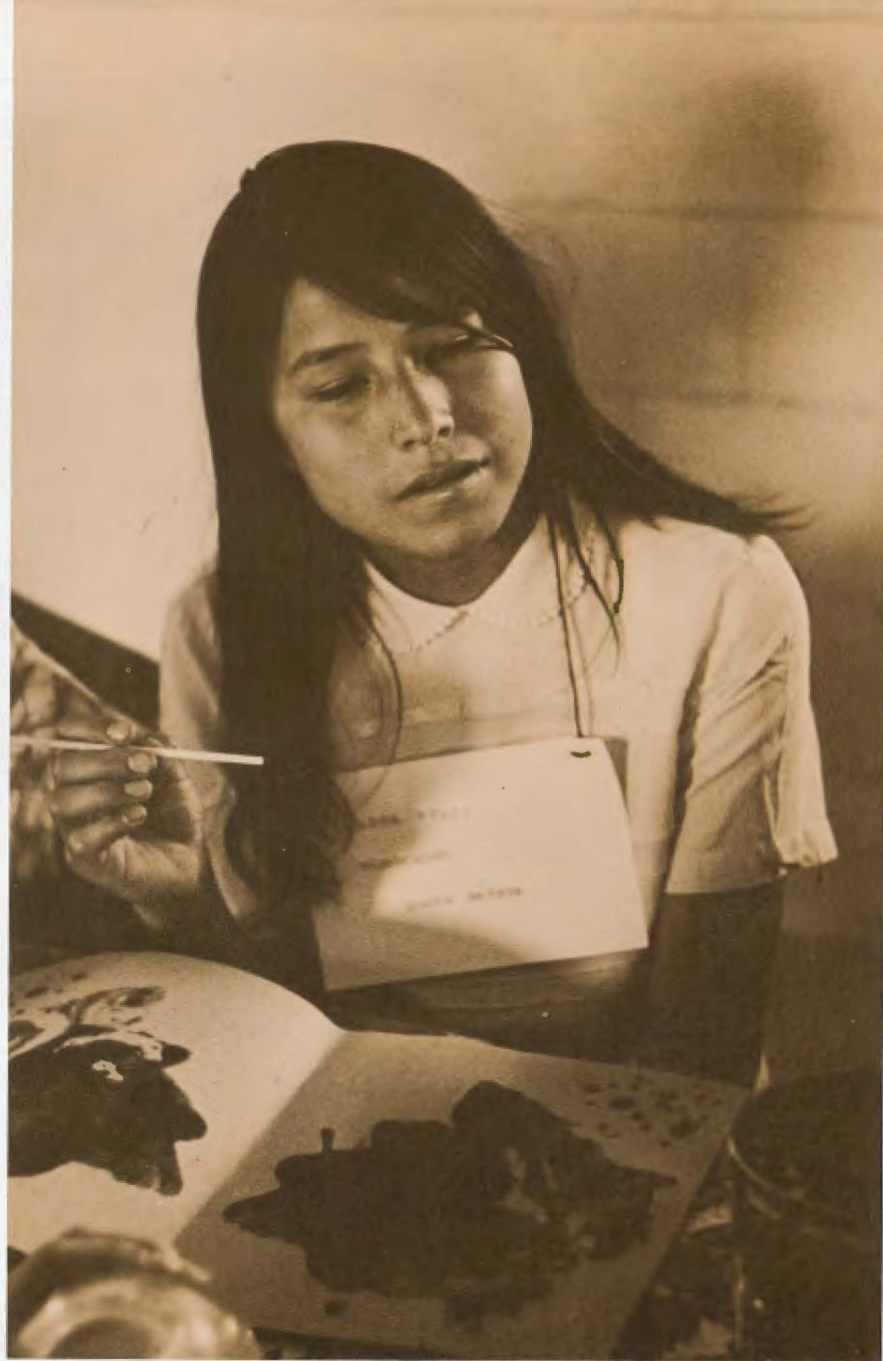
Best part of the day was by common consent, the community worship at Mass. Here the liturgical renewal blended with an ancient pagan culture: the congregation sang Father Rivers' Mass and the Gelineau psalms; the altar cloth was of soft leather decorated with colorful Indian beadwork. One mission church used bull-horn candleholders and a carved crucifix representing Christ as Indian, a Warrior God. "Why not?" asked Peggy Shevlin. "I realize it only now, but Christ is every person on earth, and that makes Him an Indian."



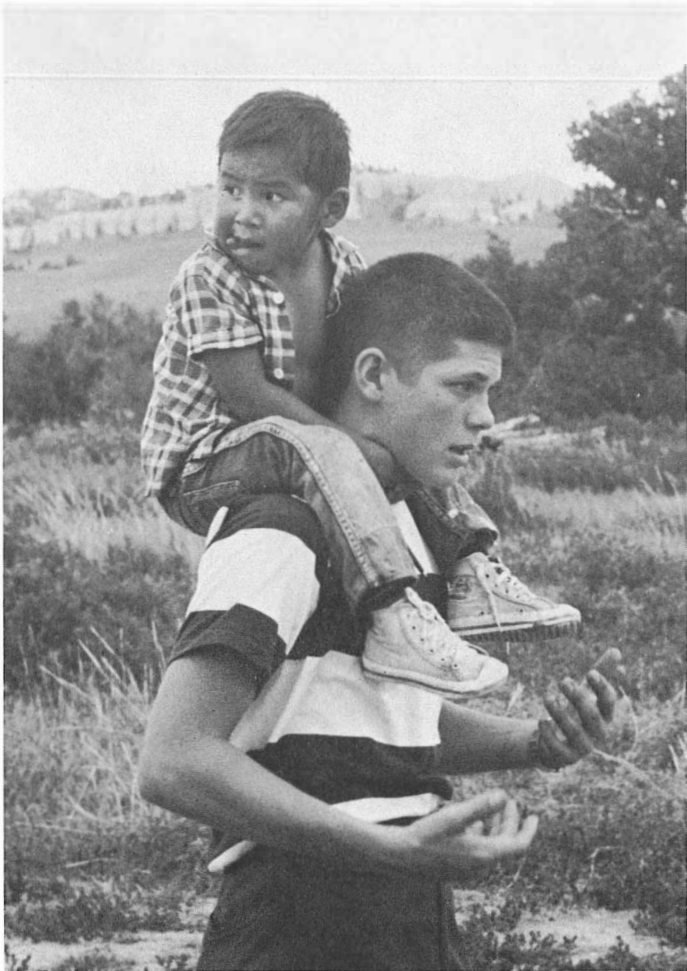
"There. Now you won't lose it," assures Kathy Cronin as she fastens a balloon to Gigi's wrist.



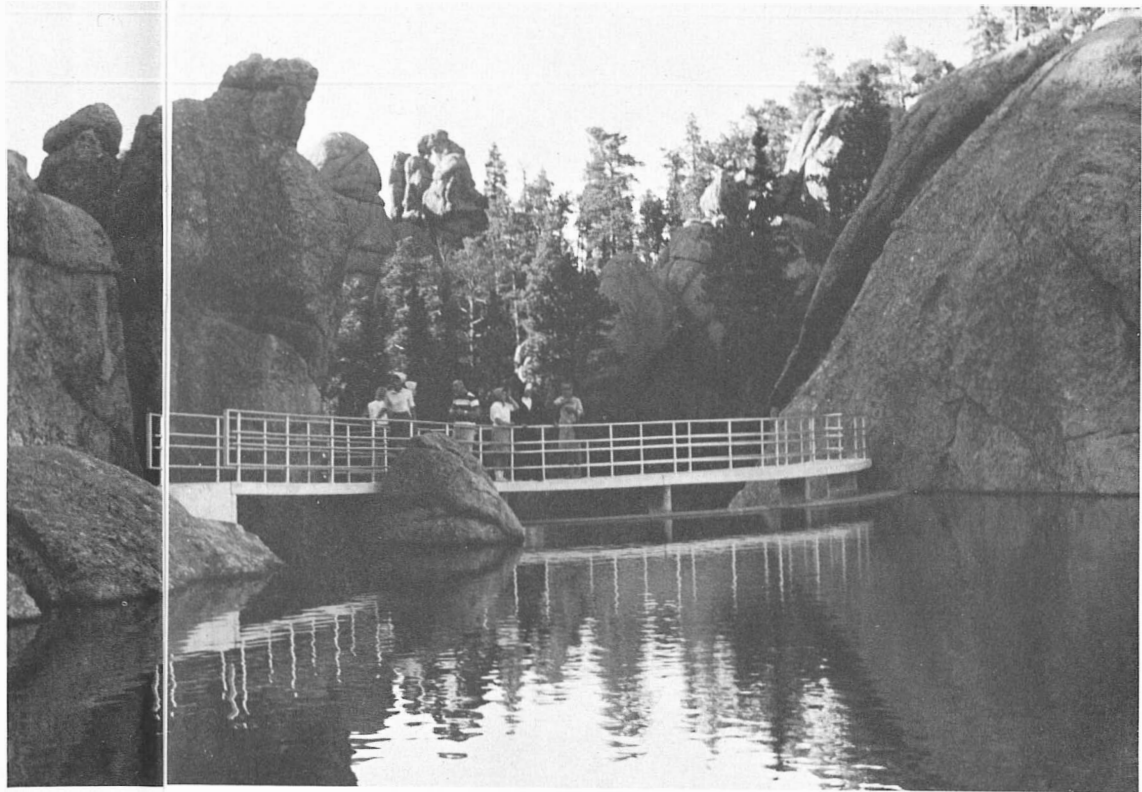
Tribal elder explains the symbolism of an Indian dance to Sister Mary George and Sister M. Lorian.



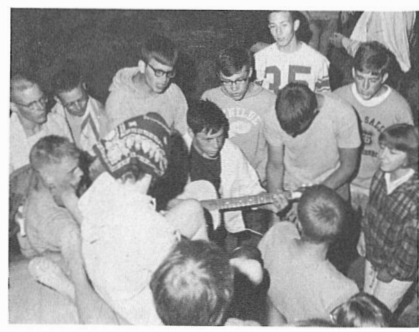
During a breather in her blow-painting activity, this Indian girl studies the work of a fellow-artist across the table.



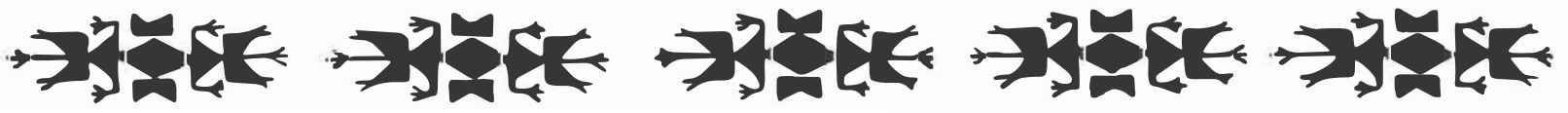
"Giddap! The enemy's just behind us!" a little brave urges his Minneapolis "pony."



Shapes glower upon the youth workers who took a side trip from Holy Rosary mission.



Wholehearted workers are wholehearted singers.



WE WILL LOVE OUR BROTHERS, WHETHER THEY BE CLOSE OR  
DISTANT. WE WILL LOVE OUR OWN FATHERLAND,  
AND WE WILL LOVE OTHER FATHERLANDS.

WE WILL LOVE OUR FRIENDS AND WE WILL LOVE OUR ENEMIES...

WE WILL LOVE ALL SOCIAL CLASSES, PARTICULARLY THOSE  
WHICH HAVE MOST NEED OF HELP . . . WE WILL LOVE THE  
VERY YOUNG AND THE VERY OLD, THE POOR AND THE SICK.

WE WILL LOVE OUR TIMES, OUR COMMUNITY, OUR TECHNICAL  
SKILLS, OUR ART, OUR SPORT, OUR WORLD.

CARDINAL  
MONTINI, NOW  
POPE PAUL VI