

# Meaning, history and description

*St. Joseph's Our Lady of the Sioux Chapel* was dedicated in 1956 and refurbished in 1985.

As a welcoming and hallowed space, the chapel honors both Catholic and Lakota traditions.



*Our Lady of the Sioux Chapel on campus.*

Oscar Howe's *Indian Christ* was replicated into a tapestry, which is the focal point behind the altar. At seven-feet by 10-feet six inches, the tapestry honors Jesus and all He stands for, while incorporating amazing artistry and feeling.



*Oscar Howe's Indian Christ as a tapestry.*

Ron Zeilinger's magnificent stained glass windows are the crown jewel of the chapel, lending a peaceful glow to this already serene atmosphere.

## Historical Events

From the arrival of Father De Smet in 1839 to the ordination of the first Lakota priest in 1985, the chapel's historical windows cover an era of honor, culture, respect and tradition.

### Kateri Tekakwitha

Kateri is the first Native American nominated for sainthood by the Catholic Church. She was born in what is now Auriesville, NY in 1656 to a Mohawk father and an Algonquin mother. Accepting the Gospel preached by the French "Blackrobes" (Jesuits), Kateri was



baptized on Easter of 1676 and became a Christian in a non-Christian community. She endured and resolved to dedicate her life completely to God. Faced with unbearable conditions, she (like Abraham) set out on a journey in faith to live among a Christian Indian community established by the Jesuits. She died on April 17, 1680 at age 24.

### Father De Smet, SJ



The first of many dedicated Jesuits to work among South Dakota's native people, De Smet seems to have first encountered the Indian people in 1839. Father De Smet's memoirs reveal his knowledge of gold in the Black Hills 30 to 40 years before its discovery. The gold nuggets at his feet serve as a reminder of his determination to maintain secrecy, knowing the Indian people would be subjected to the onslaught of white migration. He died in 1873 at the age of 72.

### Bishop Martin Marty

A former abbot of St. Meinrad's Abbey (IN), Bishop Marty came to work among the Sioux people in 1876. Born in Switzerland in 1834, the

traveled endlessly from mission to mission throughout the territory, energetically building the Church with respect and regard for the Indian people. He was responsible for the first Catholic Indian Congress in 1891. He died at St. Cloud, MN in 1896 at the age of 62. Marty Mission at Wagner, SD and Mount Marty College in Yankton, SD bear his name.



### Benedictines



From the Church's beginning in Dakota Territory, monks and nuns dedicated their lives to education and evangelization, exemplifying their motto: **WORSHIP and WORK**. The insignia and cross of St. Benedict are supported by two Benedictines.

### Catechists

As able lay leaders, Native Americans served to instruct, perform ceremonies and deliver the gospel to their people. Highly influential speakers, their efforts gained many converts when a limited number of priests could not meet the demands in wide spread communities. On October 6, 1906, Ivan Star performed the first recorded baptism by a catechist. Nicholas Black Elk, Sr. — perhaps better known as Black Elk of *Black Elk Speaks* — was a highly influential catechist for most of his life.



### Priests of the Sacred Heart

On the Feast of the Epiphany in 1923, Sacred Heart Fathers and Brothers officially arrived at Lower Brule, SD. This ceremony is symbolized by the star of Indian design and the SCJ emblem. Fr. Mathias

Fohrman, SCJ — a native of Luxembourg, Germany — is beckoned to the Church for the first time by its light from within. In 1927, the SCJs opened the doors to St. Joseph's Indian School.



### Oblate Sisters



The only Native American community of sisters in the United States, the order was founded with help from Fr. Sylvester Eisenman at Marty Mission in 1935. Established to offer Native American women an opportunity to live in a community close to their people, language and customs, they exert great influence in outlying South Dakota missions. Holding a banner depicting the symbol of the Eucharist, the sisters are portrayed in the original habit of the sisterhood. *Yutapi Wakar* is Lakota for the Eucharist; literally, "They are eating holy."

### Native American Clergy

In 1975, two deacons were accorded permanent status and ordained in the Rapid City Diocese: Reno Richards of Allen, SD and Steven Red Elk from Manderson, SD. On June 12, 1985, in the same diocese, Fr. Collins Jordan was ordained the first native South Dakotan and Lakota-speaking priest.



**St. Joseph's Indian School**

Chamberlain, SD 57326  
(605) 234-3300 • www.sjfo.org





### St. Joseph's Indian School Fast Facts

- About 61% of our students are Catholic; 25% are Episcopal, and 14% are other religions.
- Students attending St. Joseph's do so because a parent, family member or guardian desires them to do so.
- St. Joseph's serves all nine South Dakota reservations and neighboring states.
- All children at St. Joseph's are instructed in their traditions, culture and language.
- Boys and girls in grades one through 12 live on campus in family living units.
- Grades one through eight attend school on campus in our accredited school, while high school students attend the Chamberlain public school.
- Each of St. Joseph's students has a family service counselor. Classrooms have a 12:1 student-teacher ratio; homes have a 6:1 student-adult ratio.
- St. Joseph's was opened in 1927 by the Priests of the Sacred Heart.
- St. Joseph's is not government-funded; all programs and services are provided through private contributions.

## Our Lady of the Sioux



### Stained Glass Windows



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### The Sacred Pipe and Seven Sacred Lakota Rites

#### The Sacred Pipe

White Buffalo Calf Woman, who brought the sacred pipe to the Lakota, was a messenger of the Great Spirit. The holy pipe is used throughout the seven sacred rites as a means of divine communication with the Great Spirit.



#### Keeping of the Soul

Through this rite, souls of the dead are purified and love for one another is increased. Family members continue to remember their loved one's soul through prayer and sacred ceremonies. Usually after a year, the soul is released through rituals led by the keeper of the pipe. The soul is then sent on the sacred path to the Great Spirit.



#### Hunkapi

"Making of relatives" establishes an earthly relationship between individuals to extend the Great Spirit's love to people of all nations. Peace gained through this ceremony unifies the souls of men with the universe and the center, which is God — the real peace.



#### Hanblecheyapi

The vision quest is an important way of praying and is at the center of the Lakota ways. Men and women lament or cry for a vision. Men retreat to a high, lonely mountain, while women seek a valley that offers protection. From these visions, the people received many good things — including the four great rites.



#### Inipi

The rites of purification are considered very sacred and are used to summon strength for endeavors requiring great power. Utilizing the **onikare** (sweat lodge), all the forces of the universe (earth, water, fire, air) are united to purify the people as the Great Spirit wills.



#### Wiwanyag Wachipi

One of the greatest rites — the Sundance — is held during the Moon of Fattening (June) or the Moon of Cherries Blackening (July). It is always held when the moon is full as a reminder of man's ignorance, which comes and goes like the growing and dying of the moon. Full, the moon is like the eternal light illuminating the sacred path.



#### Ishna Ta Awi Cha Low An

This rite, "preparing a girl for womanhood," celebrates the sacred changing of a girl into a woman. At this time, she is instructed in the ways her life will change and about the responsibilities which will fall upon her as she assumes the duties performed by Mother Earth.



#### Tapa Wanka Yap

"Throwing of the ball" has become a game analogous to the course of an individual's life. As teams try to obtain the ball to score, so the individual tries to attain understanding of the Great Spirit's teachings. In today's game, one or two of four teams are able to win; the significance of the original ritual depended upon the ability of all the people to have the ball and to learn to live a sacred life.

