

OPEN HOUSE, AUG. 13

Childerley's 20 Years Reflected In Lives of Those It Has Touched

By GERTRUDE ANN KRAY
Staff Writer

Childerley, a quiet retreat near Wheeling, stands as an example of the Church's lay apostolate in action. Here, hundreds of young men and young women, come for week-ends or single days of spiritual reflection.

Next Sunday (Aug. 13) the Calvert Foundation of Chicago, which operates Childerley, will be hosts at an open house to mark its 20th anniversary.

His Eminence Albert Cardinal Meyer will be present at the affair, which will begin at 3 p.m. and close with Pontifical Benediction of the Blessed Sacrament at 5 p.m.

ASSISTING the Cardinal as deacon and subdeacon will be two priests who were associated with Childerley earlier in their careers: Msgr. John A. Reed, director of Catholic Charities in the Diocese of Fort Wayne-South Bend, and the Rev. Rollins E. Lambert, assistant director of the Calvert foundation at the University of Chicago.

Music will be directed by Edward Dixon, of the Plus XII society.

The public is invited, it was announced by Johanna Donlat, treasurer of the foundation and volunteer managing director of Childerley during the 20 years of its existence.

Childerley is located about two miles northwest of Wheeling. Motorists are advised to travel Dundee rd. (68) to McHenry rd. (83) then northwest one-quarter mile to Childerley.

Fifty years ago Childerley was part of a farm owned by Frances Crane Lillie of the Crane plumbing family.

On the acreage was a log cabin built by the pioneer settlers which Mrs. Lillie, then an Episcopalian, turned into a meditation chapel.

Private devotions there led to her conversion to the Catholic Faith and later her building of the chapel of St. Francis in the Orchard.

The first Mass was said in 1929 at Childerley.

New interest for Childerley began in 1934 when students and faculty members from the University of Chicago were Mrs. Lillie's guests for a week-end of discussions, meditation and prayer.

Similar weekends followed and in 1941 Mrs. Lillie made a formal gift of Childerley for use of the Calvert club at the university. Its title and operation rests with a group of lay men and women known as the

Calvert Foundation of Chicago.

Before the days of widows' pensions, the country place was turned over to widows and children of Crane company employees. In this connection the place derives its name—the old English word meaning "children's meadow."

In the early history of Childerley, Dr. Jerome G. Kerwin, professor of political science emeritus at the University of Chicago, was an enthusiastic leader.

Childerley's influence has grown and it is used regularly by Newman clubs at the University of Illinois, the Illinois Institute of Technology and Northwestern university.

It also is used by Catholic colleges in and around Chicago, as well as Third Order groups—Dominican, Franciscan and Carmelite—the Young Christian Students, Young Christian Workers, Friendship House (Childerley has always been interracial) the Catholic Labor Alliance, Christian Family movement, the Peter Marin men, Thomas More association and other groups.

Its "alumni" include 23 priests. Others are now in seminaries and monasteries. Many young women have found their vocation to the religious life at Childerley.

Any weekend one can observe young men and young women and married couples too arriving at Childerley. With them is a chaplain who leads them in a weekend retreat or other conference.

It is a tradition that during all the conferences or retreats silence is observed within 20 feet of the chapel and the Great

Silence is kept from Compline Saturday evening until breakfast Sunday.

The Saturday Mass is a Dialogue Mass and Sunday Mass is always sung.

The Calvert Foundation is not endowed. Its leaders represent many sections of Chicago educational, cultural and business life. Robert L. Berner is its president.

On its board are the Rev. Thomas B. McDonough, chaplain at the University of Chicago, Msgr. Joseph F. Conner-ton, past chaplain, Dr. E. M. Geiling and the following others:

Peter Fitzpatrick, executive vice-president; John P. McGoorty, Jr., vice-president; Mrs. Lorenz F. Koerber, Jr., secretary; Johanna Donlat, treasurer and managing director of Childerley; Marie C. Worland, assistant; Dr. Joseph P. Evans, faculty adviser to Calvert foundation and William O'Meara,

faculty adviser to Catholic students of the University of Chicago.

Also the following trustees: Mrs. Thomas J. Condon, Patrick Crowley, George Fiedler, Mr. and Mrs. Roger Ginger, Mary M. Graham, Edward M. Kerwin, K.S.G., (past president); Mrs. James J. Lewis; Ann Louise Marten, Mrs. George J. Murphy, Robert Reckamp, Mr. and Mrs. Otto F. S. Schilling, Mr. and Mrs. Michael Schlitz, Frank Staab, and William K. Traynor.

Walter Cummings once said to me

"Don't you ever get writer's cramp, phanna?"

"Never from saying thank you, ^{Walter} I said - only joy"

As a matter of fact it's quite a question - Is there
more joy from saying thank you, or more joy
in receiving checks? Because I've not been
quite so well these last years, I've not had quite as
much thank you from as usual - but there are
always a few special ones that I like to ~~recount~~
~~to myself~~ - thank personally -

When, twenty-two years ago, you helped me
take up the strange new burden, childless
problems & childless privileges, and as
I could foresee how far reaching would be the
good that I would be accomplished

One of the nicest young men I ever had out there
came to Milwaukee ^{last year} to say hello to me here ^{in my}
One of the very nicest ones ^{that ever came to} was ordained in Rome - last
week

Perhaps, God has been pleased with what
we were doing, you, & He & His other generous friends
& believe it, truly

Thank you again for your generous \$5000 ^{or}
check - ^{very kind} - for your continuing understanding of the
maintenance problems of old homes - Realizing
that the homes have been kept up all these
years -

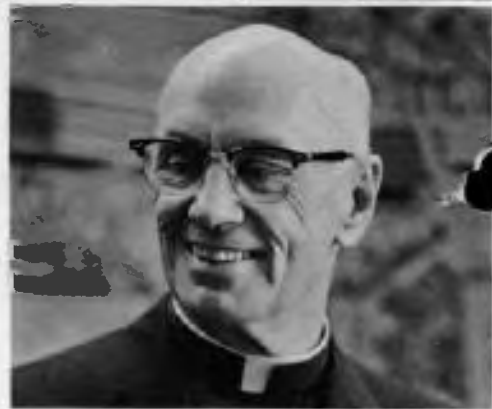
And now at Childerley "Spring" is busting
out all over! Childerley ~~is~~ continues to be
available to those who want to come closer to
God -

Thank you, thank you, dear Mrs. Lewis

Faithfully

J.

A Personal Report From The President of Loyola University



Spring, 1967

Legal Board Expansion to Include Laymen

Loyola University will be announcing an expansion of its legal board of trustees in the near future that will include for the first time in its 97-year history lay men and women.

The involvement of laymen in Loyola's legal governing body has been under study for the past year and a half. No specific timetable has been established.

The university welcomes the experience of outstanding business and professional men and women in university policy-making equated to Loyola's phenomenal growth.

For example, 10 years ago, the university's operational budget for the 1955-56 academic year was approximately \$4 million. The current year's budget, 1966-67, is \$16 million or four times larger than a decade ago. By 1970, Loyola's centennial year, approximately \$35 million will be required, and by 1975, it is estimated that Loyola's operational budget will be \$50 million or 10 times larger than it was 20 years previously.

For the first time in the history of the medical school, the university will be operating its own hospital beginning in 1968. By 1975, the hospital's annual operational budget will amount to \$15 million.

Loyola's 35-year old Board of Lay Trustees is made up of 40 business and professional men and women who serve on major committees. They include Protestants and Jews as well as Catholics.

The present legal governing body of Chicago's oldest university consists of 10 Jesuit trustees who are either faculty members or on the university's administrative staff. They make university policy and know intimately its goals and resources. All are experienced educators.

The Board of Lay Trustees as presently constituted advises the university on such matters as budgeting, purchasing, and investment of funds as well as planning and construction of building. When laymen become a part of the legal board they will be policy-makers, along with others, and thus become completely involved in the management of the university.

The mammoth \$34.5 million University medical center project would not be a reality today without the assistance of such laymen as John F. Smith, Jr., assistant to the chairman of Inland Steel Co, who was chairman of the Medical Center Campaign and is the present chairman of the Board of Lay Trustees; Charles C. Kerwin, vice president of Halsey, Stuart, who was the former chairman of the Lay Board; Charles E. Kellstadt, former chairman of the board of Sears, Roebuck & Co., who is the chairman of Loyola's Medical Center Council; and the other 37 members of Loyola's Board of Lay Trustees.

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Announce \$65 Million Building Program

A program encompassing \$65 million for new buildings and modernization of existing structures, to be completed or under construction by April 15, was outlined in the President's Annual Report on the University at the meeting of the Citizens' Board in January.

New construction is only one phase in a series of many projects planned to coincide with the University's 100th Anniversary in 1970. Complete details of the extensive "Academic Blueprint," involving all of Loyola's schools, were formulated in a recently-completed 3-year self-study and will be announced in the near future.

Highlighting the construction progress were these developments:

- Completion of 26.2 per cent of the construction work on the \$34,500,000 Loyola University Medical Center at Hines, Illinois, near Maywood.
- Completion of the \$6,000,000 ten-story science classroom building, Arnold J. Damen Hall, on the Lake Shore Campus.
- Finalizing of contracts for a \$3,500,000 addition to Cudahy Memorial Library on the Lake Shore Campus.
- Starting construction on a \$6,075,575 nineteen-story Residence Hall and adjoining Campus Center on the Lake Shore Campus.
- Launching of a \$1,800,000 improvement program for the Lewis Towers skyscraper on the Downtown Campus and the occupying of an additional seven stories. Five of these floors will be devoted to the new Julia Deal Lewis Library.
- Firming up of construction plans for the \$9,297,430 Dental School and

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Very Rev. James F. Maguire, S.J., and John F. Smith, Jr., chairman of the Loyola Board of Lay Trustees, examine one of several progress charts displayed at the Citizens Board Meeting where the President delivered his Annual Report on the University.

Legal Board Expansion cont'd.

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As it enters upon its greatly expanded second century of service to Chicago and the nation, Loyola University will have the modern buildings and equipment needed to realize the highly exciting plans for its academic development.

The current enrollment of Loyola is 12,242, the highest in history. The total faculty numbers approximately 1,250. Of the 410 full-time teachers 63 are Jesuit priests.

Founded in 1870, Loyola is today one of the largest Jesuit universities in the world.

Building Program cont'd.

Clinic Building which will be erected at the new Medical Center at Hines.

- Acquiring property worth \$4 million for new and enlarged quarters for Loyola's Center for Liberal Arts in Rome, Italy.

In addition to construction progress, three other areas of progress were made at Loyola. They are: quality of teaching; growth of students in numbers, in intellectual development and in social consciousness; and growth of Loyola's service to the community.

Assisting the University in maintaining and developing the quality of its teaching have been a host of friends: business corporations, foundations, alumni, parents, students and others. A total of \$5,000,703 was contributed during the 1965-66 fiscal year from these sources for Loyola's "Great Teaching" Program.

The Loyola student body during 1965-66 was the largest in history. (However, that record figure of 11,714 was surpassed in September, 1966 when 12,242 students enrolled at Loyola.)

The scholastic quality of the student body was high. In 1965-66 1,216 students received scholarships and loans totalling \$1,707,849, and one out of every five of the graduating seniors of last year was on a scholarship.

This President's Report pays tribute to the late Mrs. Julia Deal Lewis, who with her husband, the late Frank J. Lewis, contributed many millions of dollars to educational and charitable institutions.

Grants Aid Doctoral Program

The Arthur J. Schmitt Foundation has given Loyola a grant of \$12,000 to finance four or more doctoral scholarships. The Arthur J. Schmitt Doctoral Scholarship Program was established at Loyola in 1963. Applicants must be candidates for the Ph.D. in the area of science, technology, the humanities or disciplines related to business, and must be preparing for a career in teaching.

Estate Planning Brochure Wins Top Honors

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The brochure will be on display along with other winners in a special exhibit at the National Design Center for the coming three months. In September, the display will be shown at the Chicago Public Library.

The Loyola publication, produced by the University's Department of Public Relations, was designed by Robert Lipman.

Mrs. Julia Deal Lewis Dies

On Christmas Eve, Mrs. Julia Deal Lewis died at her home in Palm Beach, Florida. The widow of the late Frank J. Lewis, whose generosity to Loyola included the gift of Lewis Towers, Mrs. Lewis was the first woman to serve on the Loyola Board of Lay Trustees and was herself a close friend and benefactor of the University.

In 1964, Mrs. Lewis electrified the audience at the Annual Award Dinner by announcing a \$1 million gift for the Loyola University Medical Center from the F. J. Lewis Foundation. Just a year ago, she made available to Loyola seven additional floors of Lewis Towers which had been occupied by the Illinois Club for Catholic Women, an organization she founded. The library, to occupy a portion of these floors will be named in her honor.

The late Mr. Frank J. Lewis explained his unparalleled generosity with the simple observation: 'I'm in partnership with the Lord.' Julia Lewis, his wife, lived by the same philosophy. Poor children were her special love, and, throughout her years, she unselfishly spent herself for them.

Were it not for the fact that she has inspired many others to continue her many charitable programs, her passing would be an irreparable loss to Chicago.

Mrs. Julia Deal Lewis



Bishop Cites Work of Loyola

At the conclusion of the Annual Medical Award Dinner for the Stritch School of Medicine, on November 22, His Excellency Bishop Cletus F. O'Donnell, J.C.D., Auxiliary Bishop of Chicago, addressed the 1,275 guests. His words, touching on the importance of the University, expressed eloquently the increasingly significant role of a great educational institution. A portion of these remarks follow:

"In years to come, as the Church in the United States continues its work of implementing the Vatican Council, our reliance on our great universities can only become more important. For it is a complicated, difficult world in which the Church is trying to become relevant; and the tools of research and scholarship are now absolutely indispensable for the renewal of our time to be effective.

"Hence the Church will find itself turning constantly to the universities, to seek for the advice of experts, the beginnings of answers to our



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problems, and even on occasion help in forming the questions we should be asking ourselves. There may have been a time in the history of Catholicism in America when it was possible for the day-to-day administration of the Church to proceed as though all the universities did was to teach school; but just as the government of the United States cannot function without the help of the great national 'multiversities,' so the Church needs its own 'multiversities' if it is to have academic resources to fall back on in its mission. Universities like Loyola are not luxuries, they are necessities; and I foresee an era beginning in which there will be—to use the popular phrase—an 'ongoing dialogue' between the university and the administration of the Church.

... "Surely, an archdiocese as large and as important as Chicago must have a great Catholic university at its service. It is, therefore, not at all optional for Loyola to forge ahead in its quest for excellence. Loyola must continue its growth toward academic greatness for many other reasons, of course; but if all the other reasons should disappear, the needs of the Archdiocese of Chicago demand greatness from Loyola.

"It is in this context that I wish to extend the thanks of the Archdiocese to all those who are helping to make Loyola great, to the Jesuit Fathers, to the lay faculty and staff, to the students, and to you good people who are friends and benefactors of Loyola and the Stritch School of Medicine. It is a critically important task on which you are engaged and you must let nothing stand in its way."

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Dr. John F. Sheehan, vice-president for the Medical Center and dean of the medical school, indicated the funds would be used for the purchase of book and other library resources.

The new medical library will occupy approximately 23,700 gross square feet of space in the Medical Center. It will have a capacity of 110,000 volumes.

"The library," Dr. Sheehan pointed out, "will not only serve the medical school with its graduate programs in the basic medical sciences and the hospital, but also the School of Nursing and a new Dental School, to be constructed in the near future. It will be available to the Hines Veterans Administration Hospital, the new State of Illinois mental health hospital and clinic, as well as the practicing physicians in the neighborhood."

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Membership in the Women's Board numbers 185. They assist the University in interpreting its aims and programs to the community.

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Mrs. Walter A. Stuhr, Jr., was named chairman of the Loyola Women's Board, succeeding Mrs. R. Jerome Dunne. She has been a member of the Board since its formation in 1961. Active in a number of important Chicago service organizations, Mrs. Stuhr is vice-president of the U.S.O.'s Women's Board and a director of the American Cancer Society's Women's Board. Currently, she is a Unit Chairman of the Women's Division of the Crusade of Mercy and a committee member for the 1967 Chicago Heart Fund.

Membership in the Women's Board numbers 185. They assist the University in interpreting its aims and programs to the community.

For her first meeting as chairman of the Loyola Women's Board, Mrs. Walter A. Stuhr, Jr. (second from right) arranged for Rev. Ross P. Scherer to speak. He is the first Protestant minister to serve on the Loyola faculty. They are shown here before the luncheon in the Ambassador West Hotel with (from left) Father Maguire and Mrs. Scherer.





Family of the late Rev. William A. Finnegan, S.J., dean of the College of Arts and Sciences for 18 years, was on hand at dedication of Arnold J. Damen Hall in December at Lake Shore Campus, to see unveiling of plaque in the 238-seat Finnegan Memorial Auditorium. Shown with Father Maguire are: Joseph F. Finnegan, Mrs. George Frank, Mrs. Harriet Francoeur, Mrs. Helen Johnson, and William M. Gibbons, Law '47, chairman of the Finnegan Memorial Fund.

Medical Center Council Adds Member
Newest member of the Medical Center Council is Mrs. Frederick W. Specht. Mrs. Specht joins her husband, the former board chairman of Armour and Company, who also serves on the Council.

Election to the Medical Center Council is one of the greatest honors that the University can confer upon a lay man or woman. The Council is composed of a carefully selected group of outstanding and influential citizens who have a deep personal interest and a keen sense of responsibility in the contribution the University can make through the new Loyola Medical Center.

Charles H. Kellstadt, former chairman of Sears, Roebuck & Company, is chairman of the Medical Center

Council. Also serving on the board are: James E. Coston, Coston Enterprises, Inc.; Robert W. Galvin, president, Motorola, Inc.; Charles C. Kerwin, vice-president, Halsey, Stuart & Company, Inc.; Harold Lachman, chairman, John Plain & Company; John R. Lewis, Paxton Construction Company; Joseph E. Merrion, J. E. Merrion & Company.

Other Medical Council members include: Mrs. C. E. Niehoff, chairman, C. E. Niehoff & Company; Michael R. Notaro, president and chairman, Statistical Tabulating Company; Leo H. Schoenhofen, president, Container Corporation of America; John F. Smith, Jr., assistant to the chairman, Inland Steel Company; and, Fred B. Snite, president, Local Loan Company.

Loyola Study Analyzes Chicago Governmental Problems

A recently issued study by the Loyola University Center for Research in Urban Government (CRUG), examined the mounting problems of local government and public services in the Chicago metropolitan area.

Titled: "Governmental Alternatives Facing the Chicago Metropolitan Area," the study is the work of Rev. Joseph F. Small, S.J., chairman of Loyola's Department of Political Science and an authority on urban development. Father Small, who established CRUG in 1965, has worked with the Office of Urban Affairs. He also has been active in the formation and planning of two community councils in the Chicago area.

In the current study, Father Small indicates that greater citizen participation, more permissive legislation, intensified planning and research, and the increased use of voluntary inter-community councils appear to be the only politically-feasible solutions to the problems facing our local governments.

"The Chicago metropolitan area today," Father Small points out, "is represented by a melange of

governments: six counties, 250 municipalities, 114 townships, 349 school districts, and 505 other special service districts, a total of 1,224 decision-making bodies."

Obsolete patterns of governmental organizations, Father Small contends, are rapidly leading to "chaos."

"The need for metropolitan services and/or intercommunity cooperation in providing services becomes clearer with each passing year," he states. "Yet the facts of political life seem to indicate an insoluble problem."

In the CRUG study, Father Small explores seven alternate methods that might bring some greater semblance of order to governmental pattern in the Chicago region. These include:

1. *Use of Extraterritorial Powers.* More than half the states, Father Small says, allow cities to exercise some determination over the development of territory lying outside their municipal boundary.

2. *Intergovernmental Agreements.* Such county-municipal contracts have proven a popular device in California, but Father Small believes it would be unrealistic to hold that this practice could be easily adopted in Illinois. "Chicago and its metropolitan area have always operated in the atmosphere of vigorous partisan politics," he stresses.

3. *Voluntary Metropolitan Councils.* Many of these, Father Small indicates, have already been organized in Northeastern Illinois.

4. *The Urban County.* In commenting on this feature, Father Small observed that where county governments have traditionally carried out very limited functions they have neither the experience nor the trained personnel to become urban governments overnight.

5. *Transfer of Functions to the State.* In Northeastern Illinois, he observes, air pollution, water pollution and recreation and the use of open space, might require state action.

6. *Special Districts.* In his study, it's pointed out that in the past decade bills proposing such multi-purpose districts have been defeated largely because politicians and voters feel they offer a potential threat of "super-government."

7. *Annexation.* The day may be approaching, Father Small indicated, when a review board may have to be constituted to consider incorporations, annexations and services equitable for the whole area.

Copies of the report are available from the Loyola University Center for Research in Urban Government, 820 North Michigan Avenue, Chicago, Illinois 60611, at one dollar each.



William J. Quinn (left), chairman of the Loyola Citizens Board since 1964, shows plaque of appreciation he received from University to W. McNeil Kennedy, the new chairman.

Name New Citizens Board Chairman

W. McNeil Kennedy, partner in the law firm of Pope, Ballard, Uriell, Kennedy, Shepard and Fowle, is the new chairman of the 300-member Loyola Citizens Board. A charter member of the Board, Kennedy assumed the chairmanship from William J. Quinn, president of the Burlington Railroad, who had headed the group since 1964.

An attorney, Kennedy was formerly regional administrator of the Securities and Exchange Commission in Chicago and a solicitor for the U.S. Alien Property Custodian, serving as counsel to all enterprises vested by the custodian with offices in Chicago, New York and San Francisco.

He is a director of Catholic Charities and a board member and former co-chairman of the National Conference of Christians and Jews.

The Citizens Board is composed of leading business and professional men who meet four times a year, and assist the university in making Loyola's contributions and services known to Chicago citizens.

Loyola's New PR Director

Alvo E. Albini was named director of public relations for Loyola University in January. His appointment was announced by W. Daniel Conroyd, vice-president for development.

Mr. Albini succeeds Richard A. Barry, who resigned to accept a position at St. Xavier College. For the past eight years, Mr. Albini has been corporate educational services manager in the public relations department of Montgomery Ward & Company.

A graduate of the University of Wisconsin and Northwestern University, from which he received a master's degree in journalism, Mr. Albini has 25 years experience in corporate, agency and trade association public relations. He has also served on the public relations committees for the Metropolitan Crusade of Mercy, the Lawson YMCA and the Tuberculosis Institute.

Summer Study-Travel Plans

Loyola University will sponsor four study-travel programs for undergraduate and graduate students during its 1967 Summer Session.

Included will be tours to France, Spain, Peru and the art centers of Western Europe. Each program offers regular academic credit.

A fifth, non-academic cultural program is being offered to the British Isles.

The Paris Study Program, under the direction of Loyola's Modern Languages Department, will give students the choice of a month at the Sorbonne, Institut Catholique or the Louvre, in Paris, plus four weeks travel in six European countries. Faculty advisor is Sister Marie Celeste, S.C., associate professor of modern languages. This group leaves

Chicago on June 24 and returns on August 21. Cost of the 8-week tour is \$1,450.

The University of Santander will be headquarters for the Loyola Summer School in Spain. Classes in Spanish language, history, geography, art and folklore will be offered, in addition to four weeks traveling in the major cities and picturesque regions of Spain. Conducted by Rev. Ralph H. Talkin, S.J., assistant professor of theology, this 8-week tour costs \$925 and extends from July 9 to September 2.

The 8-week History of Art program includes study in famous galleries, museums and historic sites in France, Switzerland, Italy, Austria, Germany, The Netherlands and England. The curriculum is taught by Dr. Michael Fink, of Vienna, visiting professor at the Loyola Center for Liberal Arts, Rome, Italy. The tour, directed by Rev. Joseph V. Loftus, S.J., professor of philosophy, costs \$1,440; dates are June 25 to August 17.

Lima, Peru will be the destination for students in the 1967 "Academic Adventure in the Land of the Incas," directed by Rev. Francis X. Grollig, S.J., associate professor of history. The South American Program offers either a 60-day credit program at a cost of \$768 or a 21-day non-credit program for \$647. Both groups leave Chicago on June 25. The non-credit tour ends July 17; the 60-day tour on August 25.

A cultural tour to the British Isles, directed by Rev. Charles E. Ronan, S.J., assistant professor of history, leaves Chicago on July 31 and returns on August 21. Highlights include the Shakespearean Festival at Stratford-on-Avon, Loch Lomond and the Lakes of Killarney.

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Spring, 1967

Calendar

March, 1967

March 5

Ground-Breaking Ceremonies for the New Addition to Cudahy Memorial Library. 2:30 p.m. Finnegan Auditorium of Damen Hall, Lake Shore Campus.

March 16

Urban Policy Seminars, "The Central Business District" and "The Schools and Community Development," sponsored by Loyola University's Center for Research in Urban Government. 9:00 a.m. Pere Marquette Center, Lewis Towers Campus.

March 29

Seminar on Bank Credit Cards, sponsored by the School of Business Administration. 9:00 a.m. Georgetown Center, Pere Marquette Center, Lewis Towers Campus.

Loyola University

A Private University in the Public Service Since 1870

The University Schools

The Graduate School

The Undergraduate Schools

College of Arts and Sciences

University College

Professional Schools

School of Business Administration

School of Nursing

Stritch School of Medicine

School of Dentistry

School of Law

School of Social Work

Bellarmino School of Theology

Institute of Industrial Relations

Loyola Guidance Center

Rome Center of Liberal Arts

Home Study Division

Joana Donat
4129 N. Kenmore
Chicago
Ill.



CROWLEY FAMILY
NEWSLETTER NUMBER TWENTY-SIX

December 1963

For Christmas, we extend our quarterly family report as our Seasons Greetings and Good Wishes for 1964.

The children are doing well in many schools. Sister Mary Patrick will finish at Mundelein in the Summer. She's an inspiration in tranquility. Of late, we have been meeting more and more nuns, full of interest in new ideas, intelligent, gracious, etc. We suspect they may lead the Church into the modern world... Mary Ann is a Junior at De Paul University- beating the books and doing well. She's such a dear but still doesn't know it. Patrick is a Senior at New Trier. He passed everything the first quarter- likes the school and they like him. Deo gratias! Cathy is a Junior at St. Scholastica's. She is active in the YCS. Her piano playing is constantly better. She and her Dad attend piano recitals almost every week- Rubenstein, Serkin, etc., ...so even some culture seeps in...Theresa is a fine third grader- has expanded her repertoire to include marvelous take-offs on TV commercials. Her best are on the Anacin ads.. Algy is at Notre Dame studying hard as a Sophomore-also active in YCS... Gladys from Haiti is at Mundelein...Gloria, a lovely new member from Panama, goes to school with Cathy...Michiko Sakomato, from Tokyo, attends Loyola's Graduate School. Allen Rodriguez from Bombay is at Notre Dame and rooms with Algy. He comes to us for the holidays, as does Sigi from Ethiopia, who attends Barat College... Philomena just arrived from Nigeria. She'll attend Mundelein. Life is still lively on Elmwood.

It looks like Christmas will set a new open-occupancy record. Ma still thrives on this confusion.

In spite of a lots of law business, lots of CFM-including the Notre Dame three-day meeting of 3,000 souls, and about an equal number of bodies (harder to manage)we found time for a few other activities.

Attended a National Religion and Race Meeting in Chicago last January.

Attended a meeting of the Fund for the Republic in New York along with Robert Kennedy, Mendez France, Lord Hallsham, A. Stevenson, various Senators, sociologists, scientists, scholars, etc., and became a Director of the Fund- a whole new world of wonderful, intellectuals and assorted "wheels".

To Europe in March for seventeen days of business, CFM, Vie Nouvelle, The Little Brothers of the Poor in Paris- visits with Peppey Petra and her husband, sparkling Michelle and her lovely family and lovely Liane. Returned in time for Ma to receive the Mundelein Magnificat Medal from Cardinal Meyer, amidst much publicity and deserved praise- see the picture with Cardinal Meyer and the family.

I went to Rome for 4 days at the end of April to take part, in what was said to be the first time laymen were invited to participate in a consiliar deliberation- a great experience- fifteen laymen, fifteen theologians, including Father Danialou, Msgrs. Pavan, Scorious, Luguitti, Fathers Trump, Tuichi, Father DeRadmacher, etc., two cardinals and five bishops. Also, an audience with the beloved Pope John five weeks before he died. What a joyful, hopeful, human person!

In June, Ma was invited to Washington by our late, loved President, to a White House conference on race. She was one of four women invited among religious leaders, including 35 Catholic bishops- another fine honor well deserved.

For the summer, Mary Ann worked, Patrick studied, Theresa played and Cathy went with us to Rio with stops in Caracas, Trinidad, and Brazilia, Sau Paulo, Lima, Bogota, Panama, Mexico City and home. A strenuous and informative tour. We saw lots of CFM; loads of old friends; many of our lovely overseas children and their families. The Laras in Caracas... Claudette's parents in Trinidad...Livia's fine family in Sau Paulo... Judith Reye's family in Bogota- ... Alicia in Panama. What a privilege to have so many and such wonderful children.

During September and October, we visited New York a few times, Allentown, Pennsylvania for a CFM meeting organized by Dick Caron...St. John's Abbey at Collegeville, Minn... Detroit, Appleton, Wisconsin, Rochester, Minn., and various other places to keep up our enthusiasm for meetings.

November-the great tragedy of our President's death was horrible. The two, Pope John and John F. and their great contributions should remain in the minds of all. Both were dedicated to the dignity of man and the peace of the world. Let's hope that the work they started will be carried on. We've been receiving wires and cables and letters from people all over the world, expressing their grief and sympathy.

This letter was composed as we were running around California for a few days, visiting the Carotas, the Luceys, the relatives, and again, the Fund for the Republic. This time Senator Humphrey; Paul Hoffman of the United Nations, Secretary of Agriculture, Orville Freeman, had a fine evening with the CFMers in San Francisco and Los Angeles...a luncheon with Msgr. Munier, an old, dear friend in San Francisco who is still young and full of new ideas.

We've had good news from Hong Kong. Beatrice has three boys. Stella Ton came to see us in L.A. to introduce her new charming husband of one week. Vicki and Gus are still in Oregon. We hope to see them soon. Claudettes in New York. Monique says all's well in Boston, Maria and Bob DeAngeles are fine, as are their two children. Sonja and Joe Anderle are enjoying the life of a professor at North Carolina University. Effie, Emily and Sara are helping as always.

Thanks to the dear Lord for another good year. Best to all.

Sincerely in the Holy Family,

The Pat Crowleys.



Local Couple Named For Notre Dame Honor

The University of Notre Dame will confer its Laetare medal for 1966 on Mr. and Mrs. Patrick F. Crowley, Wilmette, founders of the world-wide Christian Family movement.

The Crowleys are the first couple to share the award which has been presented annually by Notre Dame since 1883 to an outstanding American Catholic layman or laywoman.

CROWLEY, a Chicago attorney, and his wife have been secretaries of the national coordinating committee of the CFM since its founding in 1949.

The Crowleys are currently on a seven-week visitation of CFM groups which will have taken them to Australia, New Zealand, several African countries, Switzerland and France.

The Rev. Theodore M. Hesburgh, C.S.C., Notre Dame president, in naming the couple to receive the gold Laetare medal said:

"Mr. and Mrs. Crowley, parents of a son and three daughters, including a nun, have through the years shared their hearts and their home with a dozen foster children and a number of foreign students.

"Because they have shared the leadership of the Christian Family Movement and, in a very real sense, been its continuing inspirational force, it is especially fitting, I think, that they should also share together the highest honor the University of Notre Dame can bestow."

THE CROWLEYS have



Mr. and Mrs. Crowley

★ ★ ★

shared several awards, notably the Pro Ecclesia Medal bestowed on them by the late Pope Pius XII. Another Pontiff, Paul VI, appointed them to the commission advising him on birth control and other marriage problems.

Crowley is a 1933 Notre Dame graduate with a law degree from Loyola university, Chicago.

Mrs. Crowley, the former Patricia Caron, is a graduate of Trinity college, Washington, D.C., who attended the Sorbonne in Paris.

'LISTENED TO ALL SIDES'

Views Varied in Papal Birth Control Unit, Says Local Member

By MARY CLAIRE GART

Staff Writer

"A very broad spectrum of viewpoints" was represented at the recent meeting of the Pope's commission on birth control, according to Patrick F. Crowley of Wilmette, who—along with his wife—is a member of the unit.

Crowley denied that the controversial birth control pill was the focal point of discussion, as has been reported.

"I could not particularize like that," he said. "It is a very broad problem and was attacked in that fashion."

The thing that most interested the Crowleys was that there was "a lot of discussion on the purpose, the ends and aims of marriage."

"WE WERE interested to learn that this was attributed to the many family movements which have been formed in the Church," he said.

Mr. and Mrs. Crowley, founders of the Christian Family movement which has spread across the United States and to other countries, said that they had no idea how or by whom commission members were chosen.

However, he termed it a "reasonable inference" that he and his wife were chosen for their work with CFM.

The six-day meeting last



Mr. and Mrs. Crowley

★ ★ ★

month consisted of day-long open discussions, Crowley said.

"IT WAS JUST a general discussion among the members. No one felt constrained about his views and all viewpoints were represented," he said.

"Everyone realized that it was a very serious question and tried to do his best," he commented. "There was no lobbying for any particular view but an attempt to reach the truth by listening to all sides. And that's what the Pope is willing to do," he added.

PAT AND PATTY CROWLEY
2304 ELMWOOD AVENUE
WILMETTE, ILLINOIS

June 9, 1964

Dear Joanna,

We have thought of you so many times. We just wanted to write you a note and send our best wishes and hope that perhaps we might see you soon. We were talking about you just the other day, so this is what prompts the note.

Best wishes and love.

Pat + Patty
Pat & Patty Crowley

PC:hb

Joanna Doniat
5564 Santa Monica Blvd.,
Milwaukee, Wisconsin

ans - Sept, '64



FOREIGN STUDENTS AT CROWLEY HOME pose with family. Seated are Mr. and Mrs. Patrick Crowley. Others (from left) are: Norma Franchi of Argentina, Phelomena Okon of Nigeria,

Gladys Paul from Haiti, West Indies, and Cathy, Theresa and Mary Anne Crowley.



Pray for

George "Red" Sullivan
Executive Secretary, Commission
for International Development
Young Christian Workers
Former National YCW President

Born November 17, 1926

Died December 16, 1960

Beloved Husband of Jeanine
and Father of Peter,
Georgeann, and Luke

Home for Christmas

WHEN HE WAS YOUNGER, they called him Red. Fourteen years ago Red moved out of his family's home in a middle-class neighborhood on Chicago's north side, and took a room near the steel mills on the south side.

He had plenty of chances for a better job, but he became a laborer in a steel mill to make contacts among young fellows, potential members of the Young Christian Workers. The YCW had many white collar members. Red went out to recruit some manual workers.

Red became national president of the YCW in 1951, and led it in a period of change. For example, YCW groups, which once were segregated by sex, became co-ed.

For a while after he left the YCW presidency in 1954, Red worked in the personnel department of a Chicago hotel. But he was restless. Finally, he landed a job that used his YCW training more fully. He became executive director of a community organization in New York City.

Early in 1960 the YCW called on him again. Would he become executive secretary of the YCW Commission for International Development? The post required a mature person who knew his way around, who had a sense of the world's needs, who could organize a training program for foreign YCW leaders visiting the U.S. Red — by now everybody called him by his real name, George — said yes even though it would mean being away from his wife and three children a good deal.

George Sullivan died last month at the age of 34. He died in the midair plane collision over New York City. He died going home for Christmas after taking five Latin American visitors on a tour of the U.S.

May he rest in peace.

*From Work. January 1961
Chicago*

For George Sullivan

December 21, 1960

By Msgr. Reynold Hillenbrand

Every human life is summed up in one word: "Come."

It is the word we say so often in Advent and particularly these days before Christmas.

"Come," we say to Christ, to utter the longing of the centuries that preceded His coming.

"Come," we say to Christ, "come as a child in a stable."

"Come," we say to Christ, "not only as a child but in your whole redemptive work from your Incarnation to your going back to the Father at the Ascension."

"Come," we say to Christ, "in your redemptive, divinizing work in our brief lives."

"Come," we say to Christ, "in your action which puts the crowning, the finishing touch to your work in our lives -- our death."

"Come," we say to Christ, "come again gloriously at the end of time when, risen from the dead, we shall be in your glorious Kingdom time without end, time beyond counting."

"Come," we say to Christ, "do not linger, do not delay" --with the familiarity of a child who loves and is loved.

"Come," we say.

And God - the Father, His Only, His Incarnate Son, and the Spirit of Love -- says in His turn: "Come."

At the first moment of our existence He said, "Come," and drew out of nothingness our individual souls.

At the moment of our Baptism He said, "Come," and drew us into the embrace of His life, and of His love, and of His presence within us.

At that same moment Christ said, "Come," and drew us into the close, tender embrace of His own Body, His Mystical Body.

At Mass at Communion Christ says -- how many times in our lives -- "Come." "Come to an embrace -- human, yet divine."

At the end of life there is fulfilled what Christ said the night before He died: "I will come and take you to myself that where I am you may be."

And God's word, the Scriptures, concludes with great beauty. the Spirit (the Holy Spirit, the Soul of the Mystical Body) and the Bride (the Mystical Body) say to Christ. "Come."

And let him who hears this word say: "Come."
And let him who thirsts come to drink the waters of life (God's own life) freely.

"It is true," says Jesus, "I will come quickly."
"Come, Lord Jesus."

This is the real record of a human life, and of George Sullivan's life:

George, who remained to the end what distinguished him, a bright-haired youth in High School, yes, so eager, so quick to respond, so quick to smile, so quick to banter -- "How about that?" he used to say.

What God taught him in the long stretches of sonar duty in the Navy, he sees now.

His letters testified to shock of things he observed even in the lives of senior officers, but he kept himself unscathed.

His generosity led him to give some years to our Lord in the new kind of service, the apostolate, asked by our times, asked by Christ through his other self, the Pope.

He is the only one I can recall who was in all the four movements. This makes him unique in the record of the apostolate. In this first generation of the specialized movements he is the most luminous figure. To my sure knowledge he saw the apostolate only as something that Christ wanted of him.

No one in this country ever gave more to the YCW than he, when he saw it through the days of the Korean war, days which reduced the men's groups to the vanishing point; days in which he adapted the approaches to the circumstances, wrote the manuals for the servicemen, and then doggedly directed its recovery.

The same generosity he carried to the long hours required by the work he did in the Chelsea section of New York, just below Hell's Kitchen, to shore up a declining community - work which is a symbol of our times.

The same generosity he carried to the international work of the YCW, work as broad as the vision, the love of Christ are broad; work to shore up a declining community in Christ's dear Body, the Church - work which is also a symbol of our times.

In the eyes of faith, he stood at the heart of things.

The final task, guiding the tour of the South Americans - a difficult task - he accomplished with immense competence. And at the same time, as his group journeyed through the country, by his bright character, by his understanding charity he won the deep affection of those with whom he worked.

He was marked by the fine, the brave family from which he came. And in the continuity that runs through human life, he helped establish a fine family with a generous and brave wife.

"It is true," Christ said last Friday - over the Narrows in New York harbor - "I come quickly, I come lovingly to gather you into my everlasting embrace, so that where I am you may always be."

And George - "Come, Lord Jesus."



Dear Johanna: 2/22

Danby is building a small plant near Liege so here I am in Europe again after 14 years.

● I was yesterday and will be here about a week then to London for a few days then home.

We spent the afternoon yesterday in Bruges where they are celebrating the Feast of the Conclaf. It's sort of a Venice of the North. Yesterday was beautiful & warm.

Today is more normal - Rain.

- BRUXELLES - Grand'Place.
- BRUSSEL - Grote Markt.
- BRUSSELS - • Grand'Place •.
- BRÜSSEL - Rathaus-Platz. "

Love
Matt Einicke



UNICEF
NOBELPRIS
VOOR DE VREDE
PRIS NOBEL
DE LA PAIX



Miss Johanna Doniat

5564 N. Santa Monica Blvd.

Milwaukee, Wis. 53217

USA

answered Aug 24, 1966

Aug. 19, 1966

Dear Johanna:

was so glad to get the news from Penny that you are feeling better. She has been very good about keeping me informed.

I have spent some time with the Newman group at Childerley -- it's the National Federation and they are calling the event a training school. A Fr. Blase (Glenmary) and a Fr. McDonough from the Wash. office were there 2 days and Fr. Blase thinks Childerley just "feels just like Newman" -- has a Newman spirit. Fr. Chas. McDonald, the Chaplain for the 2 weeks, is the priest who is going to perform the marriage of Humphrey's son.

38 people sat down for the first breakfast, but since then there has been no formal breakfast because some of them want to sleep late -- so they are doing the cooking and Penny sleeps later. Their organization is something to see. The students are provided with note books and folders with work sheets, and they are finding it pretty challenging. The staff also has stationery and post cards and stamps for sale. There is a sign on the refrigerator -- Cokes 10¢, and that was a good idea.

The boys are in St. Joan's and the girls in St. Jerome's because there are so many boys. The dining room is filled with boxes and cartons of food and paper napkins and books and pamphlets and croquette sets and badminton sets and the tables are covered with cameras and typewriters and books and magazines and mail - one wicker dish for incoming and one for outgoing - They seem to have thought of everything.

The grounds look lovely. Frank Petta has a vegetable garden in the back, and flowers around his little place, and



he put in some rose bushes along the wall of St. Jerome's, to the left of the front door, where the thick bushes used to be. They bloomed once this year and are about to bloom once more. I hope to get some pictures of them next week. Also some pictures of the bushes and trees down by the creek.

I picked up quite a few supplies for Childerley during last week -- waste baskets, dust mops (the Newman people are to clean before Friendship House comes), juice tumblers.

I should explain that I went out Friday night and was there for the official opening the next morning at breakfast -- that was Sat. the 13th -- also spent Monday night and Tuesday night there. I'll go back again Tues. night, the 23rd, and stay until they leave Friday. (My new boss is very generous with time.)

Oh yes, one of the fellows has some connection with Life Magazine, and they are trying to get a story in about the Newman Leadership School during the 2 weeks at Childerley. Wouldn't that be something!

I'll write again and let you know about the close of this event -- and hope to send some pictures.

I do hope you're feeling well again. Hope Lenore is fine too.

All my love,

Patricia

Betty says to send her love - and is trying to get up to see you.

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ESPECIALLY FOR YOU
Happy Birthday

sure wish I
could be with you
I'm going to try to get
to Chillerley when the
not a new moon Feb. is there
in August. They have scheduled
two full weeks less the
ship house week and in the
middle - that's packing a
lot of activity in a short
time.

June
1966

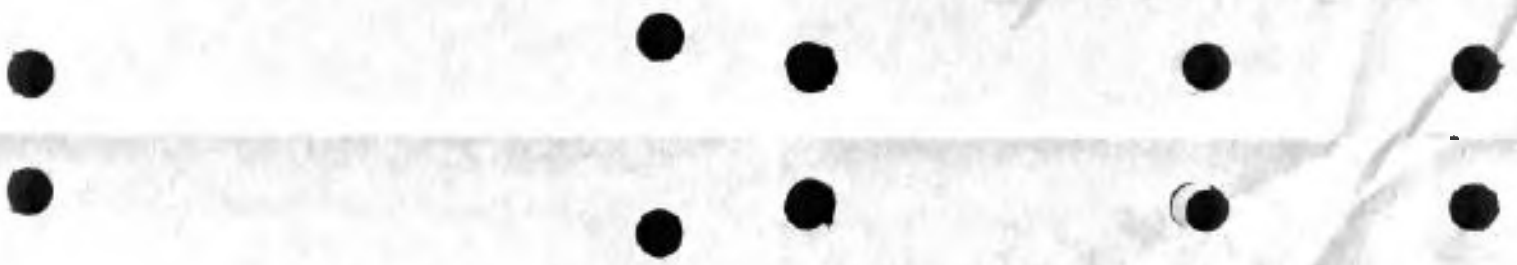
Dear Johanna -

MAY YOUR BIRTHDAY
BRING YOU
THE SAME HAPPINESS
YOU GIVE TO
ALL WHO KNOW YOU

Love,
Bertrude Gutton
6735 N. Halston Ave.
Chicago - 45



2017. 10. 10
БЭСЭНГЭЛЭГ БЭСЭНГЭЛЭГ



УЛАСЫН ХӨРӨН
ЭРХНИЙ ШАХУУН
ЭРХНИЙ ШАХУУН
ЭРХНИЙ ШАХУУН

331 Thompson Street
Ann Arbor Mich 48104

June 5, 1956 - Trinity Sun.

Dear Johanna:

So very nice to hear from you! So you are only eighty three this year. Well, so is Eamon DeValera. Have you met?

I remember well the afternoon I visited you and Mrs. Braun. I recall that after a conversation your doctor had ~~to~~^{to} take a nap, and I pored over some of Childerly's records until it was OK for you to receive visitors again. After seeing you I visited Father George Dunne at Georgetown, and he told me about Childerly also, and its connection with the students at the University of Chicago. These days retreats, especially over week ends, are a big thing among college students. Seems that Childerly was there three decades and more ahead of the pack.

After asking the authorities here, I am sorry to tell you that they know of no mural by Melville Steinfelds; perhaps in the old Newman Center there was one. This building we are now in went up in 1952.

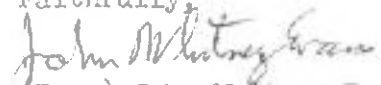
You are quite right. I have some photostats I made of articles you did on subjects related to Childerly, Calvert Club, and university affairs. They are:

"The Chapter of St. Thomas," The Dominican Bulletin (Winter, 1950)

"An Adventure in Catholic Action," (The Calvert Foundation)

Both of these are on file at the Calvert House, University of Chicago, 5735 University Avenue. I photostated my copies there. They have a device for photo duplication, and I think that perhaps you will ~~not~~ get a better copy by having them make you one; if this does not work out, I can have a xerox copy made of my photostats and forward these to you.

Well, I must break away to offer Mass now. Keep smiling and give my best wishes to Mrs. Braun, who was so nice to me when I visited you all two summers ago.

Faithfully,

(Rev.) John Whitney Evans

a "First"

ECUMENICAL STUDENT RETREAT - MAY 6-8

CHILDERLY FARMS

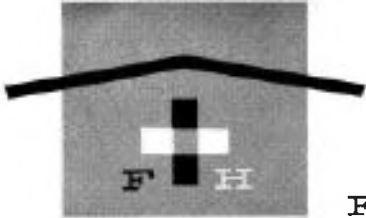
Friday	8 P.M.	Arrive at Childerly - check in rooms coffee- getting acquainted Introduction to the retreat - Brother Jacques Compline (evening prayer)
--------	--------	--

*ordained
ministers of
United Church of Christ*

Saturday	7 A.M.	Rising
	7:30	Eucharist (Roman Catholic Mass) Breakfast Meditation - Brother Jacques
	9:45-11:45	Quiet reflection
	11:45	Mid-day prayer
	12 Noon	Lunch Siesta, relaxation, what-you-will
	3:30	Coffee-tea
	4:00	Common talk
	5:30	Evening prayer
	6:00	Supper
	7:30	Common talk Coffee-tea Compline

Sunday	7:30 A.M.	Rising
	8:00	Eucharist (Roman Catholic Mass)
	9:00	Breakfast Meditation
	10:30-12	Quiet reflection
	12 Noon	Mid-day prayer
	12:30	Lunch
	1:30	Common talk Introduction to the Eucharist - Brother Jacques
	3:00	Eucharist (according to the Liturgy of Taize)
	4:00	Departure

*Monastery in
France to which
Bro. Jacques
belongs*



FRIENDSHIP HOUSE

May 2, 1966

*sent in
error!*

Dear Miss Doniat:

A DEVELOPING AWARENESS.....seems to be taking hold in our society. During the past year or so, city administrations throughout America have been forced to admit that all is not as it should be when it comes to interracial living. The tragic part of all this is that so many lives have been sacrificed to bring the point home..... thirty-six lives alone during the tragedy that was Watts. This is to say nothing of the thousands of acts of intimidation and violence that have lead to the psychological ruin of countless members of the Negro community....the utter frustration of generations of Negroes who have sought and are still seeking freedom from the cultural and economic ghettos of our cities.

We at Friendship House often feel that we have made important contributions to the betterment of American community life through our various educational programs, carried on for close to thirty years. As you probably know, we have developed the now famous educational Home Visit program. These visits have proven themselves to be an important tool in changing racial attitudes and are now carried on in countless cities across the country. Annually, we conduct vital summer programs for future clergy. For over twenty years we have been publishing a monthly magazine, dealing with racial issues.... COMMUNITY. For some time now, we have conducted weekend programs at Childerley Farm near Chicago, and more recently...in the South. In March we conducted a weekend in Mobile, Alabama, with additional programs to be held at Ft. Smith, Arkansas in May and New Orleans in September.

Perhaps the above outline of some of our programs will impress you, but the work we have yet to do is staggering. So much remains undone; in fact, we have only really begun.

Since you have seen a brief outline of our work you might be interested in learning about the people who are on our staff. Currently, aside from our chaplain, Monsignor Daniel M. Cantwell, there are three fulltime staff members. Mary Dolan, a former director of FH, is currently responsible for editing, promoting and the circulation of COMMUNITY. Mary is a veteran of fifteen years on our staff. Betty Plank is in charge of our weekend programs, locally and nationally. Betty also services Home Visit groups in many cities where the program is currently being promoted.



As director, my duties include coordinating the Home Visit program locally, promoting exchanges between Negro and white churches, planning the seminarians' Work-Study Week programs, directing the work of our many volunteers who come in every Wednesday evening to help us out, presiding at meetings of our staff, our Board of Directors our Home Visit Committee.....and last but not least, fund raising to enable us to continue.

As you can see, we three are seldom idle. We are constantly being called upon to conduct programs, send speakers to various groups, suggest solutions for specific racial problems; the need for our services has never been greater. There exists an urgent need for at least two additional staff members. Fulfilling the needs for programs and personnel depends on your response. Our effectiveness hinges on your generosity.

Since we owe our entire organizational existence to our friends who have made FH a reality for almost thirty years, perhaps it is good to give some examples as to how our funds are used:

- \$100 covers most expenses for a staff worker traveling to the South for one of our weekend programs.
- \$50-\$75 pays our average, monthly phone bill.
- \$30 covers the costs of an inter-church exchange....often reaching hundreds of people.
- \$10 takes a staff member to speak at a high school or college in a nearby city.
- \$5 pays for postage expenses on an average working day at FH.

In asking your help for our operational needs, we are also asking you to help us in seeking a just solution to the most urgent problem facing the nation as well as the world.....racism.

I cannot stress the fact frequently enough that our effectiveness depends on your financial generosity as well as on the witness you give in your local community.

In Christian hope,

James G. Duignan
James G. Duignan, Director

FESTIVAL OF THE ARTS -- 1966

The Ecumenical Christian Program is sponsoring a number of special events as part of FCTA. In some instances, these events are concerned with religious subject matter; but more generally, they seek to contribute to an appreciation of the human spirit as it responds to the depth and richness of life in all its modes.

Friday, April 15 "The Urban Aesthetic" -- a public address by John D. Cordwell, architect for Carl Sandburg Village. Mandel Hall at 3:30.

Photographic exhibit and film program on "The Urban Aesthetic" in the Reynolds Club this week. Mr Cordwell's address will be the occasion for the announcement of a prize to be offered by the Ecumenical Christian Program at the 1967 FCTA for the best photographic essay on "The Urban Aesthetic and the Human Spirit."

Saturday, April 16 FOLK SINGING at 7:30 in the Reynolds Club Lounge. Featuring John Ylvisaker, student in musicology at the University of Minnesota, a nationally known folk singer, and fine instrumentalist on the 12-string guitar. He will sing and lead contemporary, traditional, secular and religious folk songs, and songs of protest.

Sunday, April 17 FOLK SONG RELIGIOUS SERVICE - Mr John Ylvisaker, 3:30 at Rockefeller Memorial Chapel.

Sunday, April 24 "Don Juan in Hell" by George Bernard Shaw, performed by the Last Stage Players, at 8:00 P.M. in the First Unitarian Church; followed by refreshments and discussion. \$1.00

Monday, April 25 An Evening of Norman McLaren Films (Canadian Film producer). Judd Hall, 7:30 and 9:00 P.M. 50¢

Wednesday, April 27 The poet John Frederick Nims, in a recital of his poetry; 8:00 P.M. in Swift Hall Coffee Shop. No charge.

Sunday, May 1 Two film studies of Joan of Arc. (Cole Dreyer and Robert Bresson) 7:30, at Mandel Hall. 50¢

Wednesday, May 4 Student poetry recital, at Swift Hall Coffee Shop, at 8:00 P.M. All invited to participate.

SPRING QUARTER AT CALVERT HOUSE
1966

The celebration of Holy Week and Easter is the central event of the Church's year and of our Spring Quarter program. We invite you to participate in all of the events listed, and to bring your friends.

PALM SUNDAY: April 3: 8:30 - Mass at Calvert House
10:15 - Blessing of palm branches: Calvert House.
10:30 - Mass at Breasted Hall.
12:00 - Mass at Breasted Hall.
5:00 - Mass at Bond Chapel

MONDAY, TUESDAY, AND WEDNESDAY OF HOLY WEEK: Mass at Calvert House at 7:30 A.M., 12:00 Noon, and 5:10 P.M. On Monday, the noon Mass is celebrated in Bond Chapel.

WEDNESDAY NIGHT: 10:00 P.M.: Bible Vigil, with communal celebration of the Sacrament of Penance; at Calvert House.

HOLY THURSDAY: 7 April.

12:00 Noon - Mass at Calvert House (for those unable to attend the principal Mass.)

5:00 P.M. - Mass of the Lord's Supper: Rockefeller Chapel.

6:00 P.M. - Passover Seder, at Hyde Park Union Church, 56th St. and Woodlawn Av. Ticket required; advance sale at Calvert House office; \$1.50.

N.B. Calvert House will be open until midnight for visits to the Blessed Sacrament in the repository.

GOOD FRIDAY: 8 April: 12:10 - the Way of the Cross: Calvert House
5:00 - Liturgy of the Passion and Death of the Lord (includes Holy Communion) - Bond Chapel.

HOLY SATURDAY: 9 April. Mass is not celebrated until Saturday night.
4:30 P.M. to 6:00 P.M. - Confessions: Calvert House.

11:00 P.M. - The Vigil of Easter. BOND CHAPEL. The first Mass of Easter will begin around midnight. After Mass, breakfast at Swift Hall.

EASTER SUNDAY: 10 April:

Midnight: Bond Chapel (see above)

5:00 A.M.: Ecumenical Easter Vigil Service: Rockefeller Chapel.

6:30 A.M.: Mass at Calvert House

8:30 A.M.: Mass at Calvert House

10:30 A.M.: Mass at Breasted Hall

12:00 Noon: Mass at Breasted Hall

5:00 P.M.: Mass at Bond Chapel.

++++++
CALVERT HOUSE is the Catholic Student Center at the University of Chicago, at 5735 University Avenue. Telephone: 233-2311. Chaplains: Fathers Thomas B. McDonough and Rollins E. Lambert. Secretary; Mrs. Diane Litten.

PLEASE SEE OTHER SIDE

SUNDAY NIGHT SUPPER

Maria Rudisch is tonight's cook. The meal will be served at 6:00. The reservation list is on the bulletin board,

UNDERGRADUATE SUPPER

The supper is this evening at Chapel House at 5:30 for 50¢. After the meal, Prof. Ogletree of Chicago Theological Seminary will speak on the Death of God theology.

CHOIR

The choir will meet this week from 9:00 to 10:00. If you would like to be in the choir but cannot come at this time, please see Father Lambert. Rides can be arranged.

COUNCIL MEETING

A meeting for all interested in the activities of Calvert House will take place this afternoon at Calvert House at 1:00.

MORNING PRAYERS

Morning prayers, led by students, are said during Lent from 8:15 to 8:25 in Bond Chapel on Monday, Tuesday, Thursday, and Friday.

CHARDIN DISCUSSION

The Chardin discussion group will not meet again until early in the spring quarter.

SPECIAL PLEA

A cook is needed for next Sunday's supper.

Lent - 1966

March 7, 1966

Dear Mr. Taylor:

I visited Johanna Doniat last Sunday and she was enjoying very much the letter she received from you and asked if I would write and thank you for it. Would I please tell you she "likes being in the genealogy of your family," and recalled she and Jerry Kerwin being your sponsors. She also asks for your prayers, and I am sure she would be delighted to see you.

I have been on the Childerley staff for a few years and so had the pleasure of having her for a friend too. She still has her wonderful good humor and her wonderful sense of humor and laughs heartily at the memories of some of her adventures. I enjoyed my visit with her very much.

Sincerely,

Miss Gertrude Sutton
6735 N. Talman Ave.
Chicago, Ill. 60645

Here are the copies of this

letter - I'll write

later

Love

Gertrude

5730 Kimbark Avenue
Chicago, Illinois 60637
2 March 1966

My dear Johanna,

On February 11th, I went to Mass and received Holy Communion at St. Thomas the Apostle Church--now my parish church two blocks from my home. In this church, 25 years ago, you and Jerome Kerwin stood as my sponsors as I was received into the church and received Holy Communion. Jerome acted for me, and you acted for my mother, Rose. And now five of my own nine children attend the St. Thomas grammar school, too. And Stephen Paul, the little red-headed son 9 years of age, has the pride and pleasure of claiming both you and Jerome Kerwin as his baptismal sponsors.

I owe you much, dear and good Johanna. I pray the Lord may be making you aware of constant inward spiritual blessings and joy, and also of the physical well-being and contentment. I hear a bit of you from Rollins and from Bob Bosshart from time to time, and their reports are all good news.

Last year my family and I--Carol my wife and the nine children--were in England and on the Continent. I had a Guggenheim Fellowship. However, on November 11, as I came out from the British Museum at 5:15 p.m. on my way to Mass (I think--I cannot imagine why else I was leaving my desk temporarily and intending to return for the evening), I was struck by a speeding car, knocked six feet into the air and many yards down the crowded avenue. For 7 weeks I was in a London Hospital, received a brain operation to remove clotting that impaired the brain-mechanism of speech, had a broken shoulder healed, and was helped to regain some of the 69 pounds I lost. I returned to the U.S. by plane Dec. 23rd, while my family came by boat and train. Now I am still recovering from the paralysis of my right side of the face and neck and from weakness and imbalance of body. Dr. Joseph Evans tells me I should be all well by a year hence, but meanwhile I may start reduced teaching and duties in a month--I hope I can really manage them. It is hard to remain attentive, alert, and collected.

Carol and the children join me in sending you our happy and warm regards. Perhaps when Bob Bosshart drives Jerry Kerwin out to visit you next, he will be kind enough to drive me too, so that I may have the great happiness of seeing a fine woman who has been kind and generous to me beyond anything I have since merited.

Sincerely,

Jerome Taylor
The University of Chicago
Department of English

Jerry Taylor (s)

5730 Kimbark Avenue
Chicago, Illinois 60637
2 March 1966

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Sincerely,

Jerome Taylor
The University of Chicago
Department of English

Jerry Taylor (s)

*Delivered with add to Bill
in person
2-14-66*

CALVERT HOUSE BULLETIN

February 27, 1966

SUNDAY MASSES: 8:30 at Calvert House.
 10:30 at Breasted Hall.
 12:00 at Breasted Hall.
 5:00 at Bond Chapel.

Breakfast after each morning Mass for a small charge: coffee, milk and rolls.

BABYSITTING, free of charge during the 10:30 Mass downstairs at Calvert House.

CONFESSIONS, on Saturdays from 5 to 6; usually during the noon Mass Tues. to Fri.

BIBLE VIGIL every Wednesday evening at 10:00 p.m. Rides can be provided.

WEEKLY MASSES: 7:30, 12:00, 12:40, and 5:10 at Calvert House. Noon Mass on
Mondays is at Bond Chapel.

+++++

Jan 23, 1966

Dear Johanna -

The IIT workers are at Chiddingfold this weekend - I had a couple things already planned when I heard about it, or I might be there now - (I just got back from the USO - it was a bitter cold morning and the servicemen crowded in to get warm - I had a good work out checking their heavy coats).

The really interesting time out at Chiddingfold was between Christmas and New Year - Major Egan's office ^(London Affairs) arranged it - from Sun to Thurs and I was able to be there two days - I got out the Red Book and asked him what to call the group - He said, "The Third World". I wrote it down but I don't know what it meant. Then he wrote in: First Post - Council Discussion

Session. Then he turned to one of his
sides and said "We should have one of
these" meaning the Red Book, mostly
clergy and nuns there - a couple of
the talks were by nuns - and there was
a full house and an interested audience
for every one, and discussions lasted
way into the night. many people asked
about you - and when I get the pictures
I'm having made, I hope to have some-
one identify the people - One I got
to know was Fr. John Kilgallen - he
provided excellent vocal entertain-
ment one night. I'll send you
some prints - I took pictures of
a celebration, and the cocktail
hour one evening -

I do hope you are feeling
well, and Leonard too, and that
you enjoy often some of these won-
derful memories - all my love,
Bertrand *Sutton*

Coordinating
Committee

Chaplain
St. Rev. Msgr. Reynold Hillenbrand

Secretaries
Pat and Patty Crowley



CHRISTIAN FAMILY MOVEMENT

1655 W. JACKSON BLVD., CHICAGO, ILL. 60612—Phone: 829-6101

January 18, 1966

Johanna Doniat
c/o Mrs. Walter Braun
5564 N. Santa Monica Blvd.,
Milwaukee, Wisconsin 53217

Dear Johanna:

We just received a letter from Elise Bossort Bell telling of a recent visit with you. It came at a very opportune time as we just spent a four-day retreat at Childerley with Msgr. Hillenbrand giving the retreat to the YCS, the YCW and we as the CFM representatives. It revived many happy memories.

We are pleased to say it revived many happy memories. We missed you there and we thought of you very often. We were so delighted to hear so that we would be reminded to write and send our love.

We hope you are well. All goes well with us. Our family is fairly well dispersed these days. We were with Sister Mary Patrick on Sunday. She has made her final vows at St. Scholastica's and is doing a wonderful job teaching French and English and Religion; and developing in a magnificent way. Mary Anne, our second daughter, is going to graduate from De Paul in a couple of weeks and is going to go to Europe for a six-month stay to improve her French. Then she is going to join the Extension Volunteers in August. Patrick was married in September and is attending St. Thomas College, in St. Paul. He seems to be enjoying it and, thanks to the good Lord, he has a wonderful wife. They are a very happy pair. Cathy is at Webster College in her second semester. We just talked to her on the phone and she is full of enthusiasm. She has developed a great interest in theological subjects. She went down there originally as a music major and continues her piano efforts but her intellectual interests run to theology, which is rather interesting. She has a course with Sister Jacqueline so we are delighted. Our foster son, Algy, is in his last year at Notre Dame. He is on the Dean's list, head of the YCS, and doing a very good job. Our foster daughter, Teresa,

2 Johanna Doniat 1/18/66

is ten and in the fifth grade. She is developing beautifully.

So you see the Lord has continued to bless us, for which we are very grateful and ask you to say a prayer that these good things will continue for the children.

As far as we are concerned, we are very busy with the CFM and a variety of other activities but have been fortunate with good health. As long as it continues, we will keep plugging away.

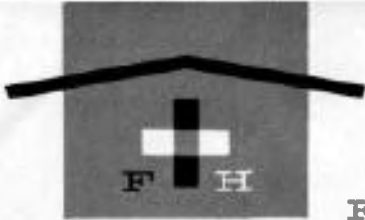
We hope you are well and that sometime we will have a chance for a visit. In the meantime, best wishes. Say some prayers for us and we will do likewise for you.

Sincerely in the Holy Family,

Pat & Patty

Pat & Patty Crowley

PRC:hb



FRIENDSHIP HOUSE

January 5, 1966

Dear Johanna,

We have thought of you often especially when we heard of your hospital stay. Father McDonough told us he had seen you and also assured us that you were in for tests; Penny had said this, too. Hope you are fit-as-a-fiddle again.

I wish you could have been at Childerley the week after Christmas. Msgr. Egan organized a group, mostly of diocesan officials, to study the Council documents and to plunge ahead into some follow-up for our archdiocese. (My impression of his purpose.) Fr. McDonough gave a wonderful talk at it. I heard only part of it, but heard comment on how good he was. Father Cantwell was to have been included but came down with the flu and couldn't come.

But there were: CCD men, Urban Affairs people, Msgr. Killgallen, Father Dempsey, Father Weber--and many others. (I intended to get the red book list for you.) At the final thanksgiving Mass, Msgr. Killgallen included "Johanna Doniat" in the said-aloud prayers for the living. I wanted to say it--but always get stage-fright speaking out in Church! I'm sure everyone there knew how appropriate it was that you should be included with that group. Msgr. Egan's homily was on the historical significance of Childerley--the birth place of many great things for the Church and foreseeing this group's contribution to that long-line of apostolic works.

Gertrude was ^{Wednesday} between jobs and was able to come out to help staff Tuesday to ~~Thursday~~ ^{Wednesday}; one of our volunteers started out with them Sunday night--thru Monday. I came home from ^{Chicago} ~~Chicago~~ ^{for} Wednesday to ~~Thursday~~ ^{Thursday}. I knew you'd be thrilled with the contribution Childerley could make to this effort.

The enclosed calendar will give you some idea of the groups coming... and you can be remembered to pray for each as they come. Am also enclosing the invitation we are sending for our retreat. It will be the first actual retreat we've sponsored for many years.

I went South for almost three weeks November to December and set up weekends in Arkansas and Louisiana and am awaiting a go-ahead from Mobile, Alabama. I find myself always looking to find a place just like Childerley; then must convince myself there will never be another spot like that and to settle for the nearest thing. That never even comes close though.

*I've been rushed - but want to come see you.
Love,*

1966

Calendar of coming Childerley Weekends

DATE	GROUP	STAFF OF CHILDERLEY
January 8-11 (Sat'y morning thru Tuesday before supper)	YGM, YCS, CFM Nat'l Headquarters	Tom Cook--Mary Jane Cummins till Sat'y nt.
Jan 14-16	Joliet YCS Hg School	Mildred Gladney &
Jan. 23-30	YCS Hg School Chicago Fed'n	Delores Price and Kathy Daley
February 4-6	YCS Hg School Chicago Fed'n	Patty Cavanaugh &
Feb 11-13	Friendship House Retreat	two from FH staff
Feb 13--20	Alverno College girls and Newman Clubs, Milwaukee	
March 25--27	CFM North Shore	
May 7-8	Jr. Sisters from Sch. Srs. of St. Francis Alverno	Sr. Angelica (will do own cooking)

III has requested weeknd for retreat and we are holding for them
Jan 21-24, March 4 and March 11 (they will know end of this week which
date they will choose).

Betty Plenk
January 5, 1966

Penay, we will need you for all these--except the Sister's time May 7-8.

January 3, 1966

Dear Friend of FH,

This invitation to be one of our group of 46 retreatants comes to you--special, because we want to build together a special kind of retreat. We've started by securing a prize retreat master--Father Greg Lucey, S. J. We've promised him a great group; and he's looking forward to gaining from us.

The "Weekend family" we are trying to gather will be seeking this kind of experience--an opening to others--in the discussions following the conferences--and at other times. Father Greg wrote--"I hope to be able to work out something so that we can schedule our time to include conferences, discussions, private prayer and reflection and liturgical prayer and fun."

Father was ordained in June of '64. He's presently in his final Jesuit year of training at Decatur, Illinois. He's studied at St. Mary's College, St. Marys, Kansas, and has been in the summer liturgy program at Notre Dame under Father Goldbrunner. He first came on an FH Weekend the summer of '63 and we asked him back to help us with the July Weekend last summer for discussions on the meaning of person. That July Weekend went down in history as one of the most moving and Father Greg helped to make it so. Little wonder that already some of our friends from that weekend hearing he was coming for this retreat said immediately "sign me up." And one of them expressed the common expectancy--"With Fr. Greg there it has to be good."

Do you want to come and help make this Weekend "what it will be"? I don't know myself what will be special about it--but I know, too, with Fr. Greg there--and the 46 blessed ones--it will have to be good.

The dates: February 11-13. We'll begin at 6:30 with supper and go through Sunday afternoon--till about 3:30 or so probably. If you are coming from a distance you might wish to arrive earlier and/or stay longer; we can make arrangements for you. The place? Of course--our beloved Childerley. Please complete the sign-me-up form and sent it back to me--very soon.

With love,

Betty Plank
Betty Plank

CHILDERLEY - 1966

Jan. 8-11 National Federation Offices - YCM (formerly YCW)
Jan. 14-16~~7~~ Joliet YCS Federation.
Jan. 21-23 IIT - Work week end.
Jan. 28-30 YCS High - Chicago Federation Girls
Feb. 4-6 YCS - Chicago Federation Boys
Feb. 11-13 Friendship House - Retreat (Betty said it was overflowing)
Feb. 18-20 Alverno Newman Club - (cancelled)
Mar. 4-6 St. John Fisher (cancelled - replaced by Montessori teachers)
Mar. 11=13 IIT
Mar. 18=20 Sociology girls from Alvernia
Mar. 25-27 CFM - (cancelled)
Apr. 1-3 Joliet CFM Federation
Easter
Apr. 15-17 IIT - Work week end.
Apr. 22-24 Franciscan Nuns - Motherhouse in Milwaukee - The girls will be taking their vows during this week and they asked for and got permission to spend this last week end at Childerley.
May 6-8 Calvert Club
May 13-15 Sheil Club - Northwestern Univ.
May 20-22 Reserved for YCS from Loretto and Queen of Peach High Schools
May 27-29 Reserved for Sr. Patrice and Dominican sisters.
June 3-5 Reserved for CCD - Oak Lawn.
June 10-12 YCM Federation in Chicago
June 17-19 Couples formerly YCS - with children
July 15-17 Friendship House
Aug. 19-21 Friendship House

During the week preceding and the week following the August Friendship House the National Newman Federation from Washington will be there.

CHILDERLEY - 1966

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May 13-15 Shell Club - Northwestern Univ.

May 20-22 Reserved for YCS from Loretto and Queen of Peace High Schools

May 27-29 Reserved for Sr. Patrice and Dominican sisters.

June 3-5 Reserved for CCD - Oak Lawn.

June 10-12 YCM Federation in Chicago

June 17-19 Couples formerly YCS - with children

July 15-17 Friendship House

Aug. 19-21 Friendship House

During the week preceding and the week following the August Friendship House the National Newman Federation from Washington will be there.

1966 NEWMAN LEADERSHIP CONFERENCE

Program

Saturday, August 13 - 1966

- 10:00 a.m. Who am I?
- 12:30 p.m. Lunch
- 2:30 p.m. . . . a student (a definition)
- 4:45 p.m. Mass and Dinner
- 7:00 p.m. . . . in a university (its goals and power structure)

Sunday, August 14

- 10:00 a.m. . . . living as one of God's people (incarnational theology)
- 12:30 p.m. Lunch
- 2:30 p.m. . . . living among some who say God is Dead!
- 4:45 p.m. Mass and Dinner
- 7:00 p.m. . . . recalling the history of God's People in America

Monday, August 15

- 10:00 a.m. . . . involved in a struggle (freedom and authority)
- 12:30 p.m. Lunch
- 2:30 p.m. What is the impact of Ecumenism? (impact on Christianity and other faiths)
- 4:45 p.m. Mass and dinner
Evening free

Tuesday, August 16

- 10:00 a.m. Do I have a unique role among God's People?
- 12:30 p.m. Lunch
- 2:30 p.m. Spirituality of Action
- 4:45 p.m. Mass and Dinner
- 7:00 p.m. What are the dynamics of a lay leader? (leadership techniques)

Wednesday, August 17

- 10:00 a.m. What is my role in relation to a priest of God?
- 12:30 p.m. Lunch
- 2:30 p.m. What are methods of organization?
- 4:45 p.m. Mass and dinner
- 7:00 p.m. Workshop I

Thursday, August 18

- Morning Free
- 12:30 p.m. Lunch
- 2:30 p.m. The Human Condition: an introduction
- 4:45 p.m. Mass and Dinner
- 7:00 p.m. Church in the Modern World: a consultation

Program, page 2

Friday and Saturday, August 19 and 20

For these two days, staff members of various community organizations will give you the opportunity to feel situations of the human condition within the city itself: housing, education, employment, birth control plus community, city and federation action.

7:00 p.m. Saturday Workshop II

Sunday, August 21

Free

Monday, August 22

10:00 a.m. Marriage: an apostolate?
12:30 p.m. Lunch
2:30 p.m. Marriage . . . the new morality
4:45 p.m. Mass and Dinner
7:00 p.m. Birth Control

Tuesday, August 23

10:00 a.m. What is Peace?
12:30 p.m. Lunch
2:30 p.m. The Age of Automation (Cybernetics and Christ)
4:45 p.m. Mass and Dinner
7:00 p.m. The Corporation and Christ

Wednesday, August 24

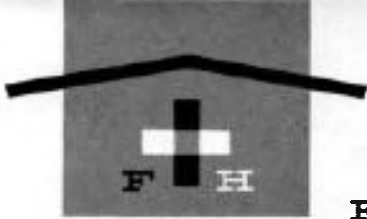
10:00 a.m. What is Peace?
12:30 p.m. Lunch
2:30 p.m. Peace is Possible!
4:45 p.m. Mass and Dinner
7:00 p.m. Viet Nam: a consultation

Thursday, August 25

10:00 a.m. Workshop III
12:30 p.m. Lunch
2:30 p.m. Workshop IV
4:45 p.m. Mass and Dinner
Evening Free

Friday, August 26

10:00 a.m. Conference Evaluation (Workshop V: What are you going to do now?)
12:00 noon Mass



FRIENDSHIP HOUSE

October 27, 1965

Dear Johanna,

Just a note with a few scattered bits of news about Childerley and to say we hope you are well and happy.

Guess who the chief work-weekender is these days? Father Cantwell. He was chief worker on two weekends when groups went out that we here rounded up and then showed up Saturday for the IIT work weekend to prune some trees. Fr. Lambert had to leave Saturday so we had an unexpected Mass by Fr. C on Sunday for the students.

St. Joan's living room is presently grouped with the center of interest -- the fire place. We thought we'd give it a try to see how it will work out. At least for small groups it would be very pleasant--and especially in the winter. Father Cantwell brought a beautiful crucifix for the living room and several other lovely pictures--including a St. Thomas Aquinas for "his"^(St. J's) room and a "Last Supper" for St. Jerome's dining room -- that is just lovely. Father's heart is out there. Already today he is thinking about going out Saturday to prune some more trees.

We also took the round table used for the speakers^{in the room} to St. Jerome's and placed it near the large sliding ~~door~~^{door}-- this again shows off the fireplace well. I think you'd like the kitchen--Penny said it is "beautiful." Just a short ruffle at the window with a few colored glass pieces (all found in the pantry--and including a milk of magnesia bottle--a bright blue). This was the work of Marie Ptak (Mrs. Stanley Ptak), a close friend of the Horchers--who after a visit to Childerley last summer wanted to come on the first weekend she could. That was FH's August one-- and she has been devoted to Childerley ever since (is doing the altar linens and albs). She has cooked on three work weekends as a volunteer and decorates and paints between meals! (She has 11 children so she has loads of experience.) She talks of "Johanna" as though she had met you.

Did I tell you that Father Cantwell had a man at Peter Maurin House to make a small altar for Mass facing the congregation? Also Ann Grill came out to make suggestions; she thought drapes for the altar--for one thing. (We've made Father C the unofficial overseer of the chapel.)

Unfortunately Monsignor McGillicuddy had to cancel their November 5-7 weekend today because of lack of students able to come. I offered to write Father McKitrick to see if they needed some additional participants and might want to take in some of Sheil's. On the good news-- the Archdiocesan CCD office wishes another weekend and have set the Thanksgiving Weekend for another training session for their teachers. Both the woman in charge and Father McCarthy have been singing high praises for Childerley. When he called for this second weekend he wasn't sure what group from the CCD program he would bring--he just knew he wanted to come back. They loved Penny and she loved them. Dolores Price staffed the Weekend the last time and jumped at the chance to come back for this one; she, too, thought they were a great group.

And more good news--I know this will make you happy-- the program director of the National Newman Federation in Washington called while she was in town recently. She was looking for a place to hold their National Leadership Conference for two weeks in August. Father (Monsignor, rather) McGillicuddy referred her to us and she is excited over the possibility. They are not sure yet if they will want the program held in the city or partly in the city--or out a bit, as at Childerley. But it looks like they will be there at least for some of their program. They seek to build community among those participating and she thought from my description Childerley was just right. (I told of what blessings we at FH have had through that Childerley community spirit.)

We also expect another parish CCD group in December and a young adults group from several parishes.

Jerane^{P. P. P.} phoned me today that they have purchased a home and will be moving within a month or six weeks. The children were outgrowing their Childerley home. So another bit of history gets made for Childerley.

We are gathering photographs and history for the Childerley Room--St. George's. Father Cantwell has his eye on a photo of you he discovered at the Villa; he said he hinted for it but it wasn't offered to him. So you will just have to send us one. FH has some of you on slides and we can also use these for one. (Though Father is determined to get that one at the Villa; he says it is an excellent one of you.)

I think the best move to get your rocker to you is to bring it to Chicago and try to find out when someone is driving up. I didn't know about any of those going recently in time to get it from Childerley to them.

May 20, 1965

Dear Johanna:

I hope you are feeling better - Father Lambert said that you had a bad spell last Saturday.

My, what a week end at Childerley! Those IIT boys can do anything, I think, and you can't tell the Chaplain from the boys most of the time. Nearly all of the wood on St. Joan's house was painted and they did a wonderful job. Roger Ginger was there working hard, too. I took some pictures and it will take a week or so to get prints.

I started cataloguing the books (there are cards now for a couple hundred of them) and these two pictures of some remarkable people were among the books. I thought you might like to have them.

There was a misunderstanding about that telephone call. It came third hand and the message was twisted on the way. Actually Ellie Horcher got a call from Marie and Ellie left a note asking Father Lambert to call you, which Syke delivered to me, and Syke thought the telephone call came from you.

Marie was over at my house for supper last night, and we had a very nice evening. She is happy in her new job--I guess it's still a new job after only a year--she says she gets a lot of satisfaction from the work and she enjoys the convenience of her apartment.

I'll send you some new pictures soon.

Love,

Gertrude

Ans. May 22 '65

WEDNESDAY, 29 JANUARY -

Early Evening - Leave Calvert House shortly after dinner time.
Approximately 9:00 - Opening talk, by Don Feist, followed by discussion.
Break for Refreshments.
Approximately 10:30 - Opening Talk, Part 2, by Michael Deakin; discussion.

THURSDAY, 30 JANUARY -

Breakfast
Approximately 10:00 - Second talk, by Brian Kenny; discussion.
Lunch
Approximately 2:00 - Third talk, by Mary Kay Thompson and Al Killilea.
Dinner
Approximately 7:00 - Fourth talk, by Dennis Brennan; discussion.
9:00 - Social.

FRIDAY, 31 JANUARY -

Breakfast
Final talk: Fr. Lambert; discussion.
Lunch
Concluding Mass.
Return to Calvert House in time for supper.

WHAT IS THE CONFERENCE ABOUT AND WHO ARE THE SPEAKERS?

The general scheme of the Conference is to explore the implications of the question "What is a Christian?" (and, more specifically, "What is a Catholic Christian?") viewing that question within the special context of the student.

The first speaker, Don Feist, a first-year College student from the Pacific Northwest, will attempt to set forth some of the questions about Christianity which he has found to be important and/or difficult for him and other students, such as the meaning of membership in the Church, the significance of the "old rules" for our contemporary moral life, the Christian's response to problems of Social Justice, the role of the Christian's Faith in regard to his intellectual life, and so forth. The second speaker, Michael Deakin, a second-year Graduate Student in Mathematical Biology from Tasmania, will attempt to complement Don's talk by suggesting concrete ways in which we can approach the kinds of questions Don has discussed and which we all face, by elaborating the present situation in the Church as an attempt to translate into its structure the spirit of its Founder, and relegate into the background the legalistic framework that, for many of us, has become The Church. He will attempt to do this by considering these questions in terms of the Freedom and Responsibility that we must achieve as Christians.

The next four talks will attempt to carry these initial discussions into the realm of concrete problems, and discuss some questions and answers with regard to sexual morality, social ethics, the intellectual life, and Christian spirituality. The first of these will be by Brian Kenny, a Ph. D. candidate in Physics from Melbourne, Australia, who will investigate the implications of our sexuality in a serious attempt to lead a fully integrated Christian life. He asks: Does a person of the opposite sex provide one with a unique opportunity to develop more fully as a Christian person, or is such a person simply an occasion of sin? His talk will be followed by Mary Kay Thompson, a first-year History MAT student and a former extension volunteer (Oklahoma) and secretary of Calvert House, and Al Killilea, a second-year Graduate student in Political Science and an assistant Resident Head in Flint House this year. Together they will speak on the Christian's response to Social Justice, the stance we must take toward the Racial problem, Poverty, Urban Society, the Archdiocese of Los Angeles, and so forth, looking especially at the areas in which the Church has as yet made few formal statements. Another Political Science student, Dennis Brennan, will speak fifth, on the subject of the intellectual life, especially the problems raised by the nature of Faith. Finally, Fr. Lambert, one of the Calvert House chaplains and a member of the Archdiocesan Liturgical Commission, will attempt to consider the meaning of the liturgical reform for the older, more "private" forms of worship and spirituality.

THE CHILDERLEY CONFERENCE, 1965

WHAT IS THE CHILDERLEY CONFERENCE?

That's hard to say; it is what it will be. One of the students who participated in last year's Conference had this to say about it:

Perhaps the most important aspect of the weekend last year was the actual living together and getting to know one another in stimulating discussion after talks and over the dinner table. From this experience of community living developed deep friendships centered around a common Christian community. The weekend, which was designed particularly for College students (and had a ratio of about three College students to two Graduate students last year), was felt by all to be especially rewarding in the way that it brought College and Graduate students into contact and communication with each other -- in ways that seemed to be valuable to students of either persuasion.

As with last year, the 1965 Conference is being planned and organized by the students of Calvert House themselves. The reason for this is that it was felt that students should be responsible for one another in the community in a very concrete way. In other words, although the chaplains are the spiritual leaders within Calvert House, all students must still bear responsibility for the development of their fellow students. Thus, the informal committee which has been trying, over the past several weeks, to translate the ideas of all the members of Calvert House regarding a Conference into some concrete plan, has been composed of chaplains and students, Graduates and College students. Those who will actually give talks and lead discussions at the Conference have been working together with each other and with the larger committee for several weeks now, in order to produce a series of talks centered in a common theme and linked together in a sequence which attempts to take -- in the concrete -- some of the problems of the Christian Life, especially the student Christian life. Two of these speakers spoke at last year's Conference, three more were participants last January, and two of them are newcomers to the Childerley Weekend.

But, as the quotation above emphasizes, these talks are only to set the stage: the important thing -- upon which, for each participant, the success of the conference depends -- are the discussions, the living with one another for two days, and the growth of friendships which takes place within this context. Hence, only the skeleton of the Conference can be described here -- what it actually looks like can only be seen by taking part in it.

WHEN, WHERE, AND HOW MUCH IS IT?

The 1965 Conference is scheduled for the weekend of the 29th, 30th and 31st of January (beginning Friday evening after supper, and concluding Sunday afternoon before supper), and will take place on a farm-retreat house which belongs to Calvert House and is located about an hour's drive from the U of C. The total cost is not certain, but it will be under \$10 (for two nights' lodging and five meals). It is necessary to sign the reservation list on the Calvert House bulletin board, and pay a \$2 deposit in the office at that time. Space is limited (and seems to be filling up fast), so reservations will be taken on a first-come, first-served basis, except that in the case of over-reservation, College students will be given preference over Graduate students.

WHAT WILL THE SCHEDULE BE?

Only an approximate idea of the schedule for the Conference can be given at this point -- some plans are still indefinite, and others depend on the length of talks, discussions, etc. With these qualifications, the outline looks like this:

CALVERT FOUNDATION OF CHICAGO

Notice of Meeting

Date: Tuesday, January 26, 1965

Time: 6:00 P.M.

Place: Chicago Bar Association
29 South LaSalle Street

Agenda: Report by Father Thomas McDonough

Reservation for dinner: Advance reservations are necessary.
Please advise the undersigned if
you plan to attend.

Mrs. Lorenz F. Koerber, Jr.
1336 Hillside Road
Northbrook, Illinois

CRestwood 2-1371

*Hi Johanna: I'm wondering what you
had to do with this. My last recollection
of the Minute Book is giving it and a
supplemental envelope of Minutes to you.*

Just a reminder

of the important meeting at Friendship House
on staffing Childerley

1965
Time is January 22, Friday, at 8:00 P.M.

Thanks to you--the response to our phone invitations to be part of a team that will staff Childerley weekends was a success. We asked that a commitment to staff three to four weekends a year be given and if it would--to come to the meeting Friday to find out more of what this would entail.

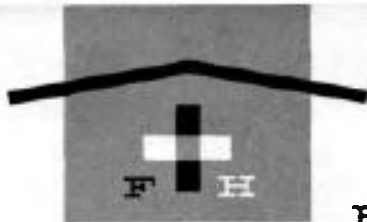
So--we consider that we have firm commitments from: Ann Stull, Dolores Price, Mildred Gladney, LuVerna Hickey, Mary Jane Cummins, Dian Cooper, Grace Kealow, Marianne Tuignan, Bill and Mary Burke--and of the PH staff--Dorothy and Betty. These are all new people for the staff of Childerley. But none is new to Childerley, of course.

All were selected because of our experience (with you all in PH projects. We need very dependable people if PH is to carry on after (and during) our six-months trial period. There are other PH volunteers and former ones we feel will also be able to assist; but we are seeking first of all a dependable core. Childerley has had staff members and some of these will continue to be on the Childerley staff. (PH's Tom Cook has been among these.) Also Sister Angelica, O.S.F., is exploring the possibility of their community helping with two or so sisters.

The purpose of the meeting Friday is to learn more of what your commitment will entail. Marie Rowland, who has been managing Childerley, will be at the meeting to help with this. As Marie said--there are many things that just come up--different each time. (This was another reason for seeking dependable people.) Father McEnough, the chaplain of the Calvert Foundation that owns Childerley, will be at the meeting--and so will Father Cantwell.

So--looking forward to seeing you--Friday.

Betty Flank



FRIENDSHIP HOUSE

January 21, 1965

Dear Johanna,

We want to keep the Founding Mother of Childerley informed what is happening around here!

Father Cantwell, as you know, in his quiet way is very persuasive. And so at a staff meeting two weeks ago, he suggested that we try to get a team of people to help staff the weekends and if successful to offer to assume management for a six-months trial period at which time we would review the possibility of continuing.

It looks like we have our team! At least those mentioned in the enclosed reminder to them understand their commitment is for three to four weekends a year minimum.

I met with Father McDonough this morning to go over the agenda for tomorrow night.

We will need your prayers all the time!

Dorothy Besal is an excellent bookkeeper and will take care of the books and learn the "ropes" with me on other things.

Childerley is, indeed, a special place and we realize the seriousness and privilege of this responsibility. We only hope we can make one small part of the contribution you have made. We here at FH--including and especially stated recently by Father Cantwell--know what the FH weekends have meant to so many; and it is a special gift to be able to help bring this "new life" to many more. I often think in amazement how blessed I have been to have been so closely connected with our weekends and the people who have come to them. And, that is why, too, it didn't take much to convince us to follow Father Cantwell's suggestion--nobody really wanted to let the chance go by--in spite of all the work already cut out for us at FH.

I know you'll be praying for us daily.

Love in Our Lord,

Betty Besal

CALVERT HOUSE BULLETIN

17 January 1965

MASS: Sunday - 8:30, 10:30, 12:00 and 5:00 in the afternoon. (The 10:30 and 12:00 Masses are in Breasted Hall in the Oriental Institute, located one half-block south of Calvert House, at 58th and University.)

Daily - 7:30, 12:00 and 5:00 in the afternoon. (Noon Mass on Tuesday is in Bond Chapel, and there is no 5:00 Mass on Saturday afternoons.)

BABYSITTING: Downstairs at Calvert House, during the 10:30 Mass every Sunday.

BREAKFAST: Downstairs every Sunday morning after each Mass (small charge).

SUPPER: Student-prepared meal served every Sunday evening at 6:00 (Price:\$1).

Limited seating, so please sign reservation list posted on Friday mornings.

LUNCH: Every Wednesday, after Noon Mass. Bring your own food, hot coffee available.

CHOIR PRACTICE: Regular one-hour weekly practice on Wednesday evening at 7:30. New members needed.

CONFESSION: Saturday afternoons, 4:30 to 6:00, and (usually) before the noon and 5:00 Masses daily.

SUNDAY: Masses - 8:30, 10:30, 12:00 and 5:00 (see above).

Breakfast after each Mass:

1:00: Calvert House Council meeting (see below).

6:00 - Sunday Supper (see below).

MONDAY: Masses - 7:30, 12:00, and 5:00.

Week of Prayer for Christian Unity begins. (see reverse page)

12:00 - Bond Chapel service for Christian Unity (Free Churches).

4:30 - Ecumenical Seminar on Jeremiah, Calvert House, Rev. Porteus.

4:30 - Graduate Seminar on Eliade's Cosmos and History, Chapel House (5810 Woodlawn),

TUESDAY: Masses - 7:30, 12:00 and 5:00. Noon Mass will be in Bond Chapel.

12:00 - Christian Unity Service (Calvert House Mass) in Bond Chapel.

4:30 - Ecumenical Seminar on Corinthians, Calvert House, Fr. Lambert.

4:30 - Ecumenical Seminar on the Reformation, Chapel House.

WEDNESDAY: Masses - 7:30, 12:00 and 5:00.

11:30 - Christian Unity Service (Greek Orthodox) in Bond Chapel.

12:30 - Lunch at Calvert House (see above).

4:00 - Teilhard de Chardin Lecture Series (see bulletin board).

4:30 - Ecumenical Seminar: Intellectual Revolution and Christian Thought, Chapel House, Rev. Cole. 7:30 - Choir. 8:30 -

THURSDAY: Masses - 7:30, 12:00 and 5:00. Childerley planning meeting.

12:00 - Christian Unity Service (Anglican Service) in Bond Chapel.

7:30 - Student Group Meeting: The International Church, at Frank Reynolds' apartment, 5735 Greenwood.

FRIDAY: Masses - 7:30, 12:00 and 5:00.

12:00 - Christian Unity Service (Lutheran German Folk Mass, in English).

7:30 - "Parable", controversial film from Protestant Pavilion at N. Y. World's Fair, shown at International House (free).

SATURDAY: Masses - 7:30 and 12:00.

11:45 - Crossroads outing to Techny (see reverse side).

4:30 - Confession (until 6:00).

COUNCIL MEETING TODAY -

Today's council meeting, postponed from last Sunday, will convene immediately after Noon Mass and last for no more than one hour. There are a number of subjects on the agenda, as can be seen from the list in the library, but you can still add items of interest.

CHILDERLEY CONFERENCE -

More information on this year's Childerley Winter Conference, which is coming up in two more weeks, is available from the bulletin board today (some sheets are also available in the library). Please sign the list on the bulletin board and place a \$2 deposit with the office if you are interested.

CALVERT HOUSE BULLETIN
22 November 1964

MASS: Sunday - 8:30, 10:30, 12:00 and 5:00 in the afternoon. (The 10:30 and 12:00 Masses are in Breasted Hall in the Oriental Institute, located one half-block south of Calvert House, at 58th and University.)

Daily - 7:30, 12:00 and 5:00 in the afternoon. (Noon Mass on Tuesday is in Bond Chapel, and there is no 5:00 Mass on Saturday afternoons.)

COFFEE HRS: Downstairs every afternoon from 3:00 to 5:00 (Saturday: 4:30-6:00).

BREAKFAST: Downstairs every Sunday morning after each Mass (small charge).

SUPPER: Student-prepared meal served every Sunday evening at 6:00 (Price: \$1).

Limited seating, so please sign reservation list posted on Friday mornings.

LUNCH: Every Wednesday, after Noon Mass. Bring your own food, hot coffee available.

CECIR PRACTICE: Regularly, one hour on Thursday evenings at 7:30 -- None this week because of Thanksgiving.

CONFESSION: Saturday afternoons, 4:30 to 6:00, and (usually) before the noon and 5:00 Masses daily.

THANKSGIVING MASSES -

There will be a change in the regular daily Mass schedule for Thanksgiving Day only, when Masses will be celebrated at 9:00 and 12:00 in the morning only.

KENNEDY MEMORIAL MASS -

The Noon Mass this Tuesday in Bond Chapel will be a Requiem High Mass in memory of our late President, John F. Kennedy.

THANKSGIVING DINNER -

Dinner will be served here at Calvert House at 4:00 in the afternoon on Thanksgiving Day. The price will be \$2, and there are still a few places left on the reservation list, which is posted on the bulletin board.

LAYMEN'S UNIVERSITY -

Dr William Conley, President of Sacred Heart University in Bridgeport, Connecticut, will be at Calvert House at 4:00 tomorrow afternoon (during the coffee hour) to speak informally about Sacred Heart, which is a Catholic college run entirely by laymen. Dr. Conley will talk about the University, now going into its third year of operation, and will also be recruiting faculty for the coming year.

THANKSGIVING CLOTHING COLLECTION -

Boxes for your clothing contributions for those in need overseas are available this morning in the basement at Calvert House. If you didn't bring your offering this morning, you can always drop it by any time this week at Calvert House.

COGLEY SPEAKING ON RECENT COUNCIL SESSION -

Just returned from Rome and the close of the third session of the Council, John Cogley will talk on just that subject at 3:00 this afternoon, in the Charles Carroll Forum in the Center Theatre at De Paul. Further details are available from the bulletin board.

WEDNESDAY LUNCH -

From now on, Calvert House members will be able to use the basement at Calvert House for lunch after the Noon Mass on Wednesdays (and, possibly, on other days as well, if there is sufficient interest). Bring your own lunch, but hot coffee will be available. The continued operation of this function depends on keeping the basement clean, so please take responsibility for clearing your own place after eating.

COFFEE HOUR ON SATURDAY ALSO -

Beginning yesterday, there will be coffee and conversation available on Saturday afternoon as well as the rest of the weekdays, except that Saturday's sessions won't begin until around 4:30.

CALVERT HOUSE BULLETIN
29 November 1964

MASS: Sunday - 8:30, 10:30, 12:00 and 5:00 in the afternoon. (The 10:30 and 12:00 Masses are in Breasted Hall in the Oriental Institute, located one half block south of Calvert House, at 58th and University.)
Daily - 7:30, 12:00 and 5:00 in the afternoon. (Noon Mass on Tuesday is in Bond Chapel, and there is no 5:00 Mass on Saturday afternoon.)
BREAKFAST: Downstairs after each Sunday morning Mass (small charge).
COFFEE HOUR: Downstairs every afternoon from 3:00 to 5:00, except Saturday afternoon, when the hours are 4:30-6:00.
SUPPER: Student-prepared meal served every Sunday evening at 6:00 (Price: \$1).
LUNCH: There is hot coffee available downstairs after noon Mass on Wednesdays for those who would like to eat their lunch at Calvert House. This service will be extended to other class days if there is sufficient interest.
CHOIR PRACTICE: Regular one-hour meeting of the Calvert House choir is at 7:30 Thursday evenings. New members are always welcome.
CONFESSIO: Saturday afternoons, 4:30 to 6:00, and (usually) before and during the early part of the noon and 5:00 Masses daily.

**WINTER CONFERENCE??? COMMUNI-ROAST BEEF TONIGHT -
TY CONFESSIO????**

Two of the matters to be discussed at next Sunday's monthly House Council meeting concern the upcoming Winter Childerley Conference and the possibility of developing a ceremony for the reception of Penance which would make more apparent its communal and sacramental aspects. The first subject goes out of a meeting held last Sunday on the Winter Conference. The latter will be the report of a committee appointed two months ago to study the subject, and the ensuing discussion.

The Council meeting is not just a planning session for those who like to involve themselves in activities, but rather an occasion for any member of Calvert House to voice his suggestions and criticisms of life at Calvert House. Although some of the early meetings this year have necessarily had to concern themselves with the planning, etc., there should now be more time left for a consideration of other aspects of the life of the "community." In order to facilitate discussion, an agenda sheet will be placed on the lectern outside the secretary's office during the coming week, and everyone is encouraged to write down any observations and/or suggestions for the meeting.

Next Sunday at 1:00 is the time for the December meeting. It is guaranteed to last no longer than an hour.

The menu for this evening's dinner at Calvert House, which will be served at 6:00 sharp, includes a roast beef dinner. There are still a number of places left on the reservation list (posted on the bulletin board outside the chapel), so please sign up this morning if you wish to come. The cost is \$1.

STUDENT GROUP MEETING -

The group meeting on the general subject of "Faith and Humanism" will have its last gathering of the Quarter this Tuesday night, 1 December, at 8:15 at Calvert House. The topic for this meeting will be "Christian Transformation," taking as its text: "I no longer call you servants but friends."

CONFERENCE ON THE CIVIL RIGHTS ACT -

Next Saturday, 5 December 1964, Rosary College will be hosting a conference on the 1964 Civil Rights Act. Further details are available from the Bulletin board.

CHANGE IN THE COMMUNION FAST -

Pope Paul's proclamations at the close of the Third Session of the Council last week included a change in the rules for fasting before partaking of the Eucharist. One must now abstain from all foods, liquid or solid, for only one hour prior to receiving Communion, although water and medicine may be taken at any time.

CALVERT HOUSE BULLETIN
13 December 1964

MASS: Sunday - 8:30, 10:30, 12:00 and 5:00 in the afternoon. (The 10:30 and 12:00 Masses are in Breasted Hall in the Oriental Institute, located one-half block south of Calvert House, at 58th and University).

Daily - 7:30, 12:00, and 5:00 in the afternoon. (Noon Mass on Tuesday is in Bond Chapel, and there is no 5:00 Mass on Saturday afternoons.)

BREAKFAST: Downstairs at Calvert House after each Sunday morning Mass.

COFFEE HOURS: Downstairs every afternoon from 3:00 to 5:00.

SUPPER: Student-prepared meal served every Sunday evening at 5:00, \$1.00

LUNCH: There is hot coffee available downstairs after noon Mass on Wednesdays for those who would like to eat their lunch at Calvert House. This service will be extended to other class days if there is sufficient interest.

CHOIR PRACTICE: No choir practices are scheduled until next quarter. By then, new liturgical music should be available.

CONFESSION: Saturday afternoons, 4:30 to 5:00, and (usually) before and during the early part of the noon and 5:00 Masses on weekdays.

* * * * *

FASTING DAYS THIS WEEK -

Wednesday: fasting for adults, and partial abstinence for Saturday: all, i.e. meat at main meal only.

Friday: fasting for adults, complete abstinence for all.

CHILDERLEY WEEK-END PLANNED -

Reservations and deposits are now being accepted for the week-end of discussion being planned for January 29-30-31. Discussions will run from sex to sin, from freedom to conscience, from community to commitment. (Someone might even explain these mysterious terms.) Leaders of most discussions will be students, both grads and undergrads, men and women. We hope the discussers will have the same catholicity. Total cost--not more than \$10. Deposit of \$2 requested to hold reservations, which are limited.

END-OF-QUARTER PARTY -

Another of Calvert House's famous parties: Thursday evening, 17 Dec. 9 p.m. to 1 a.m. Admission, 75¢.

NEW MEMBER OF THE CHURCH -

Next Sunday at the 8:30 Mass, Richard Peterson will be received into the Catholic Church, after receiving his M.A. in Geophysics on the preceding day.

LOOKING FORWARD -

Another important activity next quarter will be the Basic Catholicism course--a weekly lecture-discussion on the "fundamentals". Open to Catholics and anyone else interested. (How about getting your argumentative roommate to come?)

IBM OPENING AT N.O.R.C. -

Coding IBM cards, 5 to 12 pm, Monday thru Friday. Escort provided for woman. If interested, call Mrs. Calloway, PL-2-6444.

HAVE YOU BEEN CONFIRMED?

Every year a number of students turn up who have never received this sacrament, so we try to provide an occasion for the lack to be remedied. We have tentative plans for Bishop Nycislo, Auxiliary of Chicago, to come to Calvert House Chapel on 8 April to administer confirmation. If you want to be included, speak to one of the chaplains about it.

AND FINALLY....

to those who are going away for the interim; we wish you a blessed Christmas, a safe journey, a good rest, and happy holidays!

THE CHILDERLEY CONFERENCE, 1965

WHAT IS THE CHILDERLEY CONFERENCE?

That's hard to say; it is what it will be. One of the students who participated in last year's Conference had this to say about it:

Perhaps the most important aspect of the weekend last year was the actual living together and getting to know one another in stimulating discussion after talks and over the dinner table. From this experience of community living developed deep friendships centered around a common Christian community. The weekend, which was designed particularly for College students (and had a ratio of about three College students to two Graduate students last year), was felt by all to be especially rewarding in the way that it brought College and Graduate students into contact and communication with each other -- in ways that seemed to be valuable to students of either persuasion.

As with last year, the 1965 Conference is being planned and organized by the students of Calvert House themselves. The reason for this is that it was felt that students should be responsible for one another in the community in a very concrete way. In other words, although the chaplains are the spiritual leaders within Calvert House, all students must still bear responsibility for the development of their fellow students. Thus, the informal committee which has been trying, over the past several weeks, to translate the ideas of all the members of Calvert House regarding a conference into some concrete plan, has been composed of chaplains and students, Graduates and College students. Those who will actually give talks and lead discussions at the Conference have been working together with each other and with the larger committee for several weeks now, in order to produce a series of talks centered in a common theme and linked together in a sequence which attempts to take up -- in the concrete -- some of the problems of the Christian Life, especially the student Christian life. Two of these speakers spoke at last year's Conference, three more were participants last January, and two of them are newcomers to the Childerley Weekend.

But, as the quotation above emphasizes, these talks are only to set the stage: the important thing -- upon which, for each participant, the success of the conference depends -- are the discussions, the living with one another for two days, and the growth of friendships which takes place within this context. Hence, only the skeleton of the Conference can be described here -- what it actually looks like can only be seen by taking part in it.

WHEN, WHERE, AND HOW MUCH IS IT?

The 1965 Conference is scheduled for the weekend of the 29th, 30th and 31st of January (beginning Friday evening after supper, and concluding Sunday afternoon before supper), and will take place on a farm-retreat house which belongs to Calvert House and is located about an hour's drive from the U of C. The total cost is not yet certain, but it will be under \$10 (for two nights' lodging and five meals). It is necessary to sign the reservation list on the Calvert House bulletin board, and pay a \$2 deposit in the office at that time. Space is limited (and seems to be filling up fast), so reservations will be taken on a first-come, first-served basis, except that in the case of over-reservation, College students will be given preference over Graduate students.

WHAT WILL THE SCHEDULE BE?

Only an approximate idea of the schedule for the Conference can be given at this point -- some plans are still indefinite, and others depend on the length of talks, discussions, etc. With these qualifications, the outline looks like this:

FRIDAY, 29 JANUARY -

Early Evening - Leave Calvert House shortly after dinner time.
Approximately 9:00 - Opening talk, by Don Feist, followed by discussion.
Break for Refreshments.
Approximately 10:30 - Opening Talk, Part 2, by Michael Deakin; discussion.

SATURDAY, 30 JANUARY -

Breakfast
Approximately 10:00 - Second talk, by Brian Kenny; discussion.
Noon: Mass
Lunch
Approximately 2:00 - Third talk, by Mary Kay Thompson and Al Killilea.
Dinner
Approximately 7:00 - Fourth talk, by Dennis Brennan; discussion.
9:00 - Social.

SUNDAY, 31 JANUARY -

Breakfast
Final talk: Fr. Lambert; discussion.
Lunch
Concluding Mass.
Return to Calvert House in time for supper.

WHAT IS THE CONFERENCE ABOUT AND WHO ARE THE SPEAKERS?

The general scheme of the Conference is to explore the implications of the question: "What is a Christian?" (and, more specifically, "What is a Catholic Christian?"), viewing that question within the special context of the student.

The first speaker, Don Feist, a first-year College student from the Pacific Northwest, will attempt to set forth some of the questions about Christianity which he has found to be important and/or difficult for him and other students, such as the meaning of membership in the Church, the significance of the "old rules" for our contemporary moral life, the Christian's response to problems of Social Justice, the nature of the Christian's Faith in regard to his intellectual life, and so forth. The second speaker, Michael Deakin, a second-year Graduate Student in Mathematical Biology from Tasmania, will attempt to complement Don's talk by suggesting concrete ways in which we can approach the kinds of questions Don has discussed and which we all face, by elaborating the present situation in the Church as an attempt to translate into its structure the spirit of its Founder, and relegate into the background the legalistic framework that, for many of us, has become The Church. He will attempt to do this by considering these questions in terms of the Freedom and Responsibility that we must achieve as Christians.

The next four talks will attempt to carry these initial discussions into the realm of concrete problems, and discuss some questions and answers with regard to sexual morality, social ethics, the intellectual life, and Christian spirituality. The first of these will be by Brian Kenny, a Ph. D. candidate in Physics from Melbourne, Australia, who will investigate the implications of our sexuality in a serious attempt to lead a fully integrated Christian life. He asks: Does a person of the opposite sex provide one with a unique opportunity to develop more fully as a Christian person, or is such a person simply an occasion of sin? His talk will be followed by Mary Kay Thompson, a first-year History MAT student and a former extension volunteer (Oklahoma) and secretary of Calvert House, and Al Killilea, a second-year Graduate student in Political Science and an assistant Resident Head in Flint House this year. Together they will speak on the Christian's response to Social Justice, the stance we must take toward the Racial problem, Poverty, Urban Society, the Archdiocese of Los Angeles, and so forth, looking especially at the areas in which the Church has as yet made few formal statements. Another Political Science student, Dennis Brennan, will speak fifth, on the subject of the intellectual life, especially the problems raised by the nature of Faith. Finally, Fr. Lambert, one of the Calvert House chaplains and a member of the Archdiocesan Liturgical Commission, will attempt to consider the meaning of the liturgical reform for the older, more "private" forms of worship and spirituality.

Just a bit of Calvert - picked up -

White sheets written by a few students for discussion

For many people, the occasion of receiving the sacrament of Penance is somehow strangely unfulfilling. It is the only sacrament in which we are left entirely alone. The joy in communicating with Christ that we celebrate together in other sacraments goes unexpressed and therefore often unrecognized in the loneliness that surrounds Confession. The sacrament thus often becomes a simply "private affair," a joyless recounting of sins, a duty, an obligation.

This situation seems to contrast sharply with the statements of the Second Vatican Council concerning the sacraments. To quote the Constitution on Public Worship, section 26:

Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," namely, the holy people united and ordered under their bishops.

Therefore liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

Struck by this disparity between the norm for the sacraments given to us by the Fathers, and the actual situation most of us have experienced in regard to Penance, we wondered if it might be possible to find a way to bring the visible experience of this sacrament more in line with the Council's teaching, by attempting to bring out the way in which Penance is the celebration of a communal liturgical rite as well as a personal meeting with God.

It might be best, at this point, to clarify things a little by stating what we're NOT attempting here, since the term "communal" or "community" confession may be misleading. First of all, we are not suggesting that "private" Confession -- as we now know it -- be curtailed or rendered any less available. Secondly, we are not suggesting any kind of "public" confession of sins. Finally, we are not proposing any essential changes in (or extraneous additions to) the sacrament of Penance; rather, we are hoping to suggest ways in which certain vital aspects of the sacrament, which are present in it but which have been rendered almost invisible over the centuries, might be once again brought to life for us. As the Council says (section 62):

With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times.

In looking at Confession with a view to some such adaptation, a more fundamental question came up: Why Confession at all? Naturally, in a paper this short, we cannot hope to answer this question; but we did feel that it could not be ignored, and we hope that what we have to say here will at least point toward an answer. In order to answer "why?", though, we have to make some attempt at understanding "what" Confession is.

Most obviously and most importantly, all of us have a compelling need for some means of reconciling ourselves with God. As John says in his first epistle (v. 8-10):

Sin is with us; if we deny that, we are cheating ourselves; it means that truth does not dwell in us. No, it is when we confess our sins that God forgives us our sins, ever true to his word, ever dealing right with us, and all our wrongdoing is purged away. If we deny that we have sinned, it means that we are treating him as a liar; it means that his word does not dwell in our hearts.

*Calvert's mess is so beautiful - you have found together in joy
Love always to you two - when you come up - I would
be so glad to see you - ~~XXXX~~ Duty*

We have been traditionally taught that the means for achieving this reconciliation through confession is the sacrament of Penance.

But, the traditional teaching may also have restricted our appreciation of the sacrament of Penance by characterizing Baptism and Penance as "sacraments of the dead." From this point of view, both of these sacraments take on a "negative" character, i.e., their primary effect is to "rid" the recipient of something, rather than "give" him something he lacked before. This is less marked with regard to Baptism, of course, but we are still given the impression that Baptism is a kind of symbolic "washing", rather than a symbolic entrance into the Redemption of Christ through a death to an old life and a rising again to a new. This kind of mis-emphasis also results in a conception of Penance in which its chief effect seems to be the restoration of the penitent to his baptismal state through the wiping out of his sins, rather than this effect plus the progressing of the penitent's spiritual life through an increasingly greater realization of the full Christian life.

Actually, no sacrament should be regarded as purely negative or even somehow neutral. They are all positive means of growth since, as Father Edward Schillebeeckx points out (Christ the Sacrament of the Encounter with God, p. 15) Christ himself is THE sacrament. After the Ascension and Pentecost, the Church remains as the Body of Christ, the visible presence of the risen Lord, and is therefore, in our time, the primordial sacrament. The

Church itself...is...full of grace, it is an offer of grace to those who approach it, and the bestowal of grace upon those who open themselves to it. In this way, the Church is a community of salvation and worship. (Schillebeeckx, p. 51)

This "community of salvation and worship" particularizes its redemptive activity through specific actions -- the sacraments as we know them. Each sacrament is the personal saving act of the risen Christ, but realized in the visible form of an official act of the Christian community. The sacraments are thus ways of "focusing" the Redemption into individual times and lives.

If we view Penance in its relationship to the Redemption, we see the essential trait it shares with Baptism: these two, far from being merely "sacraments of the dead," are more correctly seen as sacraments of "new life" -- they very visibly proclaim the Redemption in the death and rebirth of their recipients. They are both expressions of conversions which have already taken place: the catechumen, having already died to his old life and turned to a new one in Christ, asks for Baptism in order to make actual, to make present in him, the new life he knows; similarly, the penitent, having turned once more from his old life, takes on more fully through Penance the new life which he originally entered upon in Baptism.

Hence, as Pius XII pointed out in his encyclical on the Mystical Body, we need Penance not only because we are liable to fall from our baptismal state, but even more importantly, in order to perfect that baptismal state. For most of us, "conversion" is not a single event, the work of a moment, but a constant process, a progressive realization of what Paul meant when he said "it is not I who lives, but Christ who lives in me."

As a sacrament of conversion, then, Penance looks two ways. On the one hand, it makes us aware of the reality of our sinfulness by directing us to the Christ of the Cross, and gives us the opportunity of dying to that sinfulness by uniting ourselves with the Cross; on the other, it makes possible our union with the Christ of the Resurrection, making more completely ours that fulness of life and grace with him which we seek as our new life. Further, it looks beyond this immediate conversion of our own persons to the coming of the kingdom, and inspires us to seek the conversion of all persons and things to Christ in his Second Coming.

Karl Rahner points out that the penitent is, in a way, the "minister" of Penance: By his confession and request for forgiveness, the penitent lends his interior penitential disposition a concrete form and a tangible character in the ecclesiastical sphere (i.e., the public forum of the Church, no matter how discreet a public form it may take) and in the presence of the Church -- he incarnates that disposition, so to speak, historically. By doing so, he creates a reality in the dimension of the Church which, given the response and transformation by the forgiving answer of the Church, becomes the sign of the effective presence of God's forgiving grace. ("Forgotten Truths Concerning the Sacrament of Penance," Theological Investigations, Vol. II).

Rahner here suggests one of the reasons why the Church does not leave this constant self-reformation and conversion to the individual alone: the penitent needs the Church, not just for absolution -- although this is essential -- but also for intercession. Also, he points out, "No one lives for himself alone. And so no one sins for himself alone." Further,

The Christian who is baptized meets the holy God of grace as a member of the Church...The holiness of the Church is given to the Christian as his own, because he is her member -- and he is to give his holiness to the Church, so that she will be the holy one. The Christian who sins offends, therefore, against his own attachment to the Church (which is essential to him as a Christian) and against the Church herself. Not that he is simply severed from her by sin... he offends against her, against her mission and against the unquestioning obedience he owes her. He for his part renders the Church herself sinful in a certain regard.

Anyone who understands this, will recognize that the most truly Christian revolt against sin in the Church is -- to accuse oneself of one's own guilt before the Church, in the face of which one has oneself been guilty by one's own sin, both great and small. Since the time when the divine Word himself became man and in his Holy Spirit permanently united himself with the congregation of the sanctified redeemed, the "tibi solvi peccavi" of the *credo* "Eiservere" no longer has the sound of lonely individualism. It does not express the thought that my relationship to God, both in good and evil, concerns myself and God alone, and no one else. This does concern me and God. But therefore it concerns everybody. "I confess to God, to all the Saints and to you, brethren, that I have sinned." We could not and would not need to confess to the brethren if we had not sinned against them also, by every sin we have to acknowledge.

Developing the same theme, Schillebeeckx points out (pp. 67-68):

that the administration of a sacrament, being an ecclesial action, though it concerns the recipient personally never concerns him alone. All the faithful are concerned in a sacramental act of faith of the Church as a public confession of their own faith...The holiness of the Church, which together with the holiness of Christ is here sacramentalized, is not the holiness of some abstract entity, but rather of all those who belong in grace to this Church. It is therefore fitting and is indeed required by the essence of the sacrament itself, that on behalf of the recipient the faithful community should unite in prayer with the sacramental ritual prayer of the Church -- of the Church which is here uniting itself sacramentally with Christ's heavenly mystery of saving worship...Even in the sacrament of Penance, where we have most lost the awareness of the communal character of the action, the grace of forgiveness of sins is assured to the penitent sinner because the Church, together with Christ, is praying for him. In former times the penitential practice threw this fact into sharp relief. Today its obscure but nevertheless still true expression is found in the prayers that precede the absolution.

Report of the Secretary-Treasurer -- The opening balance for September of 1963 was \$1,911.68, income \$2,224.20, expenses \$3,150.49, \$900.00 was made in grants. The present checking account balance is \$375.39, savings account balance is \$306.00.

Report of the National Chaplain -- Father Edward J. Duncan congratulated the officers for their efforts and in particular the work of the President. He was gratified to see that the Honor Society was taking an active part in the Newman Apostolate.

Report of the Advisory Board -- Father J. Desmond O'Connor announced that he was retiring as the chairman of this committee and that Father George Garrelts is the new chairman. Father O'Connor announced that the recipient of the Newman Honor Award for 1964 is R. Sargent Shriver.

Elections of Officers:

The Names of Timothy J. Dyer and Allene Guss were placed in nomination for the office of President. Mr. Dyer was elected to this post for the years 1964-66. The Names of Mr. William Edward Van der Meir and Mr. Lynn Cherrier were placed in nomination for the office of Vice-President. Mr. Cherrier was elected to this post for the years 1964-66.

New Business:

Discussion centered around the defeated motion proposed by the President. The following motion was adopted: Be it so moved that the 1964 Meeting direct that the Executive Board study the problem of continuity within the Society especially concerning the offices of President and Vice-President and give a full report, and if appropriate, recommendations for constitutional changes, at next year's meeting. PASSED.

Respectfully submitted,

Joan Orlosky
Secretary-Treasurer

MINUTES OF THE JOHN HENRY CARDINAL NEWMAN HONORARY SOCIETY

September 3, 1964 -- PHISTER HOTEL -- MILWAUKEE, WISCONSIN

The meeting opened with prayer at 3:10 P.M. Minutes of the last annual meeting were approved as read. It was suggested, because of the length of the minutes, that they be printed and mailed to all members of the Society.

Report of the President -- Miss Guss reported that she has continued in her efforts to build up the Society on the province level. She traveled to several leadership weekends, in the Washington, D.C. area and presented an Honor Key to Mr. William P. Maloney, President of the Board of Trustees of the National Newman Foundation in behalf of the Society. It was suggested to Miss Guss that the Society publish papers of merit that are being given at the Newman Schools of Catholic Thought and various leadership schools. The following motion was adopted: Be it so moved that the Executive Board of the Society be empowered to act upon requests for funds for special projects presented to it by other organizations within the Apostolate, as well as the Coordinating Board of the Apostolate, and that the Executive Board also be empowered to initiate and sponsor projects for the Apostolate. PASSED.

The President continued by giving a summary of the meeting of the Coordinating Board of Newman Apostolate. It was announced that Father Charles W. Albright, CSP resigned his post as Coordinating Secretary of the National Newman Apostolate. His successor will have the title of Director of the Newman Apostolate and will be an Assistant Director of the Youth Department of NCWC. The Board created a committee to discuss the structure and finances of the total Apostolate. This committee is to report within ninety days with recommendations in both areas. The President announced the formation of a Graduate Commission of Pax Romana in the United States. The Society is taking an active part in forming this graduate commission.

The President presented the following motion for consideration: Be it so moved that the 1964 Honorary Society meeting direct the Executive Board to further study the problem of continuity within the Society, and prepare a constitutional amendment concerning the term of office of the President and the Vice-President, this amendment to state that the President and Vice-President work in close cooperation for one year and that the Vice-President assume the presidency after one year, with a new Vice-President being elected. The Executive Board should present such an amendment at next year's Congress, and work out as well, the provisions for a quick and easy change should the Amendment pass. DEFEATED.

Outline History of the John Henry Cardinal Newman Honorary Society

(If anyone can supply missing names or information, please send same to the National Office, 1213 Massachusetts Avenue, N. W., Washington, D. C. 20005. Any old documents will be copied and returned, if requested.)

Year	President	Vice-Pres.	Secretary	Notes:
1938-39			Regina King	"John Henry Newman Honorary Society" founded Sept. 1938; Rev. Maurice Schexnayder, Chaplain; Rev. John W. Keogh on Board of Directors.
1939-40	These posts entirely			
1940-41	honorary (filled by			
1941-42	non-members) until			
1942-43	1946.			
1943-44				
1944-45			Oliver Judge	
1945-46			Virginia Morrissey	New constitution drawn up, making Society independent of Federation and stepping up activity; Fr. Keogh, Chaplain.
1946-47	John Ricketts			
1947-48				
1948-49			Ann Metzger	
1949-50				Start of Cardinal Newman Award (* winners) *Myron C. Taylor
1950-51			Marcella Bieger(yr?)	*Clare Booth Luce
1951-52	Lewis Ward	Olga Myslichuk	Mary Foley (yr?)	*Marvin E. Coyle
1952-53	Thomas Sander	Kathleen Marmion	Elinor Shaughnessy	*Mr. & Mrs. Frank Sheed
1953-54	John Cleland		Elinor Schaughnessy	*Mr. Jerome Kerwin
1954-55	Quinlan Halbeisen	John McDermott	Erma Flores	*Rep. Eugene McCarthy
1955-56	Mary Lou Gormley	Bud Woz	Rose Janda (Knight)	*James Farley
1956-57	Philip Untersee	Stanley Colas	Klaras Dietmeier	Start of 2-yr terms; national office in Washington made permanent mailing address. *Carleton J. H. Hayes
1957-58	Philip Untersee	Stanley Colas	Katherine Vidovich	"Cardinal" added to name. *Helen C. White
1958-59	John Nugent	Charles Diener	Katherine Vidovich	*Msgr. John W. Keogh
1959-60	John Nugent	Charles Diener	Mary Murphy	*Frank Folsom
1960-61	Robert J. Robinson	Jerome Wild	Mary Murphy	Rev. Edward J. Duncan appointed Chaplain. *Benjamin Raskob

Year	President	Vice-Pres.	Secretary	Notes
1961-62	Robert J. Robinson	Jerome Wild	Yvonne DeGree	*James D. Collins *Thomas P. Neill
1962-63	Allene Guss	Edward Orlett	Yvonne DeGree(Taylor)	*Dr. George Schuster
1963-64	Allene Guss	Edward Orlett	Joan Orlosky	*R. Sargent Shriver
1964-65	Timothy J. Dyer	Lynn Cherrier	Joan Orlosky	*Chanucey Stillman

In brief, the stated purposes of the Society have remained quite similar since its foundaing in 1938 (e. g., honor ourtstanding Newmanites, honor Cardinal Newman, assist the Apostolate).

Major trends:

Pre-1938 -- Honor Keys available through Federation jewelry chairman; fund-raising activity for Federation, as well as honor for individual.

1938-46 -- Emphasis on honor; certificates issued by Society to denote membership; keys still purchased through Federation, by optional; officers appointed; no meetings; few members per year.

1946-

present-- More emphasis on activity; member donations requested; annual meetings; officers elected; nomination fee required, in turn for which both certificate and key were given; fast-growing membership; donations to Apostolate for specific activities.

(Thanks to John Ricketts, Quinlan Halbeisen, Erma Flores, Philip Untersee)

At any rate, the aforementioned two publications would provide a most suitable and readily available means of keeping informed about current developments in and around the Newman movement. We urge you to use the enclosed self-addressed envelope and forward your donation to the National Office.

Our Secretary-Treasurer reports very favorable results thus far from the return of change-of-address cards -- over 300 to date. We appreciate this response, as it is most helpful in enabling us to keep our records and addressing files current.

Enclosed is an updated outline history of the JHCNHS. A number of names for some of the earlier years are still missing, as well as general background information. If anyone can provide such information, we would be pleased to receive it at the National Office for inclusion in a subsequent mailing.

This year will mark the 50th Anniversary of the National Newman Movement. We hope that you will make every effort to attend the Golden Jubilee Congress -- August 30 through September 4 at the New York Hilton Hotel.

Our annual luncheon will be held on Saturday, September 4th at 1:00 p.m. at the Esso Corporation's Executive Dining Room, 21 West 51st Street, New York City. The business meeting will immediately follow. The cost for the luncheon is \$5.00 and should be paid when registering.

Also, at the business meeting we will elect a new Secretary-Treasurer. All nominations including qualifications must be in writing -- and must be in the hands of the present Secretary - Treasurer at least an hour before the meeting.


We will be looking forward to seeing many of you in New York, as well as hearing from you in our National Office.

In the Spirit of Newman,

Timothy J. Dyer
President

Lynn C. Cherrier
Vice-President

Joan G. Orlosky
Secretary-Treasurer



*John Henry
Cardinal Newman
Honorary
Society*

1312 Massachusetts Ave., N.W., Washington 5, D. C.

Society Chaplain
REV. EDWARD J. DUNCAN, S.T.D.

August, 1965

Dear Honorary Society Member,

This past year has been one of significant progress for the Newman Apostolate. New programs and activities have been initiated along with various changes and adjustments, and careful study has been devoted to developing plans for effecting greater cooperation and participation at all levels -- all with a view toward the future and to the increasingly important role of the Apostolate.

Your officers have likewise set forth a program with this same view in mind -- one which will enable the Honorary Society to make a truly meaningful contribution to the Newman Apostolate.

One of our major difficulties in the Society is keeping abreast of new developments, programs and trends. We feel that much of the progress being made by the various organs of the Apostolate would be of particular interest to the Society membership. Such information is available via two excellent and informative publications initiated during the past year.

Newman Apostolate Newsletter (A quarterly publication dealing with the activities of all units of the Apostolate.)

Catholic Student News Service (A bi-weekly publication, during the academic year, giving attention to developments in the student community both religious and secular.)

We would like to propose that these two publications be sent to all Society members, although the expense, at this time, may be prohibitive for the total membership. However, it would be initially possible to send these to the members who make the annual contribution of \$5.00. We do not have dues, as such, but our constitution does call for the above mentioned contribution.

Keep in mind also, that the extent of the Society's program is largely dependent upon donations by the membership. This includes our financial commitment to the Newman Schools of Catholic Thought, special donations for Apostolate programs, sponsorship of the annual Cardinal Newman Award, as well as operating and mailing expenses.



*John Henry
Cardinal Newman
Honorary
Society*

OFFICE OF THE VICE-PRESIDENT

Episcopal Advisor

MOST REV. PAUL J. HALLINAN
Bishop of Charleston

Society Chaplain

REV. EDWARD J. DUNCAN, S.T.D.

MEMORANDUM

TO: JHCNHS Members

FROM: The Officers

DATE: May 8, 1965

The nature of the enclosed materials is fairly self-explanatory; however, it may be helpful to add a few descriptive comments about each item.

First of all, the enclusion of the minutes from the annual business meeting is based on a recommendation to this effect made at an annual meeting several years ago. We presently feel that this is an accurate and expedient means of keeping all members informed about the progress and commitments of the Society.

A change of address card has been included as an initial step in updating and correcting our addressing file. We ask that you use this card to indicate any recent changes -- or, if not applicable at the present time, please save the card and use it to inform the National Office (JHNHS) of any future correction or change of address.

Also enclosed is a flyer describing, in outline form, the program for the upcoming National Newman Golden Jubilee Congress. We hope that many of you will be able to attend at least a portion of this year's Congress, as well as the JHNHS Luncheon and annual business meeting. Both events, as of this writing, will be held at the New York Hilton Hotel in New York City.

Another mailing is planned for the near future -- and will include, among other things, an updated outline history of the JHCNHS, a resume' of additional services for the membership, and more detailed information concerning the Society's annual meeting.

In the Spirit of Newman,

Timothy J. Dyer
President

L. F. Cherrier
Vice-President

Joan Orlosky
Secretary-Treasurer



GOLDEN JUBILEE PROGRAM



PRECONVENTION PROGRAM

<p style="text-align: center;"><u>SATURDAY, AUG. 28</u></p> <p>ALL DAY National Executive Comm. (N.E.C.) Meeting.</p>	<p style="text-align: center;"><u>SUNDAY, AUG. 29</u></p> <p>ALL DAY National Executive Comm. Meeting. ALL DAY Club Officers Conf.</p>
<p>AUG. 30 CONGRESS SEPT. 4</p>	
<p style="text-align: center;"><u>MONDAY AUG. 30</u></p> <p>9:00 A.M. National Exec. Comm. Meet. 9:00 Club Officers Conference ALL DAY REGISTRATION 4:00 MASS 5:00 DINNER 6:30 Welcoming Address : AUX. BISHOP JAMES MALONE 7:30 Province Caucuses orientation 9:00 DANCE</p>	<p style="text-align: center;"><u>THURSDAY SEPT. 2</u></p> <p>9:00 A.M. Outstanding Province Officers Awards. 10:00 Opening Address on Ecumenism 11:00 Question Period 12:00 MASS 1:00 Lunch 2:00 - Midnight WORLD'S FAIR</p>
<p style="text-align: center;"><u>TUESDAY, AUG. 31</u></p> <p>9:00 A.M. National Awards for Clubs and Province. Newspaper 10:00 Address: ANDREW P. MALONEY President of the National Newman Foundation. 10:15 Province Caucuses: Constitutional Ammendments. 11:30 LUNCH 1:00 Area Caucuses 3:00 Plenary Sessions: Constitutional Ammendments. 5:00 MASS 6:00 DINNER 7:30 Candidates Platforms 8:30 Area Caucuses: Interview Candidates COMPLINE HOOTENANNY</p>	<p style="text-align: center;"><u>FRIDAY, SEPT. 3</u></p> <p>9:00 A.M. Educational Session: REV. ALEXANDER SCHMEMANN 10:00 Discussion Groups 10:45 Question Period 11:30 LUNCH 1:00 Educational Session: MR. WILL HERBERG 2:00 Discussion Groups 2:45 Question Period 3:30 Educational Session: MR. RICHARD SCHAULL 4:30 Discussion Groups 5:15 Question Period 6:00 MASS EVENING FREE TO TOUR NEW YORK HOOTENANNY 8:00 National Officers Reunion National Newman Alumni Meeting</p>
<p style="text-align: center;"><u>WEDNESDAY, SEPT. 1</u></p> <p>9:00 A.M. State of the Federation Address 9:30 Plenary Session: Amendments Resolutions 10:30 Area Caucuses 11:30 LUNCH 1:00 National Education Awards Plenary Session: Resolutions, Old and New Business 2:30 Area Caucuses: Final Interviews With Candidates. 5:00 MASS ; Eastern Rite Services 6:00 DINNER 7:30 ELECTIONS COMPLINE</p>	<p style="text-align: center;"><u>SATURDAY SEPT. 4</u></p> <p>9:00 A.M. Educational Sessions PROF. MARGARET LEHMANN 10:00 Discussion Groups 11:00 Question Period 12:00 SOLEMN PONTIFICAL MASS ST. PATRICK'S CATHEDRAL LUNCH 1:00 John Henry Cardinal Newman Society Luncheon. 2:00 J.H.C.N.H.S. Meeting 6:00 BANQUET 9:00 GRAND BALL</p>
<p><u>SUNDAY SEPT. 5</u> Mass times to be announced</p>	

Dear Johanna,

Mary Louise and I, unexpectedly,
were at Childerly. We went into the Chapel of
St. Francis in the Orchard.

It occurred to me you might like
to have a part of those moments as they look
on paper.

We missed you on that occasion.

With affection, and trust
that all is well with you,

Jim O'Shaughnessy

*1303 Scott St
Winnetka*

at a Friendship House meeting March 3 - 1964

THE KEEP WILL ALWAYS BE

Hearth

warm from evening's fire

Dishes

chipped

washed and stacked

Jacket

ravel-sleeved

uneven - hung

Anger

spent this day against the goad

Love

its fragile lance in shards

Endless talk

exhausted in a sigh.....

Custom

Habit

Need!

need,
proof-established

gone!

Attended by a solitary flame.

J.B.O'S.

Childerly

March 3, 1964.

1

Feb 2, 1964

Dear Johanna,

It was so nice to be able to talk to you today. I am enclosing an article that our 14 year old neighbor gal wrote. I think she is quite promising as a writer. Marie thought it was very good and hoped I would send it to you.

Now that we are getting the groceries from National I've been taking care of the S & H green stamps and so far we got an electric can opener for Penny and oh she was so happy about it. We haven't decided what the next item will be but we nearly fill a book each time we have a group so they add up fast.

The little gal that wrote the article that I'm enclosing is a real nice little gal. she has really lightened my burden around here. She helps me with the cleaning and watches the children and is now going to help Penny in the

kitchen when the group comes out. Penny likes her and she get along just fine. She is an unhappy girl at home and her article will tell you how she feels around here. She is a shy little thing but I think were getting that out of her and she was afraid of Marie and now thinks shes just "swell". You would like Terese I know. Perhaps you can feel how she feels about you in her writings.

Marie, Bob & I are getting along famously. Marie and I have become what you might say bosom buddies. Marie seems to need companionship and I hope we are giving her as much as she has given us. You couldn't have chosen a better successor. she does a very nice job in handling the groups and is a shining example of all you left here. We like Marie very much and do our utmost to help her. Nearly every week end Marie and I drive to the bakery together and have a real good chance to get away for a short time and talk.

I have helped Penny with the cooking a couple of times and I really enjoyed getting in with the groups. Some of the kids go away from here crying because of a tremendous emotional religious weekend and I could just feel their compassion for Childerley. Certainly a marvelous group of youngsters come out here. One of the Rackamp boys was with a group one week end. And some of the kids I recognized from other week ends. I don't know if Marie remembered to tell you about the telephone. In our house we now have 0645 and 2990 we can hear them ring all week & when the group comes out we turn the ringing off. So far it's paid off we had I believe six calls asking about retreats and information. I'm more than happy to do it, seems we're more a part of Childerley as we get to speak to some of the people interested in Childerley.

of course it is our favorite subject and have to be careful not to bore people with details. It is a help to Marie, which I'm glad of.

Our ponies are doing just fine they look more like Teddy Bears as their coats are so heavy with hair, fur or what ever its called. The children have really grown and Mike will be making his first Holy Communion this year. Peggy finally has gotten into the habit of saying grace and we were so proud at her first attempt. She has quite a knack of saying words instantly after someone has spoken and it sounds nearly like she is talking right along with the person. The latest with her is "mama, will you fix my pony tail its broken" when her hair has fallen out of the rubber band. Billy has become a very serious child and his

vocabulary has grown so much. He got his first report card from kindergarten and every grade was excellent, so we're pretty proud of him.

Well I must get dinner ready for my hungry family. I hope I didn't keep you reading too long. So long for now Johanna and I will try to write again - soon. How do as the doctor says and make that 103.

Much love from all of us.

Jerome
& all.

P.S. Say hello to Leonora and give her our love. Bless her for taking such good care of our Johanna.

Seeing as where I am unable to say orally how I feel about Childerley, I shall try to put it into writing.

For a long time I have wanted to write about Childerley, but I didn't know enough about it. From the day I started working there I have found it an interesting place. But more than that, everytime I am there I feel very strange. It seems as if God Himself dwells within this Holy place, protecting it from all evils. It's pleasant, peaceful and serene feeling ... almost eerie. Yes, it's a beautiful feeling.

Before I could write about Childerley, I had to find out more about it. I asked for some literature on Childerley and was given two type-written folders. These folders were composed by someone who saw the beginning of Childerley, some one who cares deeply about its welfare... Johanna Doniat.

Though I have never met Johanna, I know by her writings, how truly devoted she is to Childerley. Only a truly devoted woman could have overcome the tremendous obstacles that Johanna has overcome.

While reading Johanna's reports, it seemed as if I were taken back into history. I could feel the great burden, the heartbreak, despair, and joy that went into Childerley.

Is there no way to describe the great feeling of awe that came over me as I read the heartwarming story of Childerley? I fear not.

Childerley is truly a heaven on earth. I feel so much closer to God and all that which is good.

Childerley itself is good, it's pure and holy. Childerley is a freshly baked apple pie, it is Christmas and carnivals. Childerley is faith.

A Tribute to Miss J. Doniat

Though I have never met Johanna Doniat, I can't help but admire her. Only a truly great woman could do what she has done. When the chips were down and the odds were against them, Johanna's great faith and devotion kept Childerley alive.

Through Johanna's guidance, the good ship Childerley survived the mighty storms of depression and poverty. She was willing to and would have gladly gone down with her ship rather than watch it go down alone. But Johanna was determined that one day the good ship Childerley would sail on smooth waters.

Childerley today now sails on much calmer seas, but only because Johanna gave her all that this day might come. So it is to this great woman that I extend all my admiration, for God only knows, she deserves it.

January 20, 1964

Dear Johannes,

Just a note to tell you that the subject
as always was excellent. You realize that you
were nice! Marie tells me that you
are getting along well, good to hear. Hope
I will have the pleasure of seeing you
again.

Love,
Conny

Dear Johannes,

We always, we never have been excellent. Use of no
also were few before and you hope are in order
with you. You are remembered in our prayers
Love,
Dorcas Peterson - you

Dear Johannes,

Your picture reminds me as the girl who took
care of paying the bills after the network was over. The
year the network began was excellent, but I did miss
living and having your presence. Conny, again did a great
job preparing the meals for us all.
Love
Charlotte King - you

Dear Johannes,

I remember your football + potentially
suggesting that perhaps the boys should go on the
rocks, but the floor came in & maybe the noise
in the kitchen would stop if the water was shut
off. Oh boy I might be as good as warm +
warmly welcomed. (XOXO) Love
[Insert '03]

Dear Barbara,

Just a short note to tell you we missed you
and you're so happy to know we had a beautiful retreat.
I'm sure your program was a great help in making this
a most beautiful weekend for all of us. Best wishes for
many blessings in the coming year.

United in Christ,
Marie Bonner

Dear Barbara,

Although two to say that you live at Chikley
(at yr. or the YAD team) help help "I wish you could
with some time. It was a wonderful retreat in
fact, and we do thank you in the name of the
in it. Can you please call with your Nancy Kelly

I ~~am~~ write after a long experience. The

great part with you starts as basically
covered on for some many years we all in
experience the part for some. We had been
part what you have done for us. People do
draw down to Christ at Chikley, and I
know of many do in going to the table to

people than the grace of God and stability

make people

Love and Blessings

Dear Johanna,

Only once before have I been here for a retreat
but it happened again - joy & peace. Blessing to you

Karl Buhner

Thanks for all the prayers that helped make
this retreat the best one yet for me.

Red glab

The trees, the grass, the birds in shade all remind me
very much of my home in Oregon. It has been a wonderful
retreat.

Wil Ambler Ruych

This is my first time here. Besides a wonderful
retreat, wonderful in terms of getting close to Christ, I've
heard all about your work. Thank you ever so much

Roy V. Kelly Y.C.S. Staff

Thank you for the prayers, Johanna.

Best wishes & prayers,
Jan Zillkovich

Once again I had a wonderful retreat. Thanks
partly to the swell facilities you have provided
for us. — Jack McCarthey

Dear Johanna,
Blessings to you and good health.

In Him,
Loretta Wasmund
(College YCS)

Dear Johanna,

During this retreat you were in my thoughts & prayers often. I pray that my life will be as long and fruitful as yours has and will continue to be. Love and pray for the movements always. Thank you for being...

In Him,
Jeanette L. Skotsky
College Y.C.S.

Dear Johanna,

Get better soon. Thanks for a wonderful place to have a retreat

Frank Magliardi

Dearest Johanna

From all your children at the
Childrens Meadow. Including us.

Jerane, Bob, Mike, Bill & Peg.

(Daisy & Flicka) (Meowser)
Ponies the mouse
catching cat.

HAND IN HAND

Newsletter of Friendship House Weekenders

Childerley - June, 1963

Dear Friends,

Dan Daley deserves the credit for contributing our newsletter's meaningful title. For him, as for us, it will be associated with the freedom song we sang in just this fashion at Childerley.

I wish to thank you for your enthusiastic response, despite the holiday pressures. Perhaps some of you who did not make the long-extended deadline will want to add a few words by way of a postscript which we could print at a later date.

Your letters are arranged in chronological order, according to the earliest postmarks; otherwise it might appear that we were swamped with letters from St. Mary's, Kansas. You may have noticed that I deleted from your letters all passages of an apologetic nature. I'm sure we all feel that our efforts thus far have been rather insignificant, but I have decided to accentuate the positive, on the assumption that what we did - however small - is more newsworthy than what we didn't do. If you object to this editorial policy, you may (a) forget it, (b) address all complaints to Betty Plank, or (c) be the next editor.

Sincerely yours,

Mary Jane

Mary Jane Curcains

Dan Daley
St. Mary of the Lake Seminary
Mundelein, Illinois

I can only identify myself as one more bobbing cork in the sea of seminarians that floods into Childerley every year. I guess the most distinctive characteristic of my three day stay was my horribly off-keyed singing of a rhyming verse for the Saturday evening session!

...Last summer, immediately after the weekend, I worked in St. Laurence Parish on Chicago's southeast side. Eight of us took census in this colored parish for a week. On one of the evenings we made a home visit to a family in the parish. It wasn't exactly inter-racial work, except in the sense that it just strengthened my convictions as to the irrationality of prejudice.

(The newsletter) sounds like a fine means to mutual encouragement and deep realization that we are all working together as members of the Body of Christ, dependent on each other and the Head.

Pat Connolly
Mt. St. Bernard Seminary
Carter Road
Dubuque, Iowa

As for identifying information, I'm sure the girls who took my place on the clean up crew will remember me. The only other thing I did was run the tape recorder and wear that strange looking, sideways stole at Communion.

I took an uncommitted friend to visit Russ Marshall, and who could come away from Russ' house still uncommitted? During August we had to read a recent statement from the American Bishops in all the churches of our Diocese, so I was able to do that and follow it with a sermon. Of course, the town was typically Iowa. It never has or will see a Negro. There is the usual opportunity to talk it up around the Seminary, and also a little sideling for better race relations in my home town. But both of these are, of necessity, fairly indirect.

...Like all the others, I am also praying for social justice.

Father Gene Martens, S. J.
St. Mary's College
St. Marys, Kansas

I suppose I could be identified as the newly ordained Jesuit priest who sneaked back into the kitchen on Sunday afternoon and helped wash the dishes - against some apparently anti-clerical rules. Why priests should be discriminated against as dishwashers, I don't know.

I did have an opportunity a few weeks after I was (at Childerley) to address an eager group of young Jesuit scholastics who were just forming a discussion group. So for an hour or two I told them all about Friendship House and answered various questions about the racial situation. Seems to me I told them about David and Mary James, among other things, and the way Mary raised her children. I definitely acquainted them with COMMUNITY.

During the summer, also, I tried to help out Betty Plank by making a call on a woman in Florissant, Missouri, who had written to FH for home visit information; but the woman wasn't home when I called.

Again, I put a Mr. Don Bishop of the Kansas City Police Force in touch with Betty and told him about Friendship House - and the weekends.

Father Martens (cont'd.)

Back here at St. Mary's, I did go into Topeka with our Negro priest, Father Ted Cunningham, one evening in the fall. I made a couple of calls on two potential Negro hosts for home visits, then joined Ted at a meeting (home visit) where he was explaining the home visit program to a small group of Negroes and whites. I'm hoping to go on a home visit with some friends of mine in Topeka during January and will endeavor to get them in turn to get other people (Catholics - the Protestants seem to be doing very well) interested.

The most significant thing that has happened to me in race relations since last summer is not something I did, but something I experienced. I had the great privilege of meeting Mr. John Howard Griffin in person and of driving him to the train in Topeka after he had given the members of our Community a couple of addresses. Incidentally, as part of our program for the day he was here, I composed a Bible Vigil based on the theme of helping our oppressed brothers. I also managed (I just remembered) to bring the racial question into a couple of my sermons during the summer.

...My own ideas and attitudes have been strengthened. Mr. Griffin was quite an inspiration. Receiving COMMUNITY helps to keep me alert to the racial situation, also; so at least I'm working on myself in the matter.

I wrote an article about the home visits which comprised the entire issue of a Sodality newsletter which came out about a month ago and was sent to all the Jesuit high schools and colleges in the Missouri and Wisconsin provinces of the Society of Jesus - about a dozen schools. I had written the article before coming to Childerley, but revised it afterwards.

Hank Foley

St. John's Seminary
Camarillo, California

Since my warm weekend spent at Childerley I returned to Marquette for the summer and worked on a contribution about racial discrimination and race relations to a textbook for lower division college students and upper division high school students. The text is tentatively titled "The Church's Social Doctrine Applied to Problems in Our Contemporary Social Order". It will be published in the spring. The section on racial problems is a part of the text. During the first two months of this fall term at St. John's my extra time was taken up in criticizing this new textbook. I am hopeful that my contribution will be a step in forming students' minds in a Christian approach to race relations and an active one at that.

The Cardinal of L.A. has stated publicly that there is no racial problem in L.A.. Consequently, there is a great restraint placed upon students in this seminary to act. I do think, however, that many of us try to keep abreast of developments in race relations through our reading. Under the circumstances this may be the best approach for the time being. And there is always good example - even in a seminary!

I am the seminarian who accompanied Rev. Fr. Pat Connolly from Marquette, worked on the dish crew and asked loads of questions. My diocese is not L.A. but Monterey-Fresno, California. I will be back in Chicago from Christmas until the First of the New Year; I will try to drop over to Friendship House at that time.

Luke Byrne, S.J.
St. Mary's College
St. Marys, Kansas

...On Saturday, Oct. 12th, four of us from the college traveled

Luke Byrne (cont'd.)

to Wichita for a workshop on Civil rights. There we listened to addresses by Dr. Briggs from Ohio and by a representative of the Chicago Urban League. In the afternoon we attended workshops on various areas in which there is racial tension.

Joseph Kappes, S.J.
Joseph Claussen, S.J.
Frank Kappes, S.J.
Dan Artley, S.J.

West Baden College
West Baden Springs, Indiana

The four of us...think that the idea of an alumni new bulletin is a good one because it will give mutual support and encouragement in striving for our ideal concerning the interracial problem.

We thought that a combined letter would be the best way of describing what is happening here at West Baden.

Before we departed from the Windy City, we made a few more home visits in order to gain a clearer insight into how the individual families felt about the problem. Whenever we went on such visits, we always took some of our fellow Jesuits who had not participated in the Friendship House weekend.

Once we returned to our monk's life, we tried to continue our growth in an awareness of the interracial problem and do something active in our support of the Negro's cause in achieving the rights and dignity which belong to him as a human person. Our most direct support of his cause reveals itself in our letters to our Congressmen asking their vigorous and enthusiastic support of the civil rights bill.

Some other activities have been the panel discussion, the novena of prayer, the attendance of a local conference on civil rights, and a discussion group. The panel discussion viewed the historical development of the problem, the problem as it exists today, an explanation of the civil rights bill, and some difficulties and problems involved in trying to have the bill passed by Congress. The novena of prayer attempts to elicit the spiritual support of our Jesuit community. It opens with the novena prayer followed by a reading of a carefully selected passage from a speech, document, or Gospel. An example of this would be a passage from "Pacem in Terris" by Pope John XXIII... The novena then would close with a special prayer of petition* which would change daily.

Novena Prayer for Civil Rights

O God, who created all men equal in your image, and raised them to the dignity of your sons through the redemptive love of your Divine Son, grant to our oppressed brothers the full enjoyment of the rights which, as human beings and as Americans, they are entitled.

Through Christ, our Lord. Amen.

The discussion group...is explained in the following paragraph...

The first business meeting of the group consisted of a panel discussion during which a number of us who had attended a weekend explained what had taken place to the other members of the group. The five member panel discussed: 1) History of Childerley; 2) Liturgy aspect of weekend; 3) Various speakers during the weekend; 4) Followups from the weekend.

4.

Joseph Kaopes, Joseph Claussen, Frank Kaopes, and Dan Artley (cont'd.)

On the Feast of Christ the King, the Race Relations group sponsored a Home Visit Day in Louisville. Seven members of the group went - none of these were Childerley weekend alumni because we wanted to let the others who had not done this have a chance.

Next semester the members of the group are going to mimeograph notes on the various leaders in the Colored movement for equal rights and on the different organizations involved.

Individually, I (Joseph Claussen) have had one small article on race relations, "Harvey", printed in a couple of newspapers.

You may remember me as the one who wrote the lyrics for that idiotic song we sang to close the weekend Sunday afternoon, though I would just as soon hope that the song were forgotten.

Signed: The "Jesuits in disguise"

Jim Egan, S.J.
St. Mary's College
St. Marys, Kansas

The work that I do each weekend at the Boys' Industrial School brings me in contact with a wonderful staff which is thoroughly integrated, among whom are Mr. Adrian Counts who has started the home visiting program in Topeka. He is a cottage parent there as is Mrs. Wilson and her husband; Mrs. Wilson is the sister of the country's Negro astronaut trainee and her presence at our somewhat unique Sunday Liturgy is always a welcome support.

The big event at St. Mary's this year was the visit of John Howard Griffin who spent the day with us and literally talked himself hoarse with us. It was a wonderful experience which vividly kept working into my consciousness weeks after the event. He really penetrated through the walls that so many of us with all of our good will have not yet pierced on an emotional and psychological level of depth. During one of the talks, our aged spiritual father was so moved that he blurted out, "My God, no!" I doubt if he had felt too involved before that time.

Some of our men have been taking advantage of the home visiting program in Topeka and another, Bill Hutchison, who I hope can make it to Friendship House next summer has been working with Father Cunningham forming some kind of CIC. We had a lay institute here which was to focus mainly on lay spirituality and it was very heartening to see how the challenge of interracial justice became dominant in all the discussions. Bob Hoyt of the KC reporter and McCaffery from NCCM, Martin Work's assistant, were strong on this, but perhaps the most moving and effective was a Kansas City layman, Roy Daly, who is involved in some degree in real estate.

I have written a few letters to newspapers and to some of our men in the colleges who have been facing the problem with a certain amount of courage for the first time. Omaha and Creighton University are just realizing they have a problem and I do feel the University is responding though perhaps a bit hesitantly in the beginning.

The work in St. Louis and the marches there so buoyed my spirits that I wrote the review an unhappy letter about one of their correspondents who felt that nuns and priests on the sidewalks was a disgraceful thing. I'm enclosing it.

Editor:

That "degrading thing" priests and nuns and laity recently did in front of the Civil Courts Building was attributed to a "maudlin sentimentality" by Miss Clara B. Auler writing in your "Letters" column. Many of us are suffering from this malady, so perhaps we should get at its roots.

Jimagan (cont'd.)

We are afflicted with a painful sentiment which comes from the realization that the murders in Birmingham and the atrocities in Mississippi and the discrimination in our own communities are all part of the same sick mentality. It is only a matter of degree. We see men of good will indifferent to the point of scandal, and we are depressed. Some of us, influenced by the postwar analyses of the Nazi regime, are even sentimentally concerned that our age will have to submit to the objective view of history posing the question, "Who was responsible?"

To those of us who have been harboring such maudlin sentiments, the action in St. Louis had a healing effect far beyond your City. There are times when a Christian to be a Christian must stand up and be counted. To be counted he must be seen; and to be seen in public in front of a building which houses the courts of justice and to pray for the recognition of man's dignity is no more "rabble rousing" than the witness given to the love of God in the public amphitheaters long ago. Then the rabble was watching; men of faith and integrity were witnessing. And now?

By the way, my letter was the third from St. Mary's published in the St. Louis Review since September - all on the racial question. We have been carrying on something of a dialogue!

Signed: Your former fumbling father of the house

Dorothy Meyer
8 Friemering Rd.
R.R. 1
Ft. Laramie, Ohio

...I was at Martin de Porres all summer. The work there I found very interesting and worthwhile. I enjoyed my associations there with Miss Widman, Margaret and all the others.

Betty Plank
Friendship House
4233 S. Indiana Ave.
Chicago, Illinois

Center of my life and concern these days is the FH weekend in New Orleans, January 31-February 2. This will be the first such program in the South for us since the Shreveport FH doors were closed in 1955. (We've some Home Visit committees in the South though.) Editor Mary Jane will enclose a flyer on "The Weekend Institute in Theology for the Laity". Any promotion you can do will be most appreciated; time for recruiting is very short, so we'll depend on your help. And, of course, beg your special prayers for the usual weekend blessings.

Besides the three summer weekends open to all, by request of nuns, we conducted four for various communities. The August Weekend was a special one for me, too, as it brought my sister from Ohio - after six years of trying to recruit her. She ended up being house-mother - and like Mary Jane, editing the Newsletter for "her class" -

Betty Plank (cont'd.)

and working on home visits in Columbus.

Early in November, I started a Southern journey; first stop New Orleans to begin plans for the coming weekend. You can read about the impressions of an inexperienced traveler in January's COMMUNITY - and about home visits in New Orleans and Birmingham. A recent letter from our Birmingham organizer reports 35 white visitors for January.

We had a wonderful reunion with Hank Foley this week; he arrived in time for an IH benefit on New Year's Eve. No one will ever be forgiven if he or she is within 100 miles of FH and doesn't pay us a visit.

Mary Jane Cummins

6023 S. Winchester Ave.

Chicago 20, Illinois

I am a member of the home visit committee at Friendship House. This involves attending an occasional planning meeting, escorting a visiting group, or helping to serve a dinner for our host families (all 100 of them), which is a FH way of saying "thank you" for their contribution to the program.

This fall I enrolled in an Adult Education course entitled: "Urban Racial Crisis", which promised to engage its participants in a course of action. It consisted, instead, in a series of lecture-discussion sessions featuring speakers in various phases of community action. The only action which resulted for our group was a poorly attended home visit sponsored by Friendship House!

I am an elementary teacher in a suburban community. When I learned that the local superintendant had been approached by a CORE representative concerning alleged discriminatory practices in the district, I discussed the matter with two other teachers, both of whom are non-Catholic but who are outspokenly sympathetic to the Negro cause. We decided to arrange an interview with the superintendant to express our feelings on the subject and offer him our wholehearted support in the event he were to (a) take advantage of the current bus transportation plan to disperse the Negro children in the peripheral areas throughout the district, thus overcoming or at least minimizing the segregated pattern which prevails under the neighborhood school policy, or (b) hire one or more Negro teachers. There were no immediate gains, although the superintendant said he would consider hiring a Negro music teacher, provided a qualified applicant appeared who was not sponsored by a militant civil rights organization.

The two FH work weekends (about 10 in each--and some stayed only for all day Saturday--two Jesuits were among them and they have to have special permission for overnights) followed each other. We had to come back to finish up on the second one to have everything in shape for the Calvert Club's picnic October 3. (They had a good group for that--I think close to 50.) On our second weekend--another Jesuit came up by train from Champaign to help and returned late that night; he had come on our July Weekend and welcomed a relief from studies at the University of Illinois. The two Jesuits mentioned above are students at U of C; and I thought this would be a good way to introduce them to future Childerley-Calvert get-togethers. One had been on an FH Weekend in '61 and worked at FH for two weeks last winter. Ann Stull came out for both weekends and has been very helpful in staffing weekends, too.

Gertrude and Roger both came out for the Calvert House Weekend; and Gertrude will staff the DeKalb one coming up.

Let me see--what else? The caretaker's house was painted this summer, we are getting gas into St. Jerome's, some of the rooms at St. Jerome's were painted this past weekend, Pat Crowley has been very gracious with O'Erien's paints--and, as you well know--there is always much more to do!

I know you'll be praying about the new caretakers--so far we have no one in mind. I thought of a college student perhaps from Northwestern. If you have any suggestions, it would be good to have them.

Until I see you . . .

Love and many blessings,

Betty

CHILDERLEY

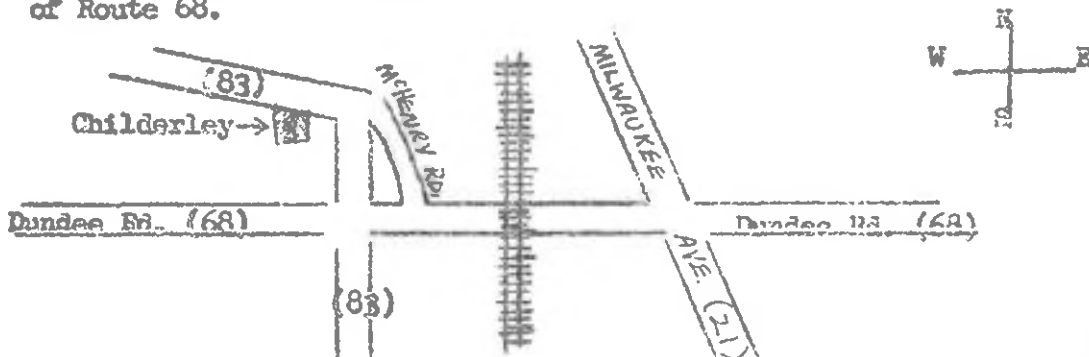
Childerley is a Catholic retreat house near Wheeling, Illinois, about thirty miles northwest of Chicago. Facilities include ten acres of grounds, two large farm houses, a chapel and a library.

Childerley has two unusual features as a retreat house: It is owned and operated by a group of Catholic lay men and women (the Calvert Foundation of Chicago), and it is primarily for the use of Catholic students and alumni of the University of Chicago; but it is also available to a limited number of similar Catholic groups.

Childerley operates with the approval and under the guidance of the Archbishop of Chicago. He has delegated its direct supervision to the Very Rev. Msgr. Joseph D. Connerton, Catholic Chaplain at the University of Chicago. (Address: 5735 University Avenue, Chicago 37, Illinois, telephone: Bütterfield 8-2311.) The use of Childerley is subject to the permission and approval of Monsignor Connerton. Since there are many requests for the use of Childerley, it is advisable to apply some months in advance of the desired time.

SOME CHILDERLEY FACTS AND FIGURES

- A. Estimated Expenses for a Childerley Weekend - including hostel fee, service charge, meals, and honorarium for the retreat master, is usually about \$15 per person. This figure is based on a group of approximately 40 people. The smaller the group, the higher the per capita charge will be.
1. A deposit of \$25 should accompany the reservation. It is suggested that the group Chairman accept a deposit from each person signing up for the weekend.
 2. An honorarium for the retreat master (or other speakers) has been considered in the approximate cost shown above. Arrangements concerning the exact amount should be made directly between the group and the retreat master (or other speakers).
- B. Reservations and General Information
1. Dates and arrangements should be checked with Miss Johanna Doniat, Managing Director of Childerley, 4129 North Kenmore Avenue, Chicago, telephone: Lakeview 5-2141.
 2. A total of 45 guests can be accommodated - 20 in one house and 25 in the other, or accommodations are available for 13 married couples. In mixed groups, one house is reserved for the men, the other for the women. The group Chairman should contact the Managing Director at least one week in advance of the weekend, telling her the total number of men and women (or married couples) who will attend.
 3. Transportation: Childerley is on Route 83, approximately 1/2 mile north of Route 68.



- a. Train: Northwestern Suburban Division to Mount Prospect - Cab to Childerley.
- b. Greyhound Bus from Downtown Chicago to Wheeling (75¢). Bus leaves terminal at 6:20 p.m. and arrives Wheeling 7:40 p.m. Take Wheeling cab to Childerley (95¢). This bus does not run on Sundays.

- 4. Simple, practical clothing is appropriate for Childerley, including rain coat, rubbers or galoshes. Shorts are not in order. Girls wear hats or scarves in the chapel. A missal, flashlight, sweater and comfortable shoes (flats for the girls) will be found useful.
- 5. Postal Address: Childerley, 506 McHenry Road, Wheeling, Illinois.

C. General Instructions and Suggestions for a Childerley Weekend

- 1. Every group meeting at Childerley must bring a priest retreat master or chaplain. This retreat master is expected to accept responsibility for the program and conduct of his group, in accordance with Childerley patterns and traditions, during its stay at Childerley. He should accompany the group to Childerley and remain there during the entire time.
- 2. If the priest is from another diocese, he must arrange for his faculties directly through the Chicago Chancery Office. If he is a member of a religious order, he may obtain faculties from his local superior.
- 3. There should be one chairman for the overall planning of the weekend.
- 4. Each member of the retreat is expected to remain at Childerley during the entire weekend. For any serious exception to this rule, permission should be requested from the retreat master or the Managing Director.
- 5. Complete silence is customary at all retreats. Silence is always observed within twenty feet of the chapel.
- 6. It is customary to have some well chosen reading aloud at each meal during a retreat. The Chairman of the group should select readers, being sure the people selected are competent to read aloud. Childerley has an excellent library of good books for this purpose.
- 7. Smoking is permitted only on the first floor of each house. Because of our septic tank system it is also very important that no ashes or any form of tobacco come in contact with any of the plumbing.

D. Program Hints (The Managing Director will be happy to give suggestions or help in planning the weekend.)

- 1. Consult with the retreat master in advance to determine the type of retreat he will give and the number of conferences or lectures he plans.
- 2. Groups usually arrive on Friday evening between 8:00 and 9:00 and leave Childerley on Sunday afternoon. Special arrangements may be made to have dinner at Childerley on Friday evening if the group wishes to arrive at an earlier hour.

3. Each day at Childerley includes the Sacrifice of the Mass (Dialogue or sung), and concludes with night prayers (usually Compline) and Confessions in the chapel. Prime is sometimes said before Mass. Exceptional opportunities for participating in the Liturgy are offered at Childerley, where we have an ample supply of up-to-date Mass books, Complines books, song books, etc.
4. Night prayers or Compline should be scheduled no later than 10:00 p.m. Childerley guests return directly to their respective houses upon leaving the chapel after night prayers, and there is no visiting between the two houses after this time. Lights are to be out in both houses by 11:30 p.m. unless special permission has been obtained from the priest in charge and the Managing Director.
5. A Childerley retreat usually ends with Benediction on Sunday afternoon.
6. Ten (10) days prior to the date of the retreat, a copy of the final program should be sent to Monsignor Connerton for approval, and one copy should be sent to the Managing Director. This final program should include the name of the Chaplain for the occasion, the name and phone number of the Chairman of the group, and the time schedule for the weekend.
7. Bring at least six (6) copies of the final schedule to Childerley. If possible, each member of the group should have a copy.

CONFERENCES, STUDY-WEEKENDS OR PROGRAMS OTHER THAN RETREATS

Most of the preceding rules and hints will also apply to weekends other than retreats, with the following exceptions:

1. There is usually conversation at meals, so there is no need for readers.
2. Complete silence is not maintained. However, silence is always observed within twenty feet of the chapel, and it is customary at Childerley to observe the Great Silence from the end of Compline or night prayers on Saturday evening until after Mass on Sunday morning.
3. Sometimes a Saturday evening recreational period is part of a Childerley weekend program. It usually takes the form of games, charades, songs, camp fire, etc. The following points should be observed:
 - a. The recreation should be appropriate to the season and the mood of the weekend.
 - b. Drinking of alcoholic beverages (including beer) is not permitted.
 - c. Group dancing (e.g. Square Dances) is permitted on the lawn. Group dancing is not permitted on any of the porches, or inside the houses when the vigor of the dances is a source of danger to the structure. Determination of such danger lies in the judgment of the Managing Director or other Childerley official. "Social" dancing is not in order.
 - d. Recreation period must not extend beyond 10:00 p.m.

Historical society uncovering hidden treasure of Childerley

by Kathy Waugh

Herald staff writer

Nearly invisible behind old apple trees that still bear fruit, and pine trees that drop beds of needles, the Childerley chapel remains a buried treasure.

"We're going to unbury it," said Wheeling Historical museum curator E. Albert Fantl. Fantl and the Wheeling Historical Society plan to clear away excess trees and brush and open the chapel each Sunday to people who want to visit, tour and learn more about the building and its grounds.

A glance at the tight brick construction makes it easy to imagine it is 1926 again and the chapel is new.

Frances Crane Lillie — know as "Mrs. Lillie" to all so as not to confuse her with her husband Francis — had commissioned the construction of the little chapel. She and her husband were biochemists who ran an orphanage and home for widows in Wheeling. The chapel, they decided, would provide the proper religious atmosphere for the residents.

"The orphans used to pick the apples off these trees and sell them on the road side," Fantl said, strolling across an orchard.

THE CHURCH SUDDENLY comes into view as he steps past the last apple tree branches.

The outside is red brick with a clay pottery roof. Stretching above the roof tiles, a bell tower holds two bells that occasionally sound a note of activity in the chapel.

The inside is simple — scarlet-covered chairs are arranged neatly on a cobblestone floor. A map of the Holy Land hangs in the back. In the front, the original wooden altar still stands and beside it is an entrance to a tiny library filled with religious and cultural books from a time gone by.

Owned by the Wheeling Park District since 1977, the chapel and adjoining library slowly are being resurrected.

A handful of volunteers brought it up to its current condition three years ago by painting, staining and replacing items in an effort to restore it to its original condition. The only change: Mrs. Lillie was Catholic and the chapel now bears the symbols of both Christianity and Judaism.

AFTER THE WORK in 1981, however, very little activity took place in the chapel. An occasional small wedding would make use of its 35-seat capacity. A ceremony to dedicate it to Lorraine E. Lark, a park commissioner who died in 1980, was located there.

So despite the cleaning and fixing of past years, the chapel has remained a locked and relatively unknown quantity in Wheeling.

But the Park District and Historical Society are planning to change all that. Now the chapel is open from 1 to 5 p.m. each Sunday, Fantl said.

"We want to clear these trees and bushes all out and open it up so people can see it from the road," Fantl said. "It's hidden like a jungle in East Africa, right now."

"We're going to try to write up some brochure and we are looking for volunteers to learn about the chapel so they can show it to others," he said.

THE LILLIES originally purchased 35 acres of land as a retreat for the family. But Mrs. Lillie's involvement with Ellen Star and Jane Addams — the founders of Chicago's Hull House — prompted her too to offer help to the disadvantaged.

The orphanage and homes for widowed were on both sides of what was, at the time, a one-lane dirt road called McHenry Road. The buildings survived through the 1920s and 1930s but later the Lillies sold 24-acres east of McHenry Road to the the Order of the Servants of Mary who opened Adolorata Home for the Aged in 1942.

The remaining 10 acres, once the Childerley Orchard, was purchased by the park district in 1977 after voters approved a \$3.7 million referen-

dum to buy Childerley Retreat Home and Chevy Chase Club House and Golf Course.

At the time, officials planned to develop the park into an outdoor education and recreation site. The largest building remaining from the Lillie years is now used for classes and childrens' activities. The chapel, however, has remained alone and isolated. Until now.

This Chapel is very special to me because Mrs. Lillie, who had it built, was my Dad's godmother. My Great-Grandmother and Great-Great Grandmother were teachers here, and my Grandmother grew up here. Please bear with the "cramped quarters" for the short time we will be here. Being able to have our Wedding here means a great deal to me.

J. Lark