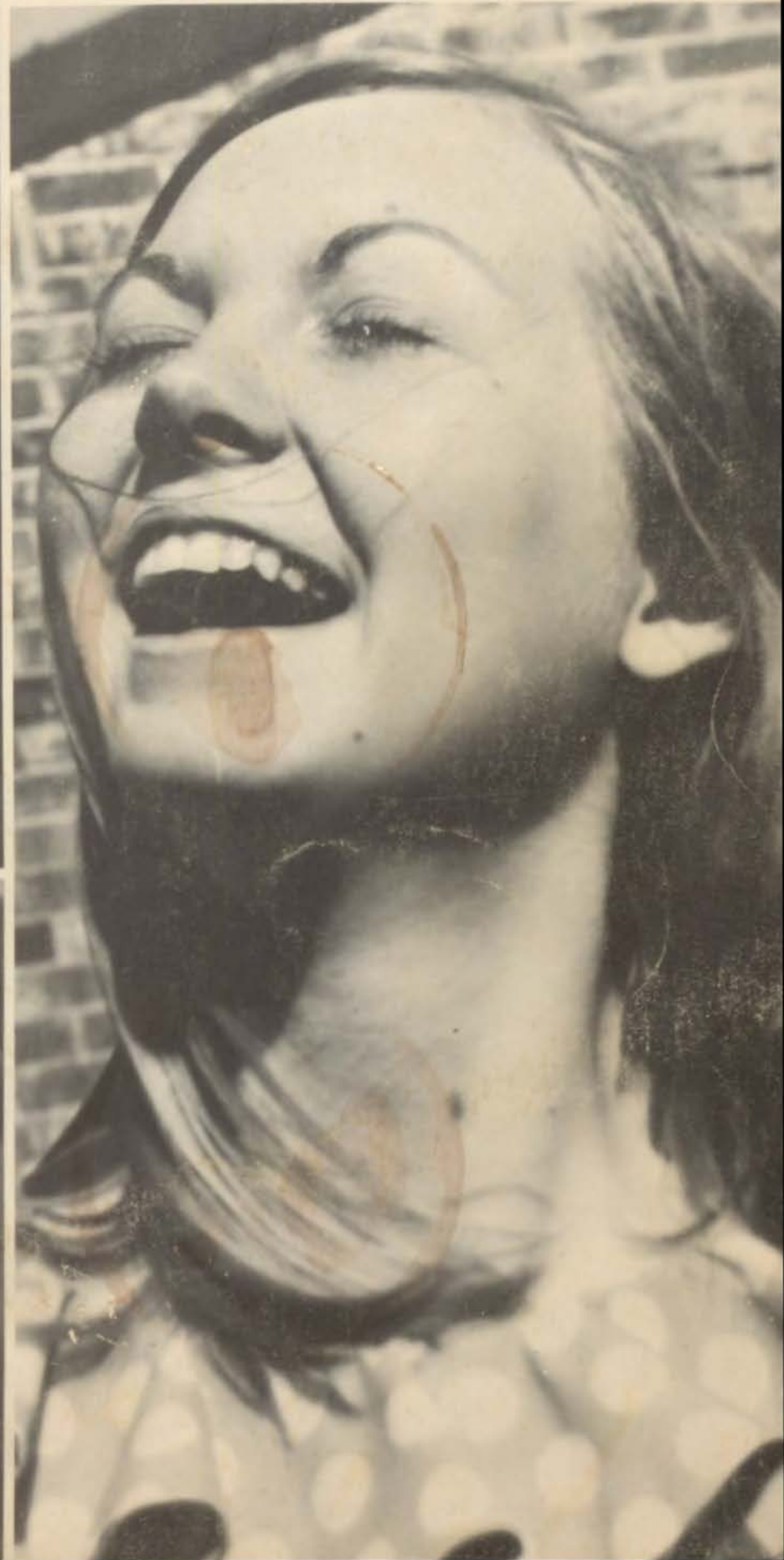
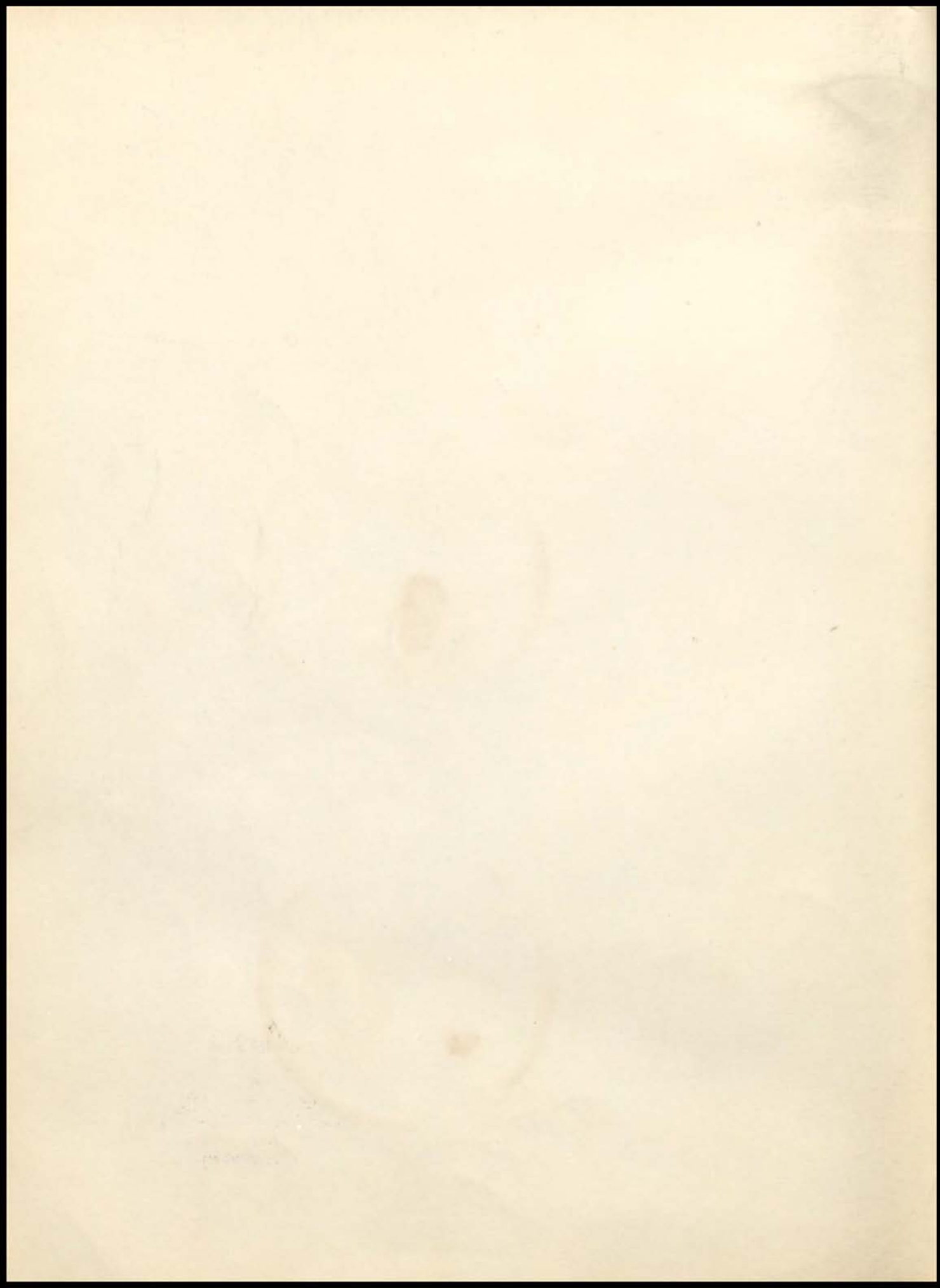


# LORETTO 1968







# LORETTO IN KANSAS CITY

OCTOBER 14, 1967

DEDICATED TO PROVIDING A NEW DIMENSION IN LEARNING  
TO LEAD YOUNG GIRLS, EACH UNIQUE, EACH GOD-DESIGNED  
TOWARD THE JOYS OF CHRISTIAN LIVING AND THE REWARDS  
OF RESPONSIBLE COMMUNITY LEADERSHIP

BLESSED BY

THE MOST REVEREND CHARLES W. HELMSING, O.D.  
BISHOP OF KANSAS CITY - ST. JOSEPH

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SEP 22 1969

LORETTO  
KANSAS CITY, MISSOURI

1968

*Loretto*  
*in*  
*Kansas City*  
*Library*







THIS IS NOT A NORMAL  
YEARBOOK.

IT DOES NOT HAVE  
EVERYONE'S PICTURE.

IT DOES NOT HAVE SECTIONS.

IT DOESN'T EVEN HAVE  
CAPTIONS

UNDER THE PICTURES.

WHAT IT DOES HAVE (WE  
THINK)

IS LORETTO.


THE COPY IS TAKEN FROM  
TAPES OF PEOPLE TALKING  
ABOUT WHAT PEOPLE TALK  
ABOUT AT LORETTO. VERY  
FEW, IF ANY, OF THE  
PICTURES ARE SET UP. THIS IS  
YOU.

IF YOU WERE DIFFERENT YOU  
WOULD HAVE A DIFFERENT  
YEARBOOK.





—It's so strange . . . how people run around going "I have to find myself, I have to find myself" . . . and as long as they do, they never can. Because as soon as you quit watching something, it'll happen; as soon as they quit going, very concentratedly, "I've got to find myself," and accidentally bump into somebody else, or a car or a bus or something, then they DO, and it's an accident and it's the best accident that could ever happen . . .



I think of what Sister Judith Mary said—that you act a little differently with each person. And so, maybe, the more you're with different people, the more you become yourself.

I don't think all of your friends bring out yourself; some people can bring out the bad stuff.

But that's still part of you. Becoming is not something that you force to come or decide on . . .

it's just sort of a . . .



revolution,  
revelation,  
evolution . . .!





—I think that everyone wants to be an individual but it takes a lot of guts to actually go through with it. You want to BE some way, and you'd really like to—everybody's like this to an extent; they WANT to be the way they are and not just follow along with the crowd—but hardly anybody does. It's just too hard to break away from what everybody else does and what's accepted, and you don't do it because you're afraid of criticism.

—Sometimes I think that if you do something really different from everybody else, other people think you're just trying to be different, showing off, maybe or just rebelling.

—That's really the basis of the whole thing of individualism though—we're rebelling . . .











—But don't you think rebelling kind of builds up a wall though?

—Well, you're not trying to build up a wall. Other people put a wall around you. They close themselves to you. Like a in larger group, there's a girl who is by herself and different. I don't think there're really going to want to accept her in their group if she's going to want to be so much different. And I think that she is really kind of building up a wall. She knows they won't accept her if she's that different . . .

—A lot of people at Loretto don't want to listen to the individual. The establishment is just what's accepted—like Saturday night you go out; Sunday you go to Church, what everybody does. I think that's what sets the rules, just what everybody does; everybody just follows along. I think there are very few individuals in this school . . .



—And what about the people the others are following? Couldn't you say that they're individualists? Because whatever they're doing is what they're thinking.

—But they're just copying somebody else, maybe not from the school, but somebody they admire.

—Well, who starts it all? There's got to be somebody who's a so-called individual. Isn't there anybody who goes her own way, the way she thinks she should?

—No, because nobody can do exactly what she thinks because everybody cares about what others think . . .



—But that's not the difference! It's not the people who don't care who are the true individuals. There's a difference between an individual and a loner.

—Very definitely. Individuals aren't people that don't need other people, by any means at all. It's funny somebody would say that . . . because I'm sure individuals care more . . . than maybe anybody else . . . about other people, I mean.







—But sometimes you can't get to people, and you can't force yourself on them because that's not good for them either and will probably only bring them to dislike you. You can try to help them but you can't change their whole way of thinking. You can't force anything on them because that'll probably just set them in their ways and they'll be indifferent to everything. Some people have built walls around themselves and don't want to come out . . .

—And you say we should just leave them alone if we can't do anything because they'll just build their walls bigger?

—I have a question about that. We're being made individuals, but then you see kids not accepted; they're kids that don't fit in anywhere. Yet there's a definite concern to know that person. It may be harder . . .

—Yes, I think about one time with our class, there was a girl who didn't fit in and everyone was really concerned about it. It was almost the whole group. They realized she was being herself and they wanted to do something so that they could understand her . . .





You've got to keep some things, just  
keep them to yourself not to tell any-  
body, but then other things . . . you  
just CAN'T find a way to express your-  
self . . .



The only way I can think is the best and safest to become YOU is in an atmosphere of freedom . . . an atmosphere where somebody can go "I just don't have it, and I need discipline and please help me discipline myself till I learn how" or where you can come and say "I'm sick of this, I'm sick of it and I know it; listen to me tell you I know it and you can be sure and then I don't want to fool with it any more because I have more important things to do and I'm going to do them."







You know, I'm very convinced of something . . . detachment. In painting, or in reading, or in just living . . . it's not thinking about how is this going to come out because it's a failure before you begin if you start like that, and you've just got to divorce yourself from all kinds of fear of the outcome because right there you're apprehensive whether you know it or not, subconsciously, you're stunted . . . and it's like that with people . . . you think, oh how are we going to come out or what's he going to think or how much am I really being honest . . . you're preoccupied with thinking about how you're being honest which is really PHONY . . . Thinking about what they're going to think or how it's going to come out . . . you waste so much time . . . but I guess it takes time to learn that too . . .



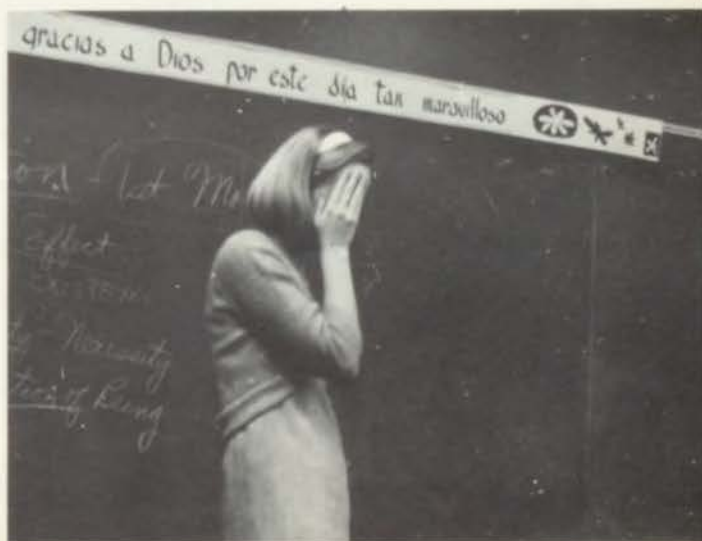
The teachers help you more here; they push you to be responsible; they take time with you. But you can help yourself, because some teachers don't have enough time; they didn't get it all done in one forty minute period, so you must help yourself. You can go back and try to understand it or else ask other people to help you through group discussions. You just have to do it yourself, because even lots of things you like you're not going to get, not going to understand even with everybody telling you the answer, telling you how to do it, because you're going to have to do something yourself . . .



—They don't tell you the facts; you have to learn for yourself. If you play around for two weeks and then the night before it's due you pick up the WORLD BOOK to find something to write your 700 word essay on, it doesn't work . . .

—Doing it yourself, you become more responsible and a lot more mature . . .

—And even when it seems impossible and you scream and work and don't get it done, you realize that you still can think out your own ideas and work to your own ability, and that's what Loretto tries to bring out.







—It's funny, I mean, I know that's right but it is, I think, a sort of developing thing—we being seniors, we were thrown into it at the very end and even though it wasn't so much different for me since I've been sort of a modular all my life, it was different for a whole lot of other people. Lots of kids said they felt like they were wasting their time because they didn't study. They were not following the patterns they had before which to them meant "study."

—I know, I can see why some kids don't like it. But last year I had independent study in one class and I really liked it. This year, since I was used to studying independently, I liked it a lot better.



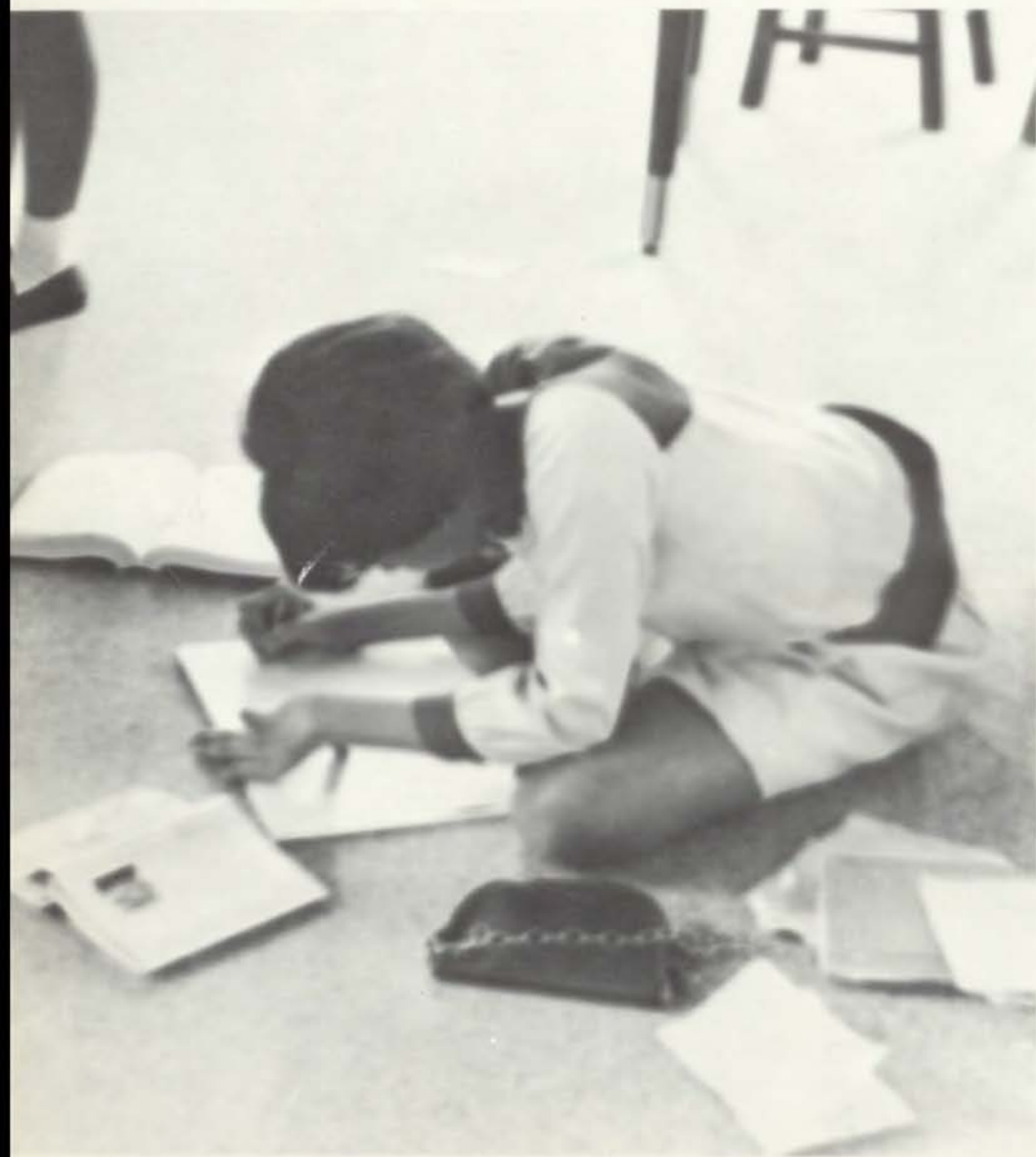
Does the school or the schedule or the atmosphere help create new patterns?

—I don't think school is going to begin it. Children have creativity or they have confidence or they have fear or whatever they're going to have when they're very small and school can only bring out the creativity or soften the fear but I don't think it creates the pattern.

—It's the teachers who help shape the pattern because they are different . . . they really want to learn too. I think this is the attitude that the teachers try to impress on you: they are interested in learning from you and they want you to learn from them.

—That's the whole thing . . . like in Grade School the teachers conditioned you to do this and to do that and, all your life you've been conditioned. In this school the teacher still conditions you but you are conditioned to think about the fact that you've been conditioned before so that you'll start being an individual.







—Yes, because now you realize that you've been MADE to do everything before and here they want you to do what YOU think YOU should do or feel. Like last year I went to a structured school and this year is so different because here I can go and study what I want, where I want, anytime I want.

In class I learn what I want as an individual, and it lets me evolve to be myself.

—Yes, you can schedule your own time; it makes you. I also went to a structured school and it just seems so different because they told you what THEY wanted you to know and it was kind of like forced feeding. Now it seems that there's more freedom to go on your own and learn it.

—Yes, YOU'LL do that, but you know a lot of kids . . .

—True, but a school should get you interested in your education and then you should be allowed to learn it the way you want.

—I can agree with that but I think it's being too optimistic about the whole thing. You know you can't say that a lot of the kids in this school would do that; you know they wouldn't.

—This education is all right for the kids who would naturally be interested in educating themselves anyway but what about those who aren't?

—To me, it looks like this type of education is trying to stimulate us to get us going. It is probably better for the kids now who are so bored with school that just knowing there is this kind of education around is good for them.

—This way at least they don't see it as a big pain. It would be ideal if everyone were motivated . . .



Yes, and there's another thing . . . Here more people can complain, and it's a GOOD thing to complain. It's a healthy thing, if something can be done. And most of the time I think something can be done. There hasn't been one time that I have come and said "Please change" or "Please, let's have a break in this" or "Please let me do this instead" that somebody hasn't let me do it or at least, if they haven't, they have explained to me why. And not in a very disgusted tone either. Just an "I want you to understand why I won't let you." And that's good and it's necessary and it's part of the revolution . . .



-I was thinking as you said that . . . I wonder how much good all the ENDLESS talking we do really does, except that when you say things, at least you're revealing something to yourself about what you didn't know you thought.

-Discussion has a lot to do with shaping an individual—scheduling—essays—time to think on your own—time to express yourself. I remember thinking more than I ever had—out loud or inside . . . time to be together.







—Yes, because along with teaching different subjects, they have to teach us how to live with the rest of the world, kind of like you live in a community here but you also have to be prepared to go out into the community outside; this isn't like a castle with great big walls to keep you blocked away from everything else; they have to prepare you for what else there is besides a job and all this other stuff . . .

—I don't think all this makes a difference though; I don't think an education today will make a difference with our kids twenty or twenty-five years from now.

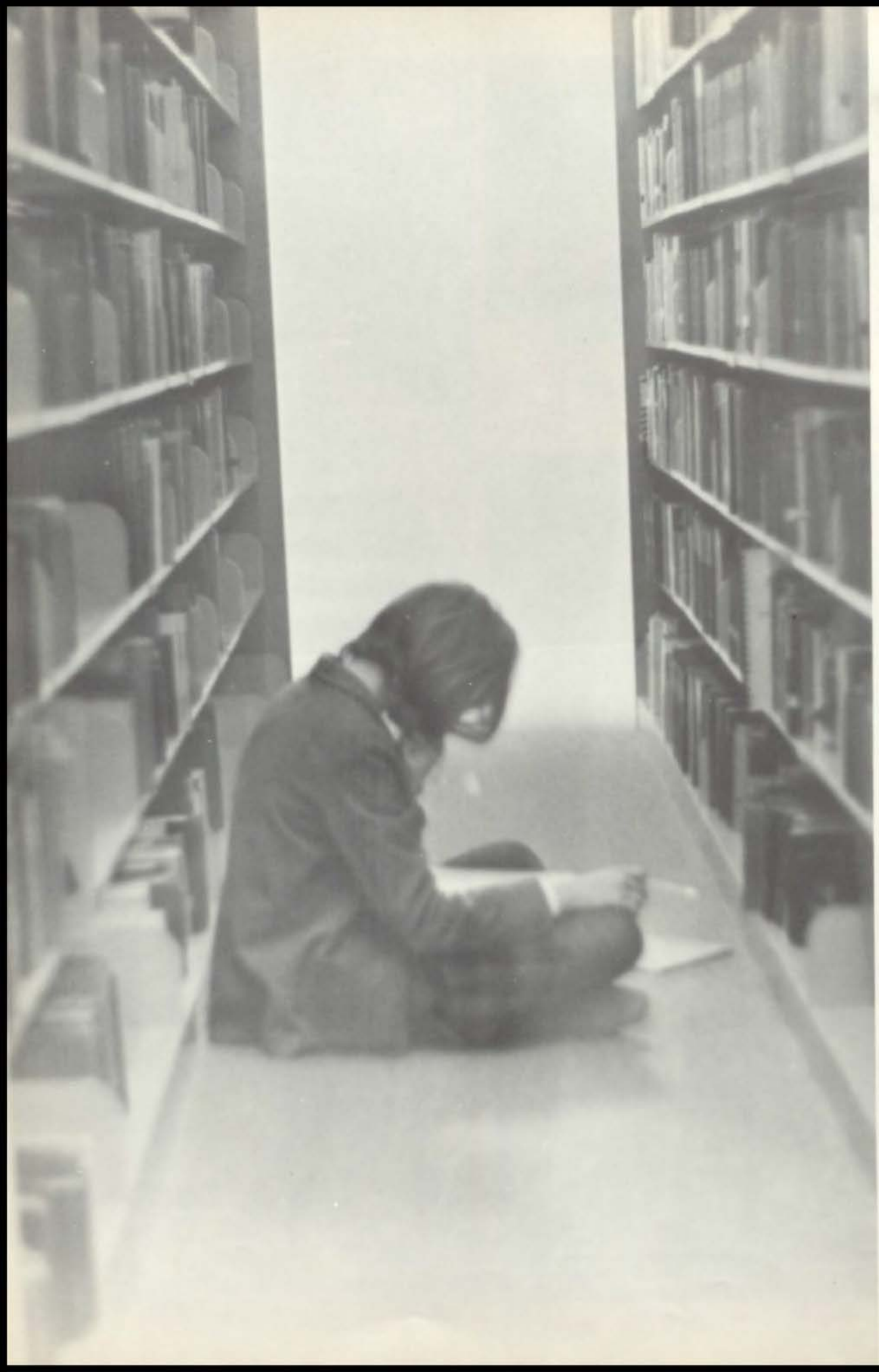
—Even if it does, it seems kind of pitiful; people get educated to raise their kids and their kids get educated to raise their kids and where does it all go?

—And in twenty more years, education will be so different—it's just constantly changing; I don't see how we can really help our kids.

—I don't know, I do think it's going to help our kids. The way we learn to search for knowledge and a real appreciation, we can pass this appreciation along to our kids.

—But this makes me mad, we just do it all to pass on to our kids.

—Well, OK, we're doing it to better ourselves too . . .





A chance to make your own mistakes, the chance to be free, the chance to settle down with 13 other things . . . it's fantastic; it's good to have it when you're young . . . all your whole life they say "Wait for your time; wait for your chance" and if somebody can give it to you in a small way in a situation where it requires discipline or understanding or . . . just KNOWING, I don't know why you shouldn't have it while you're young; you ought to be USED to being free; it shouldn't BE a surprise . . .







-It is a surprise though . . .

-Yes, because people think that to be free means to be independent, therefore to be alone and self-sufficient.

-Yes, but being free is being so tied up, so tied up! so IN there, and so TIRED from doing and being and thinking that you're ready to go on a permanent vacation . . .





—But you can't . . .

—No! And you don't WANT to! Because when people say, "Oh, I wish I lived in the country and I'd have a little peace," you know you'd go crazy because there's nobody THERE.

—Then what is it to be really free?

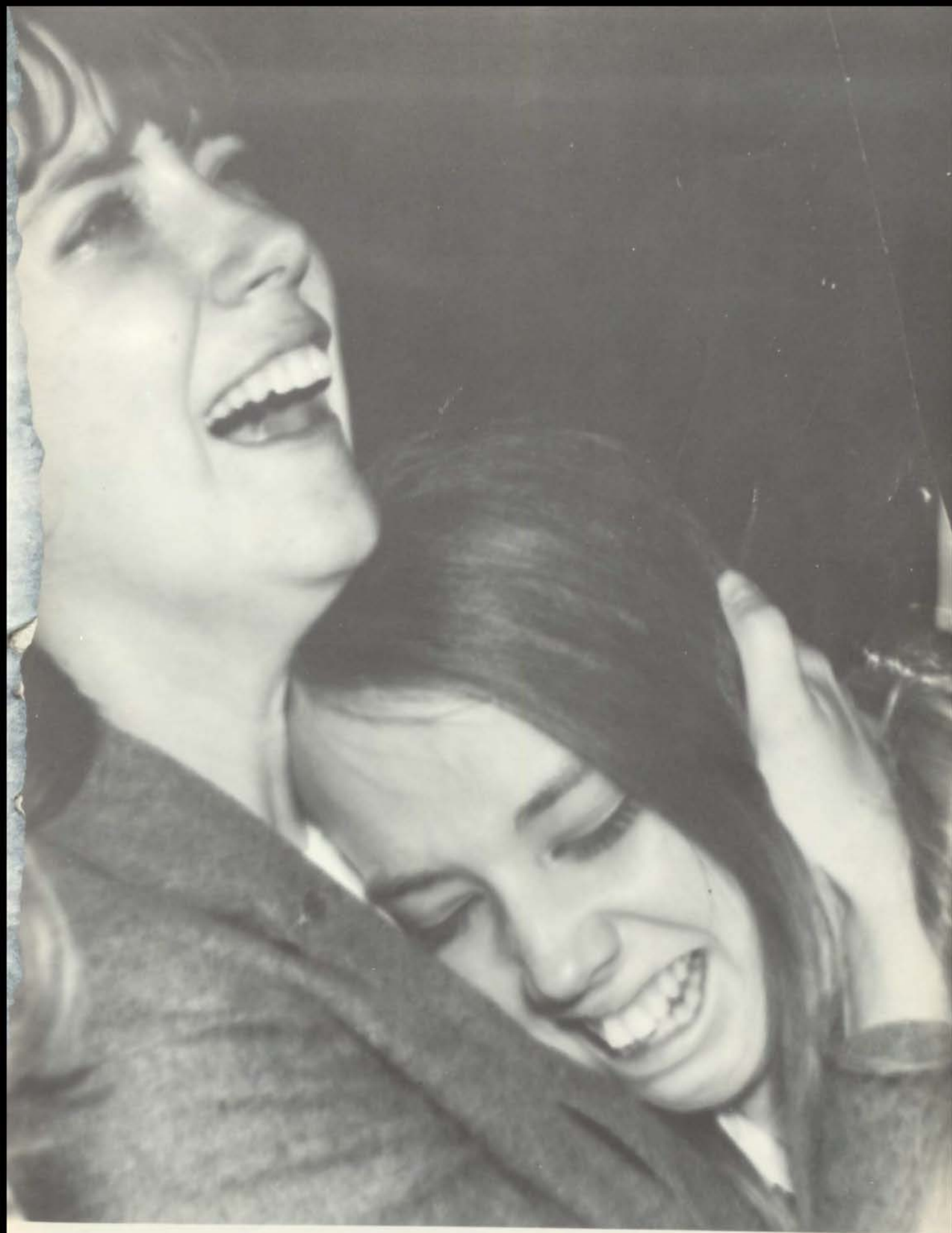
—Somebody here said, "I think that if you're an individual, you do and think the way you want to do and think, and you don't care what anybody else says. You don't CARE.

—But being an individual is a very afterward thing . . . it's after you've been so involved, so very much a group member, it's after you find yourself and you KNOW . . . . . after you've been very much a part of someone or something . . . there's a difference between a loner and an individual.

—It's a knowing, a self-awareness that an individual has that just a solitary person doesn't.

—And the knowing is something that only other people, in a way, can give you . . .





—But you don't know till afterwards . . . and it's sad. It doesn't HAPPEN to a lot of people . . . I don't know how you can contribute to that kind of thing happening . . .

—What does it come with? I guess it just comes with the experience of going through it and if you're too young to have had the experience, you're too young and that's all . . .

—But it really is SAD because I just don't think that some people ever really experience this. It's like what you said the other day . . . Once it has happened, it can never UNhappen.

—Once you are real you can never be unreal . . .

—Exactly. The little prince says the same thing. Once you've tamed me, you can't let go of me; you've got me whether you want me or not.







Maybe it's  
all just  
that people  
are lonely  
because  
they build  
walls  
instead of  
bridges . . .  
and here,  
the walls  
are down  
but the  
bridges  
haven't been built . . .



I think there're a lot of people building walls here. Like when people get in their little group; they don't want any more friends; they just do what they want to do and they don't ask anybody to be with them. . .

-Yes, but it depends on the circumstances, like at the beginning of freshman year, everybody was probably building bridges because they really didn't have any friends, or if they did, they wanted to make new ones; but then, by sophomore year, everybody's got her friends and they really don't want to hang around with anyone else. You know, they TALK to the other kids but they don't really get involved with them or care about what they think about anything.

-How do we knock down walls?

-Communicate more.

-How? How do you bring out the best in someone?

-Well, like in religion class . . . you get to know the inside of people . . .



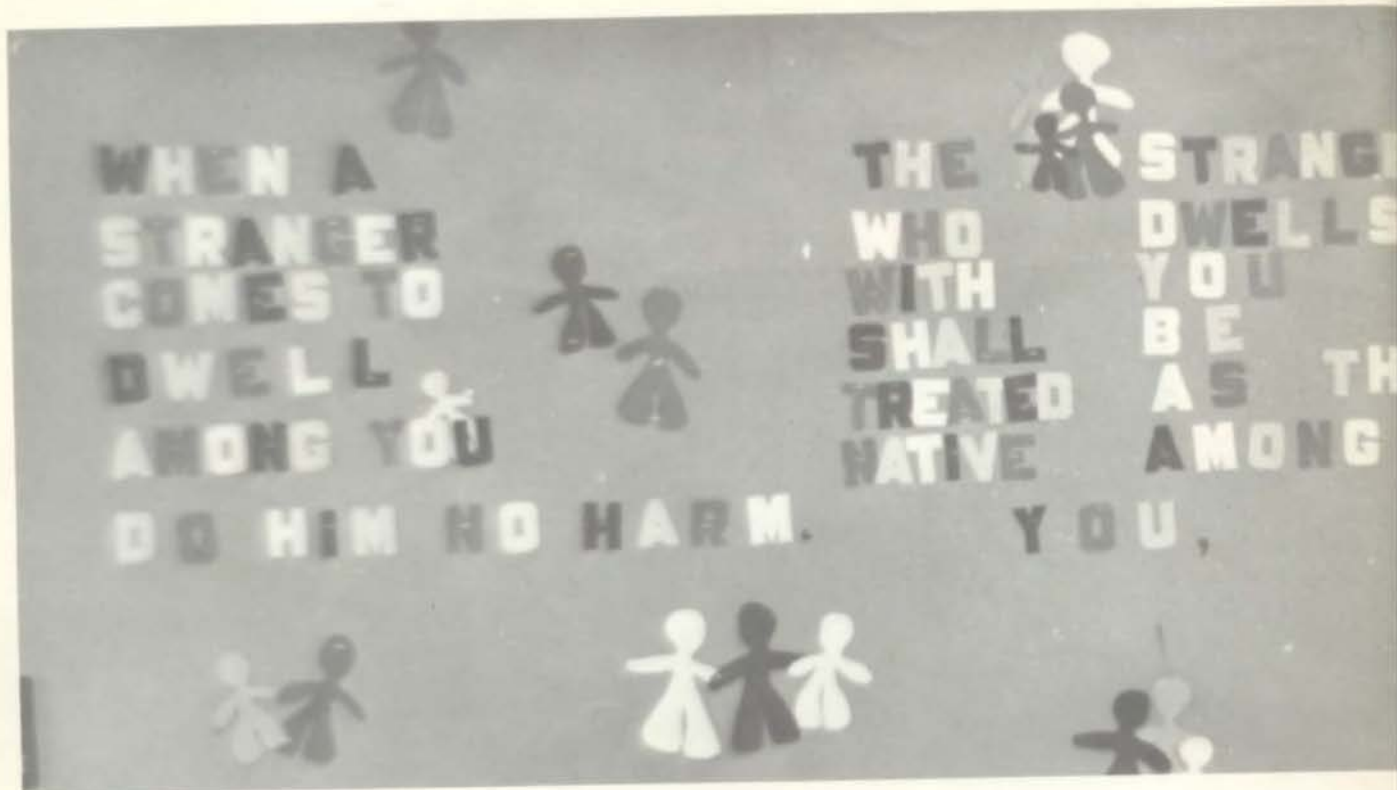
Everybody knows that you have to reach out and communicate with other people; it's talked about so much in groups and it's an atmosphere that surrounds you. You have a greater awareness and when you see a person that you really don't know, it flashes back what you're supposed to do. Somebody said that that was the theme of this year—communication. So you go out a little bit and say "hi." One girl said that the walls are broken down here but that they hadn't built many bridges—there was the opportunity to do it but yet some hadn't tried it yet . . . But I think everyone wants to break a wall—that's the main theme this year, that's the main feeling, everything, in classes—even Chemistry, like when she brought the radio out—everyone just wants to communicate, be together, experience together, working as a group instead of as classes, like in the art lab, the kids are playing a record player while they're doing their work . . . you have every class in there and every type of music in there too, but you're working with the people . . .





The other day I was helping a seventh grader and it kind of made a difference to me. She didn't have to come to me . . .





Yes, in lots of schools, you know how the seniors think of you sometimes—like they're so big and you're an eighth grader or a freshman and they've got to stomp on you, but this year the seniors were so sweet to us, it really surprised me!



AND YOU SHALL  
LOVE HIM AS YOURSELF—  
FOR YOU WERE  
ONCE STRANGERS  
IN THE LAND  
ALSO .



I brought a friend and well, you know, you talk to everybody here and she was kind of amazed. She said she wouldn't have known half the kids . . . even the kids in her class . . .



I know, I didn't even hear of the place until last year and I didn't want to come here, but I was here for the first week or so and I really liked it, you know, it's the kids, I guess, I just love the kids; everybody's just great. You know, some schools have their cliques and their snobs and people won't talk to you, but it's not like that, you know, it's not . . .



And you know, it's strange . . . other places I've been, it was more of the gung-ho type of spirit.





—That's part of Loretto too though . . .

—Maybe, but there's nothing to really unify us as a school. We've got spirit but not like some places. It's a lot better than some places too, though.

—I don't think it's necessarily bad not to have a "gung-ho" spirit—because we have this closeness between the girls. Maybe it's because there's nobody outside comparing us to another school or to anything else. Within ourselves, I think we are unified.

—That's true. There isn't any school enough like us to compare.





Yes, and we've got kids from so many different parts, kids from way in the city and then out here and then out in the country; we've got them all over the place and they're more friendly to all the people.





Here you can learn from one another. Some places you'd be afraid to say anything; you'd never take anything seriously, you'd try to make a joke out of it . . . you can learn so much, easily.







Yes, but you know, there are still so many people who are afraid to just go out and joke around—it seems that everybody else is just trying to go along with the crowd so they won't get hurt . . .



—Well, but I don't WANT it to be fantastically perfect here.

—I don't either; it never will be but it changes so much. Think of when we were freshmen. There were a lot of bridges, and now, I really feel that the juniors are almost one—it's really neat. There are still cliques, but the two cliques communicate as one.

—Two cliques?

—There are. You can see a division in our class. There are divisions but they are like kids from Kansas and Missouri, they overlap and still work together.

—That's true. I feel that our class is much closer now than it ever has been. I feel everybody knows everybody in our class, knows about them, and is getting to know pretty well what these kids are thinking, how they act, etc.

—I think it's part of the school that there isn't this enmity between cliques.

—There are lots of activities that mix them up; they can't stay apart. The different scheduling of the classes helps too, where some people go to one and from the very beginning, they were forced to mix with each other.

—Yes, you can't stay with your own little group.







And yet, groups aren't always BAD . . . because what makes you stick to the group? Ties, friendship, same interests, classes, the desire to solve the puzzle, your desire to make the group better by giving of yourself because without you, the group isn't going to be complete. Somebody is always questioning and you're going to have mutual respect for somebody who can answer your questions and from there a mutual friendship, etc., develops. Like sunk into a big whole . . .



And of course, it's  
more comfortable  
to be with those  
like us . . .





But you know . . . all talking is, is a bridge until you trust each other enough to be totally silent and understand what the other person is thinking . . . that's all it ever, ever is . . .



it's all just a prelude to a silence and an understanding . . . the best kind, I think . . .



—How does the world look to you? What good are funny stupid things and a sense of humor? Running in the grass and laughing and just doing stupid things, falling off chairs . . .

—I find that once in a while we all get in a goofy mood and a bunch of us will go out and play something funny and run around or play tag or jump rope or something that any other day we would think Boy, jumping rope . . . sure, uh huh. But like I said, it just kind of releases tension. You have a term paper due next week and you're trying to forget it; you just go messing around and it kind of releases tension.





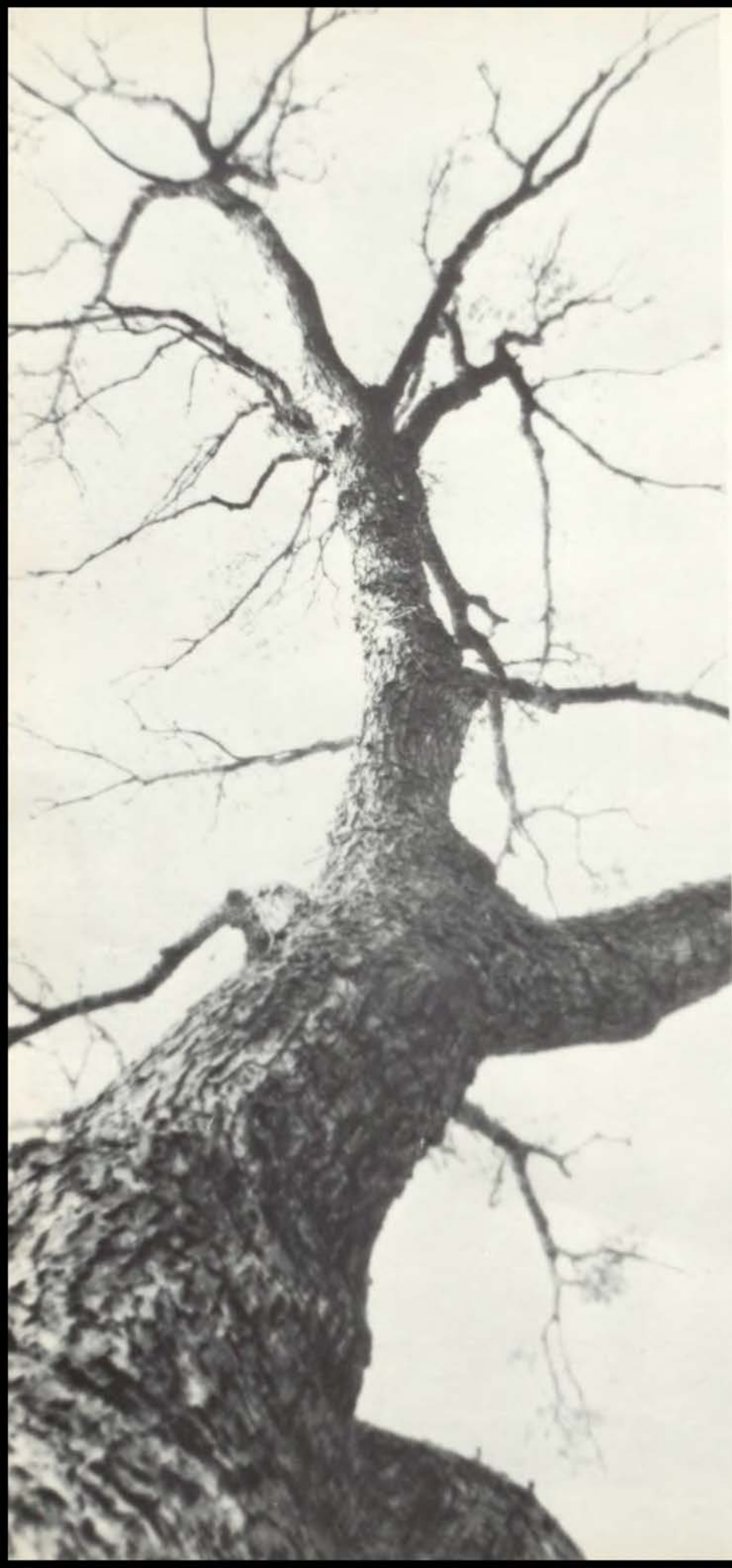


We at Loreto are dedicated to providing . . . an environment which provides alternatives to further the student's development of his own principles and values . . .  
(School philosophy)



Illogically, the world's delightful . . . Yeh, but you turn it back right side out and it's depressing . . .

Jelly beans become ostriches and rabbits pull humans out of hats . . .



But see . . . look at the trees . . . aren't they cool . . . Sue's been trying to get a picture of the tree outside the chem window . . . it's cool . . . there's a big one and a real little one right next to it . . .





Yes, but you look at the world and there's not that much change. And so . . . what's the value of a sense of humor and what good is funny stupid stuff in the world when the world is in a big mess . . . girls that make people laugh without having to tell jokes . . . they help bring people out. They're just funny or neat; they're beautiful, imitations sometimes. You can feel the communication . . .





—Yes, but what about this “having fun”? Like I think about prom. I feel a little guilty about spending thirty some dollars for a dress and the guy buys flowers and dinner and rents a tux and it all comes close to 100 dollars for an evening. Then you think of all the kids in the world dying of malnutrition . . .

—I still think that there’s nothing much that we can do.

—But stop and think, if you hadn’t spent the money on your dress, what would you have spent it on? You wouldn’t have spent it on the other people who are dying.

—I know that, but see, maybe I should have.

—Yes, but you wouldn’t have.

—But maybe you should.

—Yes, everyone should, but they don’t!

—That’s what I’m trying to say. Should we? Is it wrong?

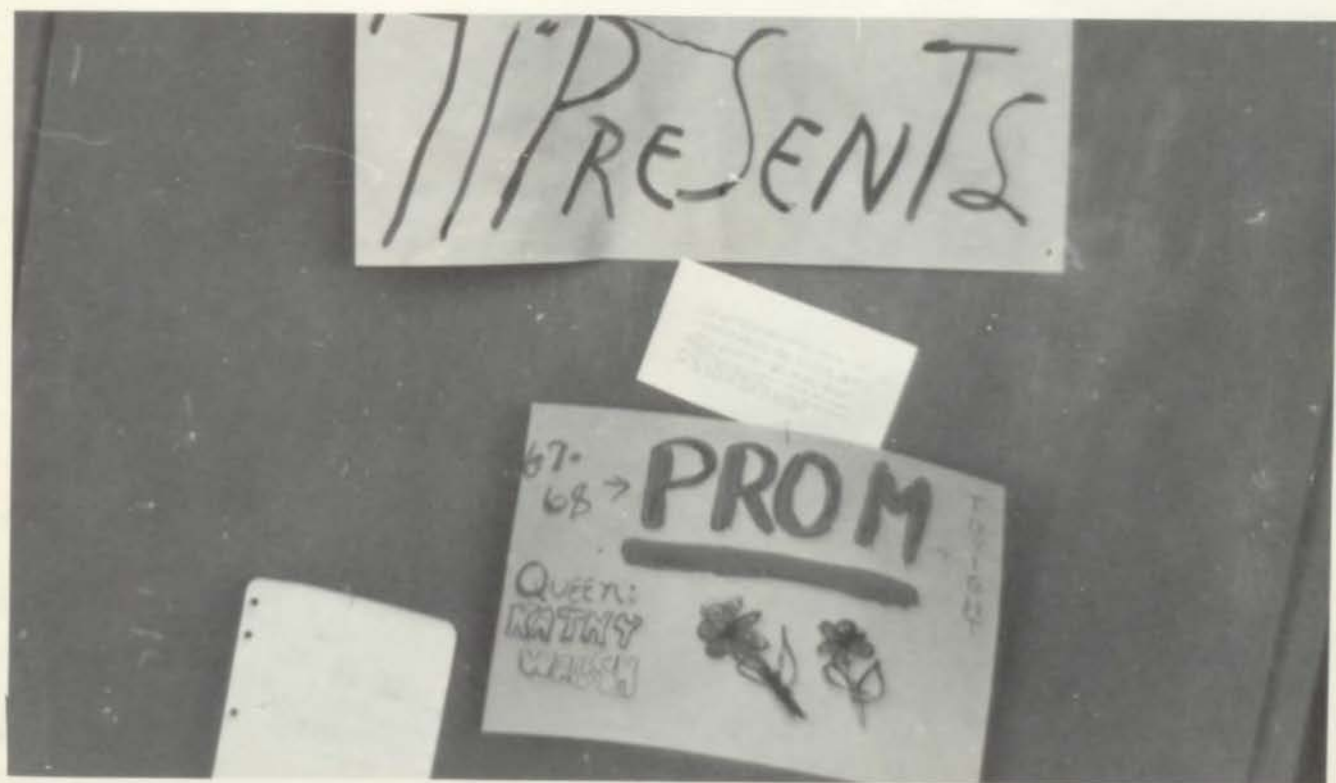
—We didn’t have to go out to dinner though . . .

—I think it’s wrong for you to feel so guilty. I don’t know . . . I think it’s right to have feeling for them; it’s wrong not to have a care in the world for these people but . . .

—But if we should do it and we’re not doing it, then we should feel guilty.

—Yes, but it shouldn’t take up our whole . . .

—But I think maybe it **SHOULD** take up our whole . . . what’s more important . . .?



But, we're only 16  
17 years old.  
And what can we . . .

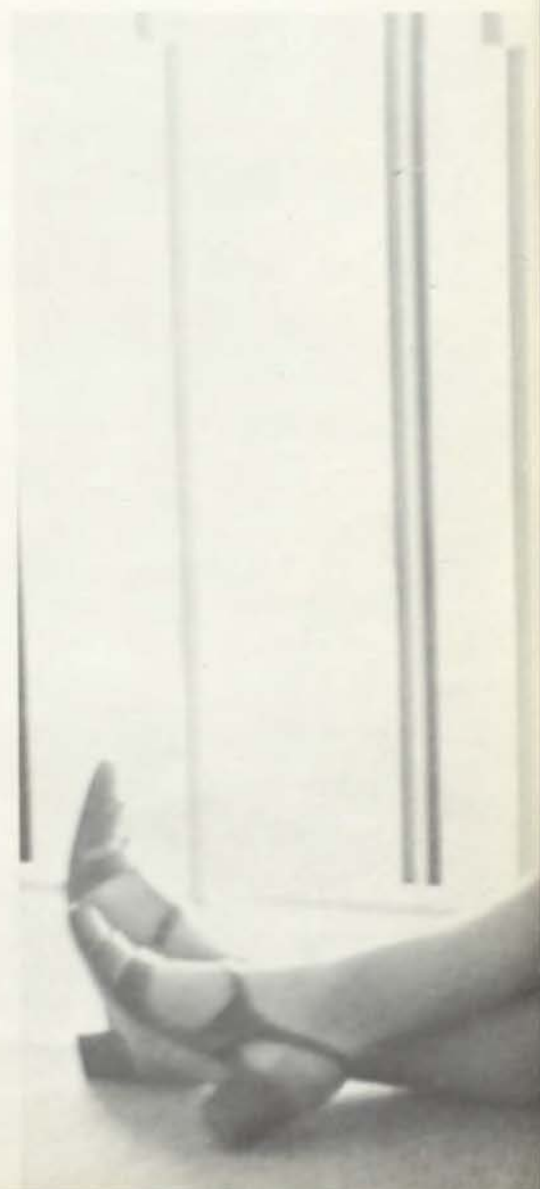
But look at your parents,  
what they . . .  
I don't know  
I look at my dad and what's he  
doing. He's building a home for  
himself  
that I don't need.

But leave your parents out of it  
because they're so . . .  
old-fashioned  
in everything they do.

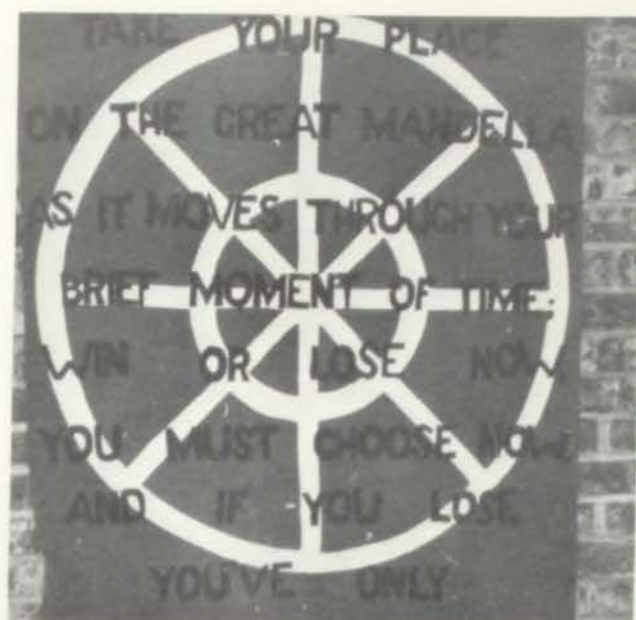
But I don't think that's true.  
And besides that's what we're  
probably going to turn out like  
we're just in a cycle  
everybody's like that  
we don't think we will  
but we will

Well,  
I hope not . . .

I know,  
but I'm sure when they were  
young  
they thought,  
"I'm not going to grow up  
and be a housewife  
just like  
my mother"  
and that's what they turned out  
to be.











—So I would have to go. There's no way I could stay here and feel very involved . . . with poverty. I would have to go. I mean, this is why I stopped at Brown's; I couldn't STAND it; it's why I stopped at 8th and Paseo; I'd go there and the whole time I'd know "I want to be here, I want to be here, and I'm going to go home to shoes and clean sheets" and I hated it and it tore at me inside and out and so now I wait and when I'm old enough and when I have gotten sure enough that I can do something so I can go STAY, really go AWAY, . . . I mean, it's one or the other; it's going there and being in it and living in it or it's staying home and fulfilling yourself in another way or people in another way.

—Everybody makes the world sound so cruel! You have to make the first step. You know that any person you meet on the street, if you even take one part of an interest or open yourself up to them, it's guaranteed they'll open up for you.

—Huh-uh, I went up to a guy in the barber shop once and . . . nothing . . .

—I think that's just in school and when we move out in the world, it's going to be harder because, in a city, people don't really care about each other and they build walls because they just don't care about people they don't know.

—It doesn't always work because Society is structured differently than this is structured here. There isn't always time to go and learn what you want and do what you want to do because when you get out of school you're going to have to live, you're going to have to get money, when you leave here, you're going to get right into this horrible box and do a certain thing, and we're spending all this time getting unstructured, then we're going to have to get re-structured again.

—That's the problem, so you have to decide: I'm not going to fit.

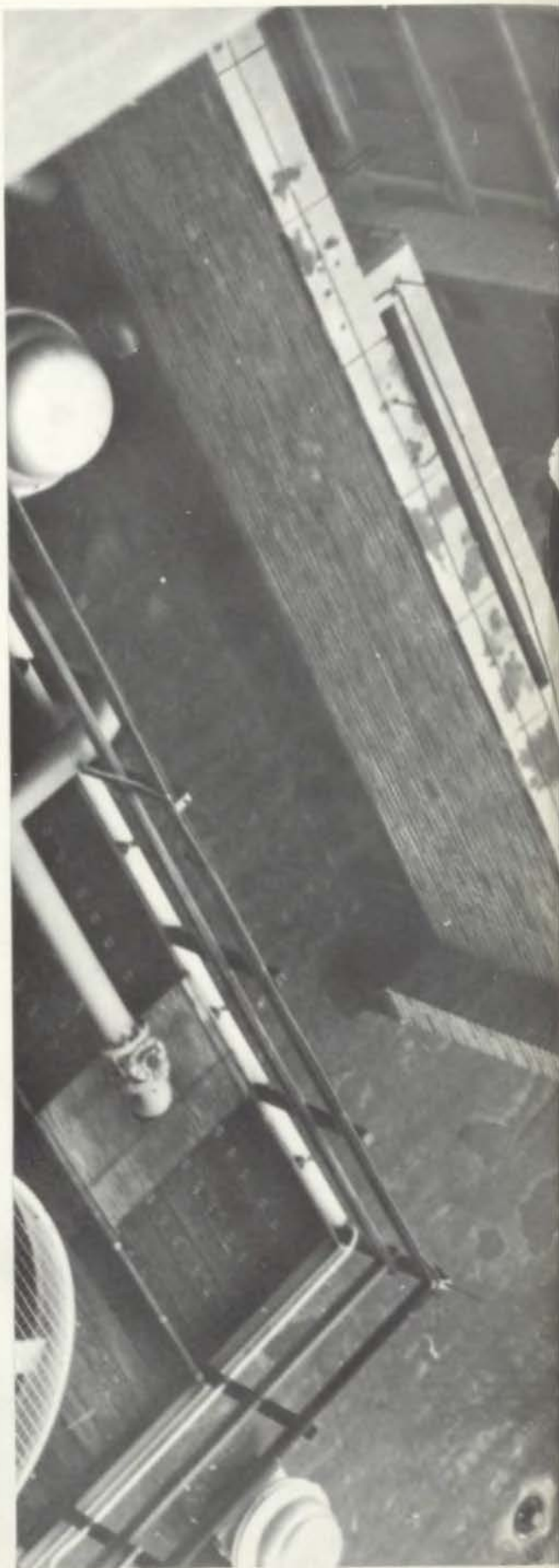
—Do you think you fit now?

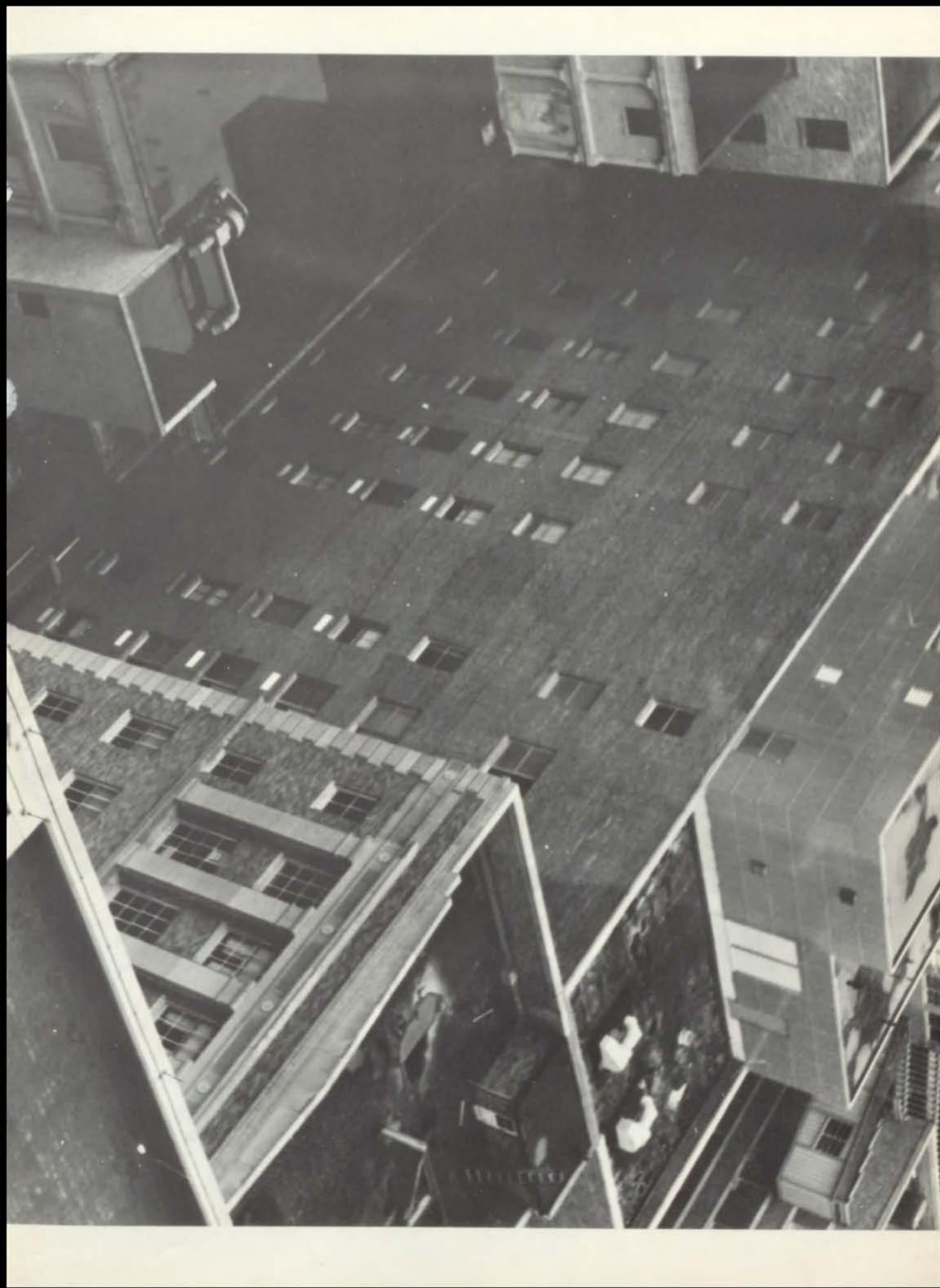
—Look, we've been structured all along but our minds have survived all this institutional stuff

. . .

—I know. A little bit of structure is necessary. They have to have numbers on the houses, they have to have the name on the doors.

—We're lucky to have this unstructured thing, and we can have it because we're small; if it were bigger we couldn't have it. But one thing Loretto has to do and I think it's going to teach you, is how to break down other people's boxes or to get the other people who are in the boxes to want to come out.









Then you think this type of education is going to make a difference when we get out of school? But if we're going to go to college, get married, have two or three kids and go live in a suburb, what good is it going to do us?

—None.

—I didn't want to be one of those guys!

—You can change it!

—A lot have tried and I'm too small.

—At least you could change it for you.

—That's not enough.

—Maybe people like walls . . .

—Well, I don't want to live with the people who don't want to build bridges. I don't want to kill myself trying all the time . . . soooo . . .

—I'm enjoying doing what I can . . .



Does everyone see the world as so bleak here?

No. If you go out and open yourself a little bit, . . . people are scared, and the world is scared because it's rushy and hurrying and busy and nobody has time for anybody else: let me get to my work, let me get to my home.





This isn't so good but let's work on it, so open yourself up; it's like a flower. Everybody is attracted to a flower after it opens. There are so many people who are open already. You can be open to them and they'll appreciate you and take you in.

—The structure, when can that be broken? Like this one kid on retreat gave up because she said why try? Because of structure, nothing happens. Why campaign for McCarthy because he's not going to win because the stupid people will go out and vote for Nixon; they don't want a change. Why try? You're just one person or one little tiny school.

—But what about all these people that don't come to you and are still going through nine to five working, come home, read the paper, and go to bed? It's not total involvement because of all this structure.

—It's going to take time.

—If everyone in the school went out and communicated there's be a little change, and you wouldn't see it but it would make a difference.

—Sure it would. When people can open up, that's just the greatest thing that can ever happen because when you really know a person, it's like heaven there, and so when the five of us, go out to all the people in the school, at least, each of us affects ten people and these ten people go out to everybody and then I think you've got it. It's got to start some place.







—But her problem was that she wasn't going to see that change. The whole world in general is going to be the same whether she does this or not, and that gets kind of sickening.



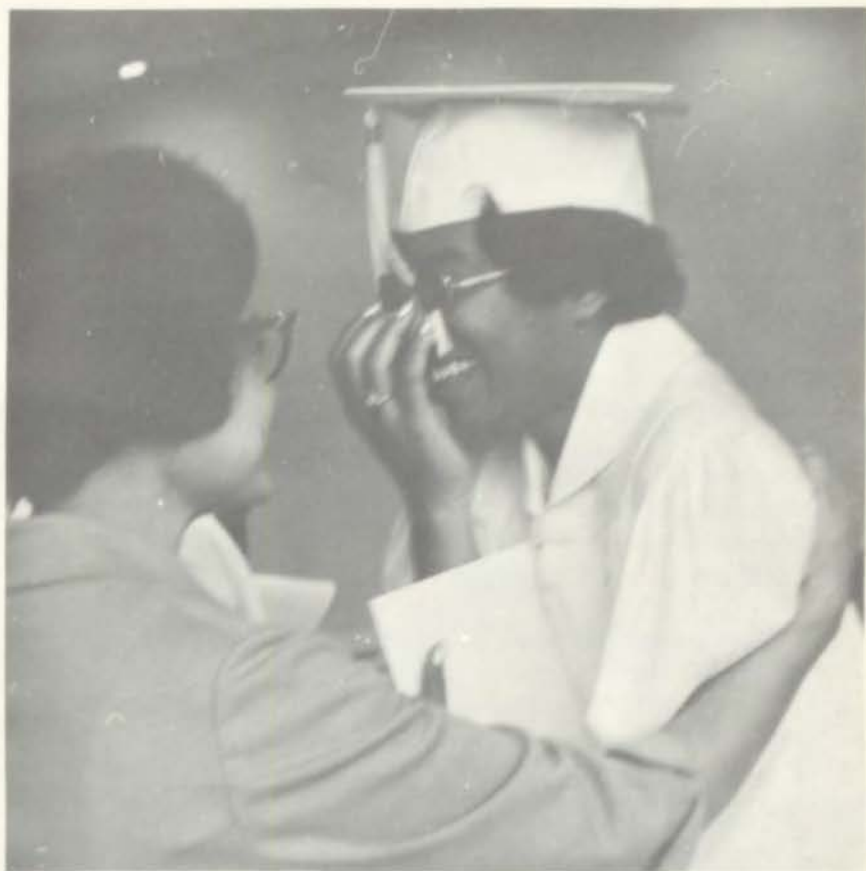
—Well, one person who is open is going to affect more than hundreds of people because it's like a chain reaction. It seems that you want a solid change like something that you can see, but it's inside.

—That's the trouble, not many people feel it.

—If you know, you'll feel it, and then after, it opens like a chain reaction because once I'm open, I open to someone else . . .

—There've been open people since Abe Lincoln.

Big Deal . . .



We said that this education is not helping us communicate with our parents and theirs did not help them communicate with us, so how are we going to be able to communicate with our kids?

-Even with my parents who are . . . liberal, I can't tell them all of what I'm feeling.

-You can't even tell your best friend that.

-Yes you can.

-Well, I think there's a difference. You can tell one person one thing and another person another thing . . .

-Yes, but it's not the same thing as being a completely different person to your parents. Lots of kids are . . . just telling them what won't bother them to hear.

-I think it's maybe the way they've been brought up . . .

-No, because my parents weren't brought up to be conservative and all that and I still tell them . . .

-They want us to be this certain way and if we say anything but what they want us to say, they worry and it's like we're being two-faced; we're one way but they think they know us completely but they don't because we can't tell them; we can't tell them; we can't communicate to let them know how we really are. We're afraid to hurt them really.

-They're wrong then if they want us to be what THEY want.

-Well, they can't help it. That's just natural.

-But that's where they're wrong then because we just can't be . . .

-If your parents set a standard—it's wrong of them.

-No, it's not that they set that standard, it's just that they WANT me to be that way. And I don't want to hurt them by being somebody different than they want me to be.

I think maybe it's our fault. We don't let them see that we're who we are.

Maybe they really like the way you are.

(Nope.) Maybe they just haven't thought of you that other way.

-What good would it do my father to know what I really think about lots of things—church and God and . . . he'd just be upset. It's not his fault at all but he'd think so and it would worry him and it's just not worth it.

-But doesn't it kind of bother you that they really don't know—

-Yes, that he really doesn't know what's going on inside my brain . . .

-All I know is that if I were your parents, I'd rather be hurt and know than have you have to sneak around . . .

So you're saying that really the fault is ours, we don't tell them . . .







But you know . . . a lot of times, I see a whole bunch of good stuff in the world . . . like downtown there's a whole bunch of gray buildings hiding the sky, but it's neat . . .  
—But that's the problem people are hung up on. They're free and happy seeing what they want to see but they're escaping reality in doing that . . .





They somehow think that this is dishonest . . .

-I think it's all in the motivation. If you're motivated to learn now, you're going to be then too. And if the school can motivate you now, it'll stay with you.



I know but one time Mr. Monks said to me that you can come out of any depression or any mood you want to unless you're physically ill and I said "But it's phony, it isn't true . . ." and he said "No, no, it's surviving and if you know there's something in you worthwhile enough to show, then you have no right to hold it back because you feel bad about something.

You have to be detached; you have to divorce yourself from all the other feelings . . . but first you have to be sure of what you have to give, of what you have to share and that's only by experimentation . . . it ISN'T phony to create a mood, to drag yourself out of a depression on to a different plane, it's just surviving, because you let yourself stay and your subconscious is stronger than anything else . . . it'll press you and mold you into something that if you don't grab yourself away from, you'll never get out.









It is the listening that teaches you to  
understand other people's opinions . . .

My great, great, great aunt was talking, and she said that when she was a girl, colored people were colored and were slaves and that's it; when she was a kid, it was so bad in her house that she couldn't mention Abraham Lincoln's name. It shocked her. I doubt she'll ever really think of them as people. You grow up in such an atmosphere that you know that when you grow up you're going to tell your kids to take people for what they are . . .





This school is good for that. It's an atmosphere of take everybody for what they are, not for the color of their skin or where they come from or what part of town they live in. There's a mixture and it's good that you get to know them. There's not a big barrier . . . .

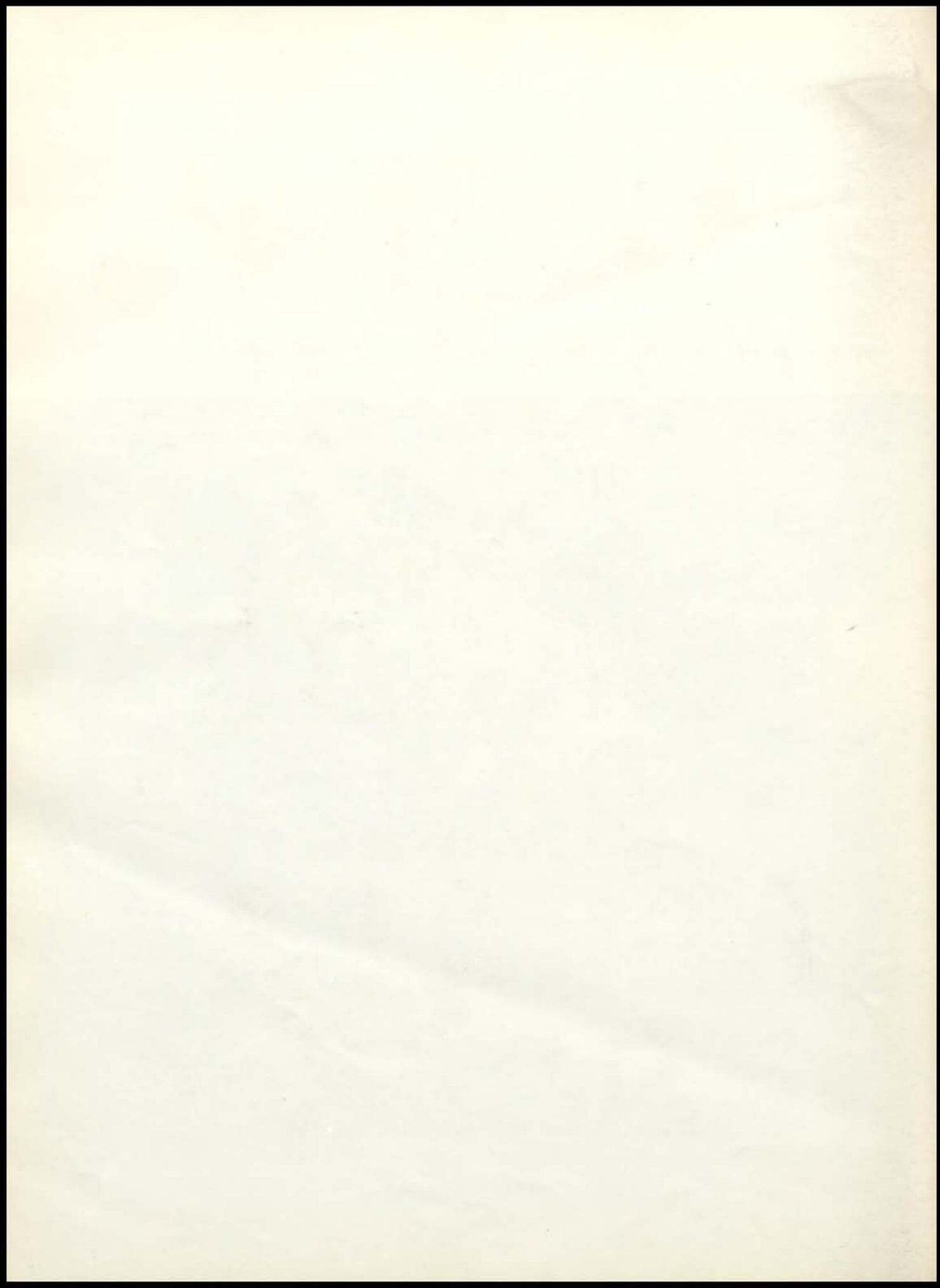
It's just the kids themselves . . .





we don't have all exceptional kids or all great kids or all terrible kids; it's together; we're all together . . .







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- Sister Marie Victoria
- Sister Joan

and all the Loretto people who  
have shared themselves with us . . .

