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Exorcist Panel Draws 1200

Four Priests Discuss Book and Movie.

Is possession by demons a hare-brained superstition or a psychologically sound explanation of a phenomenon that has been observed in all cultures at all times in history?

Is exorcism a valid therapeutic device to deal with the age-old nemesis of evil, or an autosuggestive gimmick to cure people of their imagined ills?

Four Regis Jesuit professors discussed these questions and examined the implications of *The Exorcist* February 18 in the Regis College Fieldhouse. A reception for alumni and friends followed.

Panel Participants

REV. BERNARD J. BROWN, S.J., Assistant Professor of Classical Languages, explored the tradition of satanism in literature. Father Brown received his M.A. in German Literature from St. Louis University, an S.A.T.B., also from St. Louis University, and his Ph.D. in comparative literature from Indiana University.

REV. HARRY E. HOEWISCHER, S.J., Director of Counseling Services and Chairman of the Psychology Department. He received his Ph.D. from Boston College. He has studied and worked in the Menninger Psychiatric Clinic in Topeka, Kansas. He examined the phenomenon of obsession and/or possession.

REV. EDWARD L. MAGINNIS, S.J., Chairman of the Department of Religious Studies and Professor of Religious Studies and Music, considered *The Exorcist* from a theological viewpoint, as man's attempt to deal with the age-old problem of evil. Father Maginnis received his Ph.L. from St. Louis University and his S.T.D. from the Institute Catholique de Paris.

REV. RALPH L. TAYLOR, S.J. who critiqued the movie *The Exorcist*, divides his teaching load between Regis High School and Regis College. He instructs courses in Humanities, English, Philosophy and Communications. He writes the movie reviews for the *Denver Catholic Register*, and hosts "Rap Line" on radio station KTLK.

What follows is a partial transcript of the panel

FATHER TAYLOR

My specific interest obviously is the motion picture. I wasn't interested in reading the book, and I saw the movie because of my job function rather than any great desire to go there and be repelled. If I were a producer, I think the best way to approach "The Exorcist" would be to realize I want to make a commercially successful movie. What I then have to do is to build up what is called audience identification. That is: I have to make the audience believe, at least for the time they are in the theater, that what is going on on the screen is part of their lives. They must react to it, not as observers, not as indifferent spectators, not just critics passing judgment, but rather as people experiencing those particular feelings. To the extent that I do this, my movie is usually successful. Whatever the critics may say about its quality — whether it is good or bad, whether it is arty or unartistic cinema — I will usually have a commercial success if I can build up a strong degree of identification.

"The Exorcist" has obviously succeeded in creating characters that easily attract a sense of identification among members of the audience. What I'm going to suggest is that when people see "The Exorcist," they are one of three general audience types, each of which has a particular problem of credibility or identification to be established. I think when you have an audience with "The Exorcist" you have first a group of people that is already pre-disposed to accept the reality of possession by devils, the personified evil, and is quite susceptible to being entertained or captivated by that kind of approach. I think there is a second group that is willing to accept that as a kind of conventional premise for the time the show is being presented, much as they might accept the premise of the presence of witches in *Macbeth*. Whether they believe in them or not, they are, for the purposes of this presentation, willing to accept them as part of the reality structure necessary for this particular plot. Then finally, I think, there is a group in the audience that is reluctant to accept the reality of personal evil as something which they are going to respond to personally. So, if I am going to capture as much of this audience as I can, I have to

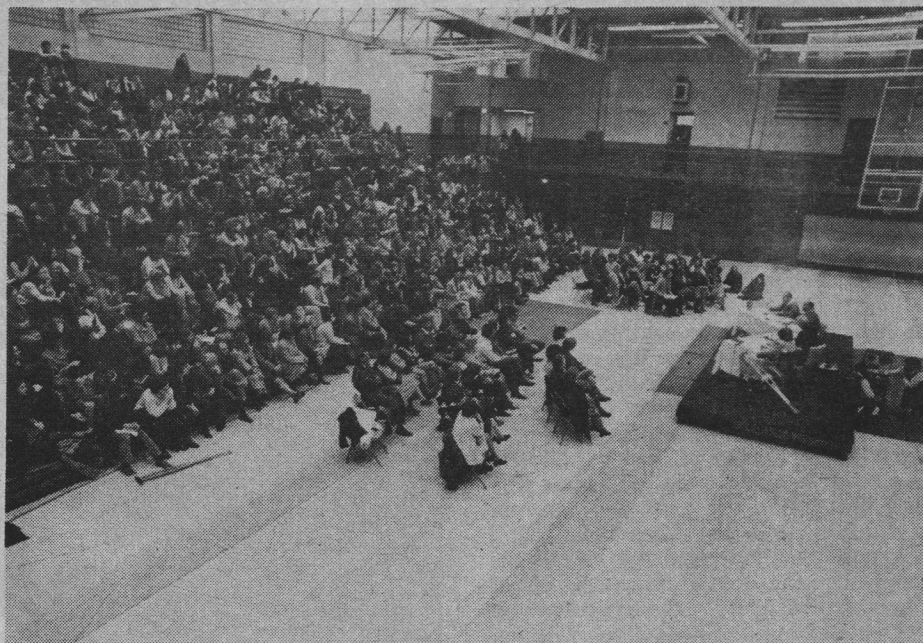
reach that second and third group as strongly as possible.

Now, if you'll notice in beginning the movie, the first thing they did was introduce us to the characters involved in the film. We saw first the old priest digging in the archeological ruins of northern Iran, and this is obviously our first type of person, the one who believes in evil, believes that he has encountered it, has no difficulty accepting the presence of personal evil and is preparing to struggle with that personal evil. Then we have in the priest-psychologist — and in the family — the second and third groups. The priest-psychologist is someone who has heard of personal evil in Scriptural training and some kind of theological background, and accepts it as such. But, as he says in his own mind, he's relegated it to the Middle Ages. He approaches things psychologically now, not in a kind of mystical sense. And of course the family itself does not believe at all that this kind of thing could happen to them. Likewise with the doctors and psychologists they take the young child to.

In the old days, our heroes used to ride off into the sunset, they were going to come home to a brighter day and make the West safe for women and children. Now the hero of "Easy Rider" motors off and gets killed. The spy who comes in from the cold gets killed, everybody dies and suffers. Our culture is very responsive to film, to ideas of suffering. We have novels taking place in prison camps, in mental hospitals, so I think our culture is pre-disposed to this kind of approach. Moreover, a second phenomenon is reflected in specifically supernatural movies like "Rosemary's Baby." In this case, we got another very strong response. Not quite as strong as in the case of "The Exorcist," because I don't think the film went through that careful building up of the identification that occurred in "The Exorcist."

FATHER BROWN

I read the novel. I didn't plan to see the movie, but I finally did so that I could talk about it. I would say two things here: that the novel is a poor novel and that it will not rank as world literature or as art, probably, because it lacks that universal quality, that artistic, mythic input that other great world literature has shown. Some other great devil novels throughout world literature, however, have achieved



this quality.

To begin, I would like to say something about the non-religious and non-Biblical nature and origin of the devil, the whole idea of the devil. First, world literature becomes the larger record of what human imagination has thought about, especially out of our responsibility before the powers of evil, it becomes a documentation that writers did appeal to the very best and the very worst aspects of a particularly sensitive area of men's minds, such as guilt and responsibility.

Almost everything we know about the devil, everything we can imagine, comes not from the Bible, not from religion as we know it, in the sense of dogma and what "thou shalt believe." It comes far earlier from literature, precisely, more from folklore and from myth. For instance, the fight between Lucifer and Michael, when the fallen angels fell, is pre-Biblical, coming from the Babylonians, and is not found in the Old Testament. Satan, inasmuch as he is identified as Beelzebub in the New Testament, is a Phoenician god, and not a Jewish concept at all. The very necessity of the devil seems to derive from the old version, the duel principle of two supreme beings of good and evil, in which finally is rooted all devil worship as such.

In his sensationalism, Blatty is something less than real, less than true to history, and much less than art and literature. He has some well written pages, he holds your interest, but that in no way is sufficient for a good book or a good film. He doesn't rise sufficiently to minimum standards of symbol, subtlety, or universality by which we can identify with the problem. I think, by way of conclusion, the first page of the book is the most important — it is that page before the prologue with an excerpt from the Cosa Nostra — Mafia type of reporting; it has an excerpt from Tom Dooley talking about the North Vietnamese atrocities and it mentions the three words "Dachau," "Buchenwald" and "Auschwitz." The considerations before the prologue are never incorporated into the rest of the book. It is literally obtained before the novel, outside the structure of the novel, outside any artistic structure. This first page is indicative that he knows and that we know that there is a larger problem of evil still raging outside of this romanticized, safely vicarious experience of a falsely dramatic triumph of good over evil. I think Blatty fails in other ways, too, which we can come to later when we have more time if you are interested, in the false details that he uses.

FATHER HOEWISCHER

I read the book. I did not see the movie. It was a very feeble attempt on my part to protest, since I think almost everybody else I know has seen the movie. I protested it because I think psychologically it's obscene, and I think the effect of it is sinking in, and I believe it's doing a great deal of harm to religion — I will try to explain to you why. I had a priest, whom I respect very much, tell me

that he thought this was a great movie because there are now people coming back to church who haven't been to church for years (Laughter). If this is what Christianity is, that is, we scare the hell out of people literally, I don't want any part of it. And I think that many people are apt to use this, not as some kind of artistic or human experience but as something like a bogey man that we use on children, except we're going to use the devil now on adults.

If you look at the rather sketchy history of what we know about emotional disorders and their complex nature and understanding, you will note they've all been associated with extrinsic causes, very diverse causes — the influence of the moon, hence the word lunatic — the night air and its vapors — the enmity of the gods, and yes, even the devil. And I think that in the twentieth century we've come a long way in understanding emotional disorders and deviant behavior, and by this I mean behavior which doesn't really conform to the norm — I don't necessarily mean sick behavior. In any event, we've come a long way toward understanding a lot of things that happen to us. And I think that in a movie like this, there are some things which are presented, maybe over-presented, which might very well have a natural explanation, but this is not in any way suggested. I do not personally want to preclude the possibility that there could be such a thing as diabolical possession, but I certainly don't want to give any support to the fact that it happens, at least very often, and if I were pushed I would put it in the same category as miracles. I think they're possible, but in my lifetime, I assure you, I've never seen. I have prayed, and I think God has helped me, but I have always had to cooperate. And I think that when you go outside and expect that God, as a result of a little prayer, is going to do something for you, or the devil can come in and explain a lot of your fears, well, I think this is just oversimplistic.

FATHER MAGINNIS

I want to talk about the theology which surrounds this whole cluster of questions — Satan, the devil, one one hand, the existence and influence of demons on the second part, and thirdly the question of the rite of exorcism itself.

The existence of Satan or the devil as contained in the Scripture can be understood as a matter of faith, but only in light of a variety of significances and meanings. First of all, it cannot be proven. The existence of Satan to a theologian is something which is contingent upon his faith, and the structure of that faith is something I'll say more about in a moment. Second preliminary point: spirits, demons, poltergeists or their equivalent are found in Judaeo-Christian literature much as they exist in the other literatures of ancient times. But, and this is most important for the Christian who is going to study this from a theological point of view, they do not exist in an organized

(Continued on Page 2)

way. That is to say, we do not have a series of ranks, of legions of demons under the control of the Prince of Darkness, whoever he may be. Incidentally, the word "Lucifer" occurs only two times in the New Testament in the Latin Vulgate translation and both times it refers by way of metaphor not to Satan, but to Christ, who is called the "Luci-fer," or the Day Star. And this is the usage which is uttered in an Old Testament prophecy. Furthermore, these demons which exist throughout the Old and New Testament are not necessarily considered to be evil. Thus, for example, the adversary or Satanos who confronts Job in the Old Testament is an emissary not of evil but of good. He is God's spokesman, trying Job in his various adversities.

Now, let me just say a word or two about the tradition of the Church. There are only three councils which have said anything about the devil at all, two explicitly, one implicitly. We notice several things: first, that when we talk about the statement of any council which elicits faith from that part of the Christian community which recognizes its authority, the meaning of the statement of the council has to be put into a historic context, and furthermore, it is couched in a language of the time, as is the case of scripture.

The first of the three statements was issued by the Council of Trent in 1215, and is a condemnation of the Albigenses who held that Satan did exist and was not created by God. So, when the Council solemnly said that God did create the devil, they said this in refutation, not of those who would deny the existence of a personal epitome of evil, if you will, but rather as over and against the Albigensian position, which the Church was condemning at that particular time. So it is the Council of Trent which is concerned, not with the existence of Satan as such, but with the doctrine of original sin, and not to save it, but to modify it, with respect to the position of the reformers of the time.

Further, it seems to be very clear that the whole spirit of Christianity, and that to which Vatican II has specifically called the Roman Catholic Church, is a spirit of optimism. Christ has triumphed, Satan is defeated. If anything that is central to Christianity and to the Christian faith. Therefore, any story, any myth or fable in which the devil has a serious chance is contrary to the understanding of the activity of Christ, specifically His incarnation, His death, and His glorification.

Secondly, faith in the devil is contextual. Without faith in God, it is at least superstition, and also possibly idolatry.

Thirdly, faith in the devil need not and probably will not, strengthen faith in God — certainly not faith in Christ. If you think back to the movie "The Exorcist," the only person who had a faith problem in there that was moved was Kares, the younger of the two priests, and his problem was not with faith in God, it was based upon the real presence of Christ in the Eucharist. Was faith changed or strengthened by his encounter with the devil? That is not made clear, it was certainly not clear to me in any way, shape, or form.

Fourthly, and perhaps most importantly, when we talk about diabolical presence, and especially diabolical possession in the world today, it seems to be the coverup for the real evils that are being touched by men, which, heaven knows, indelibly us sadly enough. The whole question of racism, the question of war, the question of rampant selfishness, these are questions which the whole story of "The Exorcist" and all that it imports, have nothing to say about.

Finally a word about the rite of exorcism itself. It is a ritual. I had to look it up today, I'd never seen it before (laughter), and I had to go to find a ritual book in the library, and it's really fascinating. It's a wild thing and it goes through page after page after page. It's an utterly fascinating affair. In any case, one thing is clear about the rite of exorcism. Like all other rites in the Church, we as a people have lost our sense of ritual, God save us.

I say, we are not a people of ritual, we don't care about ritual, we're contemptuous of it, and indeed, we're very strange and very uncomfortable in the presence of ritual. But Christianity, at least in its Roman Catholic manifestation, is first and foremost a ritual religion.

FATHER TAYLOR

I do think the death theme is really with us and is not going to disappear. I was, when Bernie (Fr. Brown) was talking, I



was thinking, you know, we've got a queer mixture in America because our academic literature training is so strongly influenced by the Classical tradition yet I feel deep down inside we Americans have a Nordic soul, mythologically speaking. And the Nordics, as you know, are extremely pessimistic, thinking that eventually the whole thing is going to collapse, that the gods can't hold off the giants forever, that eventually we all are doomed and human life comes to a meaningless end. And I think that this kind of mythological soul that really is underneath American culture, which I imagine probably got into Catholicism when, you know, the east, central eastern European tribes were found by the missionaries way up north. I think this kind of thing has to surface periodically and strongly, and as films are twentieth century art, I think it will surface there.

FATHER HOEWISCHER

Our experience is so much broader. Everybody has had a chance to do so much more than a lot of the novelty is wearing off, and what I'm afraid is happening is that the awe of life is deteriorating. My impression is that Americans are not noted for thinking. We're sort of feeling people, and if you notice, the senses tend to wear out with overexertion. You can walk into a room that's filled with the scent of flowers, and in five minutes you don't even notice it. Well, I think this is one of the things we're doing, and I think these kinds of movies with this intense kind of experience of evil, or maybe even an experience of good, may be necessary to make a dent on some people, which I think is important.

If this were the one kind of religious aberration, it would be fine. But we use the concept of sin to control people. I mean the kinds of sermons, the hellfire and brimstone stuff where all life is a great big game, it's a great big hockey game and you're just fine as long as you don't die in the penalty box. You commit that one mortal sin, and you're in that penalty box, and if you die there, that's it. But if you get to confession, no matter; you could live a whole, perfectly good life, and then commit one sin, and then you're going to burn. That, and I'm not a theologian, is nonsense. I think that is why religion has come to be so troublesome in people's lives and why so many people have dumped it. We see sin in terms of act morality, not in terms of attitudes. We don't see ourselves as being committed, as Christians, and therefore having to respond in a very specific way because we're Christians, not because there's going to be some devil that's going to light

us. I just think we've got to take a whole new approach, and I'm afraid that this kind of thing is going to reawaken in people a sense of the old kind of thing, and it's just going to scare the death out of people who may at some time or other have had the misfortune to get themselves into some serious trouble morally, or maybe have been in a serious problem over a long period of time, and now they're going to go back and worry about all that kind of stuff. I have serious reservations about this approach in this day and age.

— At this point the written question and answer period began —

FATHER MAGINNIS

I personally have never witnessed a case of possession, and I will be glad to read some excerpts from the rite of exorcism if time permits. I'm making a judgment that some other things are rather more important.

First of all, there was a case which was, in the judgment of those who performed it, satisfactorily, indeed, a case of genuine, authentic, diabolical possession. I was not present, I have only heard about it by hearsay, I have never seen any of the documentation on it, and I think that it would be very, very out of place to discuss that particular because the person to whom it happened actually is a real, living, adult person in the United States today. There have been several attempts to disclose his identity, and I think this would be an absolutely unspeakable thing, were that to happen, so I don't propose to say anything, even by the way of intimation, which would be an elaboration on the concrete fact in the case, and I think that the other people on the panel will probably agree with that.

FATHER BROWN

There are several questions asking what are some of the factual errors or inaccuracies that I referred to in passing in the novel itself, or false details. Generally, it would come down to things that add up to, appealing to and catering to the sensationalism without any basis in fact. The novel pretends to base itself on a composition, as far as I know, of three historical cases, one of them being more key than the others. There are things, such as the masturbation with the crucifix, which are completely gratuitous, never happened in history, not based upon any historical fact. If the book were to be a documentation, a documentary history of some sort and stick to fact, it would be one thing. When he puts in gratuitous things and yet

Christianity is, yes, a religion of optimism, because we believe in heaven, if you want to put it that way. Hell is not the motivating force of our religion. Hell is one of those things that we are aware of, simply because it happens to be one of the facts of human nature that people can be selfish, this is what is meant by the term "evil," that if we have free will and if I really want to be malicious and put my mind to it, I can be evil, and you would probably agree if I were to put my mind to it.

FATHER HOEWISCHER

With more people thinking and becoming aware of the devil and satanism, will the cases of possession become more numerous? No, but the number of people who think they're possessed will become more numerous, and we will probably hear more about it, but I don't think that your being aware of it has anything to do with actual possession. Also, will more people be susceptible to the influence? I don't think that that has anything to do with it. I have one "question" here that says, I am the devil; and I say, how do you do?



FATHER BROWN

Let me say something good about the novel, there are many good things, too. The novel is far better than the film is showing carefully the ins and the outs that go through the mind, especially of Kares, the priest-psychiatrist, about when do we presume that this is to be treated as a case of possession, and not simply a medical or psychiatric bad situation. The film, necessarily, doesn't have time, must gloss over most of that, the novel shows his research, his ins and outs, yet it was edifying for me to see how carefully the Church proceeds here, what goes all in to such a difficult situation, how exhaustively we find out what is going on here.

THE END

News Briefs

Wills and Bequests Committee Formed

Thirty-five prominent attorneys and certified public accountants from the Denver area have accepted President Clarke's invitation to join the Regis Estate Planning Advisory Committee. After two planning sessions under the direction of The Executive Committee, Robert Close, Michael Farley, Gary Potter and Paul Schmitz, the full committee met for the first time on April 9 in the Board Room of the First National Bank of Denver.

The members advised the Regis Office for Development to inform professional groups, alumni, friends and associates of Regis of the wills and bequest program which is now functioning at Regis. The committee is studying and preparing recommendations for the establishment and professional operation of a complete estate planning program for the benefit of Regis.

Father Clarke, President of the Regis Educational Corporation, thanked the members for their generous response to his request and noted that "a fully developed deferred giving program will help to ensure the Regis tradition well beyond our centenary in 1977, so that the vitality of a Jesuit education will continue for young men and women for several generations."

The members of the committee who are attorneys are: John V. Amato, Fred A. Albi, Robert H. Close, Joseph P. Constantine, Thomas J. Constantine, Eugene F. Costello, Joseph M. Fanganello, Michael Farley, Robert F. Fiori, Gerald H. Galligan, John T. Grace, Charles A. Haskell, Alec J. Keller, Martin J. Murphy, Thomas W. Nevin, Aldo G. Notarianni, F. J. Pattridge, Gary T. Potter, and Gene W. Reardon.

The members of the committee who are certified public accountants are: Russell J. Beirich, Clement A. Bueche, John M. Daly, William T. Diss, Paul Erramouspe, Martin T. Hart, Charles G. Hauber, Regis P. Malloy, William A. Miller, Robert P. Nadorff, Roger J. Nittler, P. Michael Sargent, Paul L. Schmitz, Vincent N. Schmitz, John T. Weber and Douglas L. White.



The Executive Committee of the Regis Estate Planning Advisory Committee meeting in Mr. Farley's office. From left to right, Gary T. Potter, '63, Michael Farley, '54, Honorable Robert H. Close, '34, Jerome B. Coll, S. J., and Paul L. Schmitz, '34.

Civis Princeps Attended by 300

Recipients of the 1974 Civis Princeps Award were honored at the sixteenth annual Banquet at the Cosmopolitan Hotel on the evening of April 24. Walter F. Imhoff was general chairman of the event. Recipients of the awards were: Mr. Raymond A. Kimball, president of the Colorado Association of Commerce and Industry; Rabbi Manuel Laderman, leader of the Congregation Hebrew Educational Alliance; and Mrs. Anne O'Neill Sullivan, a leader in improving the cultural life of Denver. A fourth award, the college's Distinguished Service Citation, was presented to Mile High United Way and received by its executive director, Rolland E. Hoffman. The Regis College Civis Princeps Award program was established in 1958 to honor citizens who have achieved outstanding success in their fields and have contributed to the progress and development of Colorado. Regis has conferred the award on 59 persons prior to 1974; thirteen institutions and firms have received the Distinguished Service Citation.

Faculty Awards

The Rev. Harry E. Hoewischer, S.J., chairman of the Department of Psychology and director of Counseling Services at Regis College, was the recipient of the Regis College Lecturer Award for the academic year 1973-74. The award is presented to an outstanding, full-time member of the college faculty in honor of creative achievement in teaching, and/or in publication in the arts, sciences or humanities. The lectureship carries with it an honorarium and the honoree will deliver a formal lecture on a subject of his choosing before the student body, faculty, the public and invited guests at the Spring Honors Convocation held March 22, 1974.

William J. Hynes, Assistant Professor of Religious Studies at Regis College, has been selected as the recipient of the 1974 Faculty Summer Research Grant. A formal presentation of the award was made at the Regis College Spring Honors Convocation March 22, 1974 in the Regis Fieldhouse. The grant, which includes a \$2,000 stipend, is conferred by the Faculty Research Committee on the basis of research proposals submitted to the committee. Mr. Hynes will use the stipend to prepare a manuscript of essays and source material dealing with protestant modernism as exemplified in the University of Chicago School of Theology in the 1930's.

Durance Appointed Development Director

Mr. Lawrence W. Durance, Jr., has been appointed Director of Development at Regis College by the Rev. David M. Clarke, S.J., President of Regis. The appointment became effective in February. Mr. Durance has served as Development Officer, Director of Alumni Program Planning and Associate Director for Development since first joining the Regis staff in December, 1969. Before coming to Regis, he was employed as Metropolitan Director for Urban Affairs for the YMCA in Omaha, Nebr., from 1967-69. Prior to that he served as Director for Project Development for the Jack Wolfgram Foundation in Lansing, Mich.

Commencement Ceremonies May 11-12

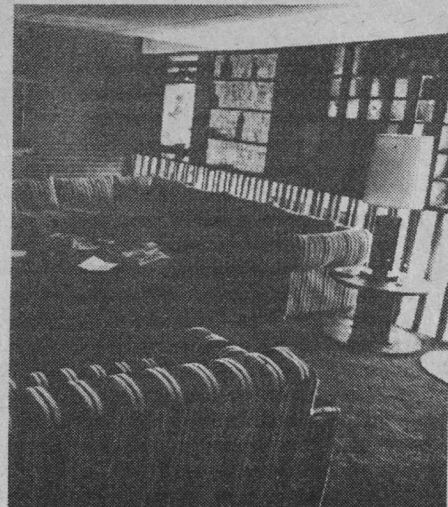
Some 200 May and August graduates attended commencement ceremonies May 11 and 12. The ninety sixth Baccalaureate was held in the Regis Field house May 11 at 4:00 PM., while the commencement exercises were held Sunday May 12 at 10:30 A.M. in front of Main Hall. A buffet followed commencement at noon in the student center dining room. Some 180 students graduated in May with an additional 20 slated to graduate in August.

Dorm Fix-up Project Student Initiated

Student government officers at Regis College are spearheading a student effort to improve the living/learning environment at the northwest Denver college. Rick Griewe, director of college relations for the student senate, believes that "students must create environments in the college that are humanizing." Gene Malloy, president of the student senate, added, "if that environment is to have a personal meaning for the students, they must be invited to be creative; they must be willing to take risks and make decisions."

Immediately after they were elected to office in February, Gene and Rick, along with other student government officers, spent a weekend refurbishing the student senate office. They designed and built shelving and partitions, installed carpet, painted walls, and added two sofas, an easy chair with hassock, coffee tables, and soft lighting. The following Monday they invited the president of the college, the Rev. David M. Clarke, S.J., and his administrative staff to a housewarming.

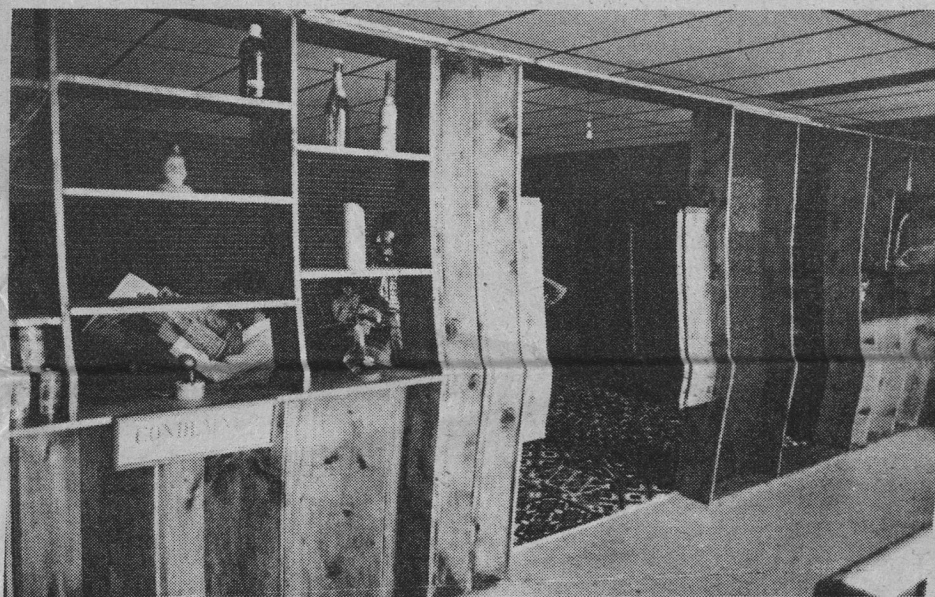
They suggested to the president that if the administration would share the cost, the student government would plan, organize and implement a program to improve the environment of DeSmet Hall, a student residence hall. Their estimated cost was \$5,400. Impressed by the students' accomplishment, Father Clarke accepted their offer. In early March, the student executive board met with students in DeSmet Hall, asking for their ideas and encouraging student



lamps for florescent overhead lighting, and installed sofas with striped and patterned upholstery.

The students are presently remodeling the second and fourth floors of the residence hall.

You can count on Rick and Gene to get things done. Gene organized students in the fall of '73 to create a coffee house in the basement of Carroll Hall, one of the older building on campus. When you look at the ceiling of the coffee house, you readily understand why students named it "The Pipeline." Students pasted burlap sacks on the walls, painted the supports, cut up old pews to create booths, and installed lighting, a coffee bar and a small stage.



participation. The students of the residence hall listed their thoughts, suggested designs and offered commitments as volunteers on long sheets of butcher paper. The plans are now being implemented by the student volunteers. Students on the third floor of DeSmet have created a warm living area at minimal expense. They built a partition that doubles as a mail box for residents, but you would never guess it. The cold brick wall is brightened by a large oil representation of a smiling sun and the institutional tile has been covered by practical nylon running in auburn tones.

Students collected and stained spool tables, substituted attractive wood table

When some members of the Jesuit faculty expressed a desire to move to Carroll Residence Hall and live among the students, Rick offered to create a homelike and inviting environment for the priests. Students and priests now congregate in the comfortable lounging area appointed with large contemporary sofas and chairs upholstered in earth tones. Used wood accents enhance the charm of the fifty-year-old dormer-windowed fourth floor residence. The works of the Rev. Thomas J. Steele, S.J., and English professor who paints and sculpts in his spare time, are displayed there.

SAVE THE DATE!

Monday, August 19

Annual Alumni Golf Tournament

Beautiful Lakewood Country Club

SHOTGUN START 1:30 P.M. - BANQUET FOLLOWING PLAY
PRIZES - FUN

Summer Spectacular II

August 15-17

Thursday	.....	Open
Friday	.....	Reunion Activities
		Classes of 1969, 1964,
		1959, 1954, 1949
Saturday	.....	Seminar Luncheon
Sunday	.....	All Alumni Picnic
Monday	.....	Golf Tournament
		Lakewood Country Club

How Strong is Your Will to Perpetuate?

Enduring benefactions are a growing tradition at Regis. Gifts and bequests to the College honor in perpetuity the names of Coulter, Dayton, Doyle, Flynn, Forstall, Gibbons, Murray and O'Connell. Their memory and their influence will live for all time at Regis.

These and many more benefactors are extending their influence at Regis now and will continue to do so as we move beyond our centennary of 1977 into the twenty-first century.

You can be a part of this Regis tradition. The College invites you to leave an enduring memorial here as a sign that you remain a living part of Regis and continue to influence the education of young men and women for years and generations to come.

Your desire to affiliate your family name with Regis can be realized more easily than you may think. Attorneys and accountants can give you professional advice on the best means to carry out your wish. These specialists and assist you in establishing a charitable gift to Regis in a manner which will best fulfill your intentions to memorialize your name and your loved ones.

A gift from you can establish a scholarship fund, endow a professorial chair in the academic area of your choice, name a building, create a sustaining fund for the Dayton Memorial Library.

All in the Regis Community are grateful for the continuing support from our alumni and friends. The fifty Jesuits in the High School and the College remember you and your family in their Masses and prayers. We all ask that you remember Regis in your estate planning.

Any gift to Regis College will be welcomed and used to the best possible advantage. For more information consult your attorney. Please feel free to write or call Mr. Lawrence W. Durance, Director of Development, Regis College, Denver, Colorado 80221, (303-433-8471). He will discuss these matters with you in confidence, and arrange a personal visit if you wish.

For more information, complete the form below and mail to:

Mr. Lawrence W. Durance
Director of Development
Regis College
Denver, CO 80221

Date

Dear Mr. Durance,

Please mail me more information on the Regis Wills and Bequest Program.
(Please Print)

Name
Address
City
State
Zip
I was a student at Regis College ___ Regis High School ___ from 19 ___ to 19 ___
Members of my family who attended Regis are:

Signed

BALLOT

The following slate of individuals is proposed by the National Alumni Board to fill vacancies which, under its constitution, currently exist. The ballots should be returned to the Alumni Office, Regis College, West 50th and Lowell Blvd., Denver, Colorado 80221 no later than June 30.

Albuquerque, New Mexico
____ Phil Archibeck, Class of '63

Chicago, Illinois
____ Christopher O'Donnell, Class of '61

Washington, D.C.
____ Kenneth V. Zohn, Class of '34

Kansas City, Missouri
____ Dennis Lawler, Class of '63

New York, New York
____ Herbert Semler, Class of '35

Denver, Colorado (2 vacancies)
____ Gregory Hencmann, Class of '73
____ Rev. Paul Max, Class of '69

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5101 East 8 Avenue
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