

U n i v e r s i t y M a g a z i n e

CREIGHTON

Autumn Light

Creighton's Campus Bursts with Colors

Teaching
Jesuit Values

Faith & Politics

Opus Hall Resonates
with Students

Philosophy as
Therapy for the Soul

Winter 2006

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WINTER 2006

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CREIGHTON



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Cura personalis (care of the individual person) and *Ad Majorem Dei Gloriam* (for the greater glory of God) are more than just catchy slogans at Creighton University. Faculty are working hard to infuse these Jesuit values in their classrooms.



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Oliver Wendell Holmes once opined, "The Amen of nature is always a flower." As we tumble headlong into winter, let's revel once more in the "hallelujah chorus" of spring, summer and fall colors that brightened the Creighton campus and lifted our souls.



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Two Creighton philosophy professors are finding a niche offering philosophical advice and discussing ethical quandaries on the radio. Read more about this dynamic duo and this "new" philosophical movement popularly known as "philosophical practice."



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Message from the University President

A Spirit of Service

As the holiday season approaches and a new year looms on the horizon, I reflect on a busy, fruitful and rewarding 2006 at Creighton University.

Indeed, we are richly blessed.

I am especially grateful for the spirit of service and generosity embodied in our students, faculty, staff and alumni.

In Matthew's Gospel, Jesus instructs us: "You are the light of the world. ... Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."

Emboldened by that spirit, our Creighton community has reached out and been a radiant source of light, hope and love for those in need locally, regionally and nationally.

Most recently, Creighton was recognized as a "best-neighbor" urban university by a new national ranking. Creighton was the only university in Nebraska and surrounding states to be so honored. Compiled by Evan Dobbelle, president and CEO of the New England Board of Higher Education, the "Saviors of Our Cities" list recognizes the top 25 universities and colleges for economic, cultural, community revitalization and service contributions to their local cities.

In an editorial citing the recent listing, the *Omaha World-Herald* lauded Creighton for its "civic vision." Our deliberate decision to be part of downtown's revitalization, to invest in downtown Omaha, is coming to fruition. Creighton, indeed, is an integral part of the Omaha — and to a larger extent, the Nebraska — landscape. Consider:

- Creighton's projected impact on Nebraska's economy this year will exceed \$687 million, according to a study by our Department of Economics.
- Creighton is the 10th-largest employer in Omaha and the 20th in the state.
- Since 2000, building expansions and renovations at Creighton have totaled more than \$190 million.

In addition, our fall break service trips had students living and working at the Siena/Francis House homeless shelter in Omaha — as well as assisting with the continued hurricane relief effort in New Orleans, building Habitat for Humanity homes in Stroud, Okla., and Council Bluffs, Iowa, living in a L'Arche community in Clinton, Iowa, and serving a Latino community in Chicago.

Our Magis Medical Clinic continues to address the health care needs of Omaha's homeless, our social fraternities and sororities are actively engaged in philanthropy, and our student body continues to reach out to the community through such events as the annual JayWalk for the Jesuit Middle School. We also continue our outreach in the Dominican Republic through our Institute for Latin American Concern. Our faculty and staff are equally generous in the service they provide across our community.

Through our individual and institutional efforts, Creighton University is dramatically strengthening the quality of life in Omaha and beyond.

Service is an essential part of a Creighton education. Our mission, our calling, is to prepare women and men who are not only leaders in their careers and professions, but who are of service to the world society.

Archbishop John Michael Miller, secretary of the Congregation for Catholic Education at the Vatican in Rome, stated it succinctly during his recent visit to Creighton: A Catholic education "should awaken in students a genuine passion for justice and a desire to be moral and responsible citizens of the world."

So how are we doing? A report prepared by the University, titled "Creighton in the Community, 2005-2006," found that our students, alumni, faculty and staff volunteered an estimated 58,000 hours of community service in 2005 locally, nationally and internationally.


Service, of course, is not an insular activity. In reaching out, I am grateful to the many agencies, far and wide, that partner with us and allow our students opportunities for growth and formation.

Our spirit of service — rooted in our Jesuit charism — connects families across the generations — from the Creighton family who founded the University to this fall's freshman class, which participated in a variety of community service projects as part of its Welcome Week activities. The tradition of service lives on.

(As an aside, you can read more about Creighton traditions in a new book by professor Dennis Mihelich, Ph.D., titled *The History of Creighton University 1878-2003*. In this season of gift-giving, it would make a nice present for those interested in Creighton's rich past.)

Let me close by wishing you and yours a blessed Christmas. May God continue to bless and keep you, and may you continue to share your gifts — bestowed by our loving Creator — with a world increasingly in need of love, patience, kindness and forgiveness.

Thank you for all you do for Creighton University. Please enjoy this issue of the magazine.



John P. Schlegel, S.J.
John P. Schlegel, S.J.
President

University Magazine CREIGHTON

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Creighton University Magazine's Purpose

Creighton University Magazine, like the University itself, is committed to excellence and dedicated to the pursuit of truth in all its forms. The magazine will be comprehensive in nature. It will support the University's mission of education through thoughtful and compelling feature articles on a variety of topics. It will feature the brightest, the most stimulating, the most inspirational thinking that Creighton offers. The magazine also will promote Creighton, and its Jesuit, Catholic identity, to a broad public and serve as a vital link between the University and its constituents. The magazine will be guided by the core values of Creighton: the inalienable worth of each individual, respect for all of God's creation, a special concern for the poor, and the promotion of justice.



Photos by Dave Weaver

Creighton President the Rev. John P. Schlegel, S.J., and Archbishop John Michael Miller preside at the annual Mass of the Holy Spirit.

Vatican Official Helps Creighton Celebrate Mass of the Holy Spirit

The Creighton community gathered on Sept. 13 to celebrate the annual Mass of the Holy Spirit, which marks the start of the school year each fall. The ceremony was held in 118-year-old St. John's Church, at the heart of the Creighton campus.



Fr. Miller

Miller is the Vatican's administrator for Roman Catholic universities, faculties, schools and educational institutes worldwide. Prior to his present appointment, Archbishop Miller, a native of Canada, served as president of the University of St. Thomas in Houston.

Archbishop John Michael Miller, secretary of the Congregation for Catholic Education at the Vatican in Rome, gave the homily.

A widely respected figure in Catholic education, Archbishop

He is also a member of the Congregation of Priests of Saint Basil, an international religious congregation of Roman Catholic priests whose focus is "education within the Church's mission of evangelization." He has been a member of the Basilian Fathers since 1965.

A centuries-old tradition, the Mass of the Holy Spirit invokes the spirit and wisdom of God to bless the new academic year.

Also on Sept. 13, a special evening program at Creighton featured an address by Archbishop Miller. The topic, "Jesuit Higher Education in the United States at the Service of the Church in the Third Millennium," focused on the Church's vision for an American university in the Jesuit tradition.

In addition to calling on Jesuit institutions to embrace what makes them "distinctively Jesuit," Archbishop Miller also called on them to "continue to be attentive to their specific Catholic identity."

And he underscored the "faith that does justice" focus of a Jesuit education. "Every Catholic university ought to reflect and to teach justice. A passion for justice should be enshrined at the heart of what every university values most — (its) curriculum."

Library Director Presents at International Conference

Michael LaCroix, director of Creighton's Reinert-Alumni Memorial Library, delivered a poster presentation on the new "Library Encounter" for Creighton freshmen at the 2006 World Library and Information Congress in August in Seoul, Korea. Library Encounter is designed to introduce students to the research process and give them hands-on time with the library catalog and databases. In addition, LaCroix delivered a staff development lecture to the librarians at Loyola Library, Sogang University, the Jesuit university in Seoul.

Rich Awarded Robert Wood Johnson Foundation Fellowship



Rich

Eugene Rich, M.D., chair of Creighton's Department of Internal Medicine, was one of seven health professionals and behavioral and social scientists nationwide selected to participate in the prestigious 2006 Robert Wood Johnson Foundation Health Policy Fellowship.

Rich began the one-year fellowship program in September, living and working in Washington, D.C. Fellows work with key executive branch officials responsible for health policy and programs, or with members of Congress and their staffs. Fellows also participate in seminars designed to increase their knowledge in such areas as current priorities in federal health policy, health economics and the

congressional budget process.

Throughout his career, Rich has been very active in research, academic administration and public policy related to medical education and general medical care. He is also interested in public policy as it affects Americans' access to health care.

"Far too many Americans lack access to health care, and for those with health insurance, cost continues to rise," Rich said. "Creighton University has long been involved in promoting access to high quality health care. I am honored to represent Creighton and our community in this program, working with policymakers in Washington on improving our health care system."



Photo by Don Doll, S.J.

Casey Murphy, a first-grader at St. Augustine Indian Mission School, is featured in the 2007 calendar.

Award-Winning Calendar Photos on Exhibit

Since 2005, the Rev. Don Doll, S.J., the Charles and Mary Heider Endowed Jesuit Chair at Creighton, has photographed students from the St. Augustine Indian Mission as part of an award-winning calendar project to raise funds for the historic school on the Winnebago Reservation in northeast Nebraska.

A collection of these stunning portraits is on display through March at the Lewis & Clark Interpretive Center in Sioux City, Iowa, in an exhibit titled "Encounter Time: Children of St. Augustine Indian Mission."

Last year, the St. Augustine Indian Mission calendar received a "Best of Show" award at the Heartland Print Gallery's annual competition in Omaha, and a "Best of Category" award in the Omaha Press Club's "Excellence in Journalism" contest.

The 2007 calendar — which showcases 16 full-color portraits of students and dozens of other photos by Fr. Doll — continues in that tradition.

"People who've come to expect a unique, first-rate piece of art in our annual calendar will not be disappointed. In fact, this may be our finest calendar yet," said the Rev. Dave Korth, director of the St. Augustine Indian Mission. "People who are still unfamiliar with the St. Augustine Indian Mission Calendar are in for a very pleasant surprise."

The calendars can be ordered by calling the St. Augustine Indian Mission at (402) 878-2402.



Mack

Law Prof Earns Fulbright Award

Raneta Lawson Mack, professor of law, has been awarded a Fulbright Senior Specialists grant to travel to Lithuania from Dec. 1-15 to deliver two lectures on money-laundering at the Transnational Crime Symposium. Her lectures will focus on discussing the basics of money-laundering and then examining its role in the financing of transnational terrorist groups. The host institution is the American Studies Center at Mykolas Romeris University in Vilnius.

Purcell Listed Among Top 100 Influential Accountants

Accounting Today has again named Thomas Purcell, Ph.D., associate professor of accounting and professor of law at Creighton, one of the top 100 most influential accountants of 2006.

Purcell, who is chair of the American Institute of Certified Public Accountant's Tax Executive Committee (AICPA), was named in *Accounting Today's* top 100 in 2005, as well. Purcell joined the governing council of the AICPA on Oct. 23.

Picoult Delivers Annual Women & Health Lecture

Best-selling author Jodi Picoult was the featured speaker at the 17th Annual Women & Health Lecture on Sept. 12, sponsored by Creighton's Center for Health Policy & Ethics.

Picoult addressed the "facts behind the fiction" of her 2004 novel, *My Sister's Keeper* — which tackles the controversial issue of genetic planning.

The Center for Health Policy & Ethics' Annual Women & Health Lecture series highlights issues that are critical to the health and well-being of women.

Freshman Class Among Creighton's Best ... Again

This year's freshman class is following in the footsteps of its predecessors: For the fourth straight year, the incoming group has topped the class before by having the highest academic profile in the history of the University.

This profile is based on academic performance in high school and test scores on the national ACT and SAT. The freshman class academic profile places Creighton University in the top five private Midwestern universities with enrollments of 3,000 or more. It also puts Creighton in the top 10 out of 220 Catholic universities in the U.S.

A brief glimpse at the academic achievements of this year's freshmen reveals:

- 28 percent ranked in the top 5 percent of their high school class;
- 44 percent were in the top 10 percent of their high school class;
- 73 percent were members of the National Honor Society;
- 20 percent scored 30 or above on the ACT, placing them in the top 3 percent in the nation; and
- 46 percent scored 27 or above on the ACT, placing them in the top 10 percent nationally.

What else is there to know about this high-achieving class of 965?

- 207 are from East Coast, South, Southwest, Mountain or Western states;
- 399 are from the Midwest, outside of Nebraska;
- 353 are from Nebraska;

- 26 percent had a close family member attend Creighton;
- About 180 are students of color, including African Americans, Latinos, Native Americans, Hawaiian/Pacific Islanders, Asian Americans and international students; and
- 30 religions are represented, and 60 percent of the students are Catholic.

But these statistics don't tell the whole story. These students also are active participants in life and faith:

- 82 percent were active in church and/or community service;
- 59 percent were active in student government in high school;
- 67 percent were involved in a high school varsity sport; and
- 63 percent were active in music, theater or dance.

The freshman class helped bring Creighton's enrollment to a new high, according to Don Bishop, associate vice president for enrollment management.

"For the first time, Creighton has achieved an undergraduate enrollment that reaches 4,000," Bishop said. "We believe this is the ideal size for a more nationally recognized Creighton. It has and will allow us to expand and enhance the campus facilities and grounds and academic programs, while maintaining a personalized small-college experience for students."

Director of Admissions and Scholarships Mary Chase said that the credit for recruiting this year's class goes to everyone at Creighton.

"It takes an entire campus community to recruit a class. We supplement the great work of our admissions, marketing and financial aid



Photo by Dave Weaver

Freshmen Cameron Hinkson and Sarah Redman participate in a Habitat for Humanity build as part of CU HELPS (Human Education, Leadership and Partnership through Service) during Welcome Week.

efforts with our alumni network, parents of current students, faculty, staff, administrators, current students and the entire city of Omaha," Chase said. "Our visitors are treated with respect and leave our campus and city with an impression second to none."



Photo by Don Doll, S.J.

Work Begins on St. John's

St. John's Church, the heart and soul of the Creighton University campus, is undergoing restoration and renovation, both inside and outside. More routine aspects of the work include updating basic infrastructure such as heating, air conditioning, lighting and the sound system. Work has begun on the outside of the building, including removal of ivy and tuck-pointing, cleaning, patching and replacing stonework.

In planning changes to the interior of the church, the St. John's Pastoral Council is implementing the process established by the U.S. bishops in the document *Built of Living Stones*, which begins with broad consultation at the parish level and then moves to planning. Pastor Bert Thelen, S.J., and the Council held a series of small group meetings, asking people to reflect on their experience of and hopes for the use of space in St. John's for liturgical prayer.

Finding support to complete the renovations to St. John's Church is one of the priorities of *WILLING TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY*.

Keeping the Faith

Prayer Groups Grow in Popularity

Two nights a week, a number of Creighton students take a break from studying and head to St. John's Church. They reverently enter the quiet church and for about an hour, they pray, reflect, meditate and grow closer to God and each other.

Mondays at 9 p.m., a group gathers for a Holy Hour of Adoration before the Blessed Sacrament. On Tuesdays at 9:30 p.m., some of the same students and some others convene in St. John's Martyrs Chapel and pray the rosary.

The Tuesday group is an official campus organization — the Rosary Club — that formed in 2003. Some of its founders initiated the Holy Hour devotion in 2004. Both devotions are drawing growing numbers of students.

First-year pharmacy student Christine Soukup is vice president of the Rosary Club, which she began attending as an undergraduate. "Our main purpose is to allow a study break to refocus and rejuvenate by doing this meditative form of prayer," she said. "The size of the group varies from week to week, but this fall we've had as many as 30."

"We are a quiet group on Creighton's campus, yet we have a loud voice when it comes to prayer."

— Senior Dan Astuto,
Rosary Club President

Soukup said she also attends the Holy Hour occasionally. "Holy Hour is a very special opportunity to pray and also listen to God," she said. "I found this to be another very effective way to refocus myself during stressful times during the semester. It is a very cleansing and refreshing experience, like the rosary, in that I find myself leaving with a more positive outlook."

Dan Astuto, a senior in journalism and mass communications from Brooklyn Park, Minn., and the Rosary Club president, says most nights 15 to 20 students come to pray the rosary. "The purpose of the group is to provide students with



Photo by Dave Weaver

Arts and Sciences senior Ben Anderson, far right, reads a passage from Scripture during a recent Holy Hour of Adoration at St. John's Church.

a group of peers whom they can pray with, and especially share their faith with. When students begin college, they leave their homes, their families and sometimes their faith as well. The Rosary Club is a club that encourages them not to give up their faith, but rather to embrace it, and continue to grow in it."

Astuto added, "We are a quiet group on Creighton's campus, yet we have a loud voice when it comes to prayer. Often we combine with the Creighton Students for Life and the Knights of Columbus for support in events and visiting speakers."

The group has been especially meaningful to the 21-year-old because it allows him to slow down during a busy week. "Praying with others for a half hour also helps with my studies by helping me to take a break before a big exam and ask for God's help and peace."

The Rosary Club was founded in 2003 by Michelle Zapapas of Centennial, Colo., and several other students when Zapapas was an undergraduate. She is currently a third-year pharmacy student and the only Rosary Club founder who is still on campus.

"Over the past three years, we have had over 100 students on the listserv and probably around 70 to 80 students actually come to pray the rosary at one time or another," Zapapas said. "We have also had club-sponsored social events like Waffle Cone Wednesday, trips to the Donut Stop, and a trip to the Joslyn Art Museum to see the St. John's Bible last year."

In 2004, Zapapas and several others from the Rosary Club approached liturgist Marie Hilton and the Rev. Roc O'Connor, S.J., about starting the weekly Holy Hour of Adoration. Zapapas said they talked about the liturgical structure the Holy

Hour should take and followed the structure suggested in official Church documents.

The Holy Hour includes songs, a reading from that day's Mass, a brief reflection given by a student, a long period of silence for prayer, petitions and the sign of peace. A priest offers Benediction at the conclusion.

"A ministry like this allows me to see the body of Christ in a very tangible way. I love seeing students who are moved by the Eucharist and are willing to give an hour each week just to sit with Jesus," Zapapas said.

"It gives me great hope that the Church is very alive in vibrant young adults. Adoration also gives me a rare opportunity to be silent before God amidst a schedule that allows for very little silence. The Eucharist gives me such peace and a sense of being home that I haven't been able to find anywhere else."

Fr. O'Connor, an instructor in the Theology Department on Eucharist and the sacraments as well as a liturgist and associate pastor at St. John's, said the Adoration group is important in many ways.

"College students need to grow in their theological understanding of the Eucharist. This kind of study is characteristic of what a Catholic university can do," Fr. O'Connor said. "So we read through the theological sections of the Church documents on the Eucharist to let them hear for themselves what the Catholic Church has stated directly. These documents draw forth wonderful observations and questions from them, eliciting consolations, doubts and misunderstandings, as well as insights.

"These are wonderful young people who have a hunger and thirst to know and worship God in Christ through this Holy Hour," he said.

Creighton Introduces New Master's Program in Finance

The idea to introduce a Chartered Financial Analyst (CFA) master's degree program first came to Anthony Hendrickson, Ph.D., dean of the College of Business Administration, when he joined Creighton in July 2005.

The CFA designation is awarded by the CFA Institute — an international, nonprofit organization dedicated to setting the highest standards of ethics, education and professional excellence for the investment profession.

"I'd visited a university in the United Kingdom that had the preparatory work for the CFA exam wrapped into a master's degree program," said Hendrickson. "When I came to Creighton, I learned that Randy Jorgensen, Ph.D., and in fact most on our (finance) faculty were CFA charter holders and had been doing the review courses for the CFA exam for some time. With that in mind, I presented to Dr. Jorgensen the idea of developing a similar master's program at Creighton, and here we are just a year later."

Creighton University's Master of Security Analysis and Portfolio Management (MSAPM)

program consists of 30 semester hours of graduate credit beyond the foundation. The program is designed to prepare students for advanced security analysis and portfolio management guided by a code of ethics and standards of professional conduct. It will be delivered by faculty, like Jorgensen, who have earned their CFA charters and who have extensive experience in education related to the CFA program.

The foundation for the curriculum is the CFA Institute's Chartered Financial Analyst program. Students who complete Creighton's MSAPM program will have the knowledge base to sit for each of the three levels of CFA exams, but are not required to do so.

So far, the program has been met with a high level of interest from students and those within the business community. "Our hope for this first year of the program was to have somewhere between six to eight students enrolled," said Hendrickson. "Well, we began running our first two classes this fall and already have about 20 students enrolled in each. In addition, the

fact that Dr. Jorgensen receives a call about the program almost every other day, tells us there is a lot of interest in the marketplace."

The program is open, but not limited to, students who are interested in becoming CFA charter holders. "Of the 18 students who have formally applied to the program, maybe eight or nine of them currently plan to sit for the CFA exam," said Jorgensen. "The rest simply want to get their master's degree in finance and like the curriculum we've developed. We've had a great deal of interest from the business community as well, including the trading divisions at Tenaska, ConAgra and Union Pacific."

Creighton soon hopes to become a University partner with the CFA Institute. If Creighton is chosen, it will join an elite group of just 15 partner schools worldwide — including the University of Oxford's Saïd Business School and the prestigious Hautes Etudes Commerciales (HEC) in Paris — and be one of only three CFA partner schools in the United States (joining Boston University and the University of Wisconsin-Madison).

Law Professor Earns Book of the Year

Creighton University Law Professor Michael Kelly's 2005 book *Nowhere to Hide: Defeat of the Sovereign Immunity Defense for*



Kelly

Crimes of Genocide and the Trials of Slobodan Milosevic and Saddam Hussein received the prestigious 2006 Book of the Year Award from the U.S. Chapter of L'Association Internationale de Droit Penal (AIDP).

Kelly accepted the award at a symposium on the Saddam Hussein trials at Case Western Reserve University School of Law Oct. 6. He also delivered the keynote address at a four-day conference on the Nuremberg Trials, sponsored by the Justice Robert Jackson Center at Bowling Green State University, in October.



JayWalk Benefits Jesuit Middle School

About 750 people participated in the fourth annual JayWalk on Sept. 23, raising \$10,000 for Omaha's Jesuit Middle School. The walk is sponsored by Creighton Students Union and Creighton Prep High School and held in conjunction with the University's Family Weekend.



Creighton student Sarah Daley plays with a little girl at the Baby House, an orphanage in Artemivsk, Ukraine, that houses between 60 and 68 infants and toddlers from birth to age 3.

Health Care Focus of Ukraine Trip

A small contingent of Creighton health sciences faculty and students got a rare, inside look at the daily struggles faced by physicians, nurses and others working in the antiquated Ukrainian health care system. It was a trip they won't soon forget.

Sarah Daley, a second-year occupational therapy student from Overland Park, Kan., remembers visiting a children's hospital and being shown the emergency room.

"Just standing in the small, dark room with equipment that looked reminiscent of photos I've seen of hospitals 50 years ago, I couldn't help but picture a child being brought in and worked on in vain in this poorly equipped room," Daley said. "I had to leave the room as the tears came."

The Creighton group spent about a week visiting hospitals and orphanages in Artemivsk, a city of about 90,000 in eastern Ukraine. Artemivsk has a sister-city relationship with Omaha.

Kelly Baehr, director of Operation Ukraine, an Omaha-based nonprofit group that works with the orphanages in Artemivsk, helped arrange the trip and traveled with the group. Baehr, who travels to Artemivsk two or three times a year, developed a relationship with the physicians and health care providers at the city's children's hospital and maternity hospital.

Reluctant at first, embarrassed by the "deplorable conditions," the Ukrainian health care professionals eventually agreed to open their doors to a group from the United States.

The Creighton delegation traveled to the Ukraine in May. Marty Wilken, RN, Ph.D., and Jo Kostka, MSN, RN, both assistant professors of nursing at Creighton, served as the faculty leaders. Both were struck by the warm hospitality of their hosts.

"They met us at the train station with bouquets of fresh tulips," Wilken said. "Everywhere we went we were presented with gifts."

While in Artemivsk, the Creighton group stayed with host families, who graciously welcomed their visitors, even though space is at a premium in the city's small, Soviet-era apartments.

"My host father asked me if life in America was good," said Valerie Williams, a second-year pharmacy student from Grand Island, Neb. "I told him that, yes, life is pretty good. He simply replied, 'Life in Ukraine, it is not so good.' I didn't know how to respond. I was silent for a few minutes. I still don't know how to respond to that."

During the trips to the hospitals and orphanages, the Creighton group primarily acted as professional observers.

"One of the students told me, 'I see why this is called service-learning. The trip is the learning part. The service part comes when we get home, to inspire others,'" Baehr said.

"From now on, I will be unable to ignore the needs of others, especially the needs that are often hidden," Daley said. "I learned so much from the people. They welcomed us with open arms before they even knew us. What a beautiful way to treat others."

"I learned that people are the same everywhere," Williams said. "I learned that a language barrier is not really a barrier unless you let it be. I learned that if you have love and you are dedicated, you can make a difference. I learned that if you let your guard down and open your heart, others will do the same."

Both Kostka and Wilken are interested in taking another group of students back to Artemivsk.

"What difference can we make? What can one person do?" Kostka said. "Well, I believe there is a lot we can do."

Editor's note: For more on Operation Ukraine, visit www.operation-ukraine.org.

Graduate Dean Wins Alpha Sigma Nu Book Award

Gail Jensen, Ph.D., associate vice president for faculty development and graduate school dean, received the 2006 Alpha Sigma Nu Book Award in the health sciences.



Jensen

Jensen's book, *Educating for Moral Action: A Sourcebook for Health and Rehabilitation Ethics*, was published in 2005 and co-authored by Charlotte Royeen, Ph.D., dean of the Doisy School of Allied Health Professions at Saint Louis University, and Ruth Purtilo, Ph.D., chair of the Ethics Initiative at the Massachusetts General Hospital Institute of Health Professions in Boston. Both are former Creighton faculty. Ivelisse Lazzarini, OTD, and Linda Gabriel Franck, Ph.D., from Creighton's Department of Occupational Therapy and Amy Haddad, Ph.D., from the Center for Health Policy and Ethics also contributed.

The book was written for physical therapy and occupational therapy administrators, curriculum coordinators and educators. Energized by a federally supported "Leadership in Ethics Education" conference held at Creighton in 2003, the authors assembled a "who's who" of PT and OT academics to share their insights regarding contemporary issues in health and rehabilitation ethics. Going beyond the "nuts and bolts" of teaching ethics, the book aims to present strategies that will ultimately change the face of how educators think, and consequently, how they teach ethics to the next generation of health professionals.

Alpha Sigma Nu, the national Jesuit Honor Society, established the book awards in 1979 to recognize outstanding publishing achievements in humanities and sciences by faculty and administrators at Jesuit colleges and universities.

Bosl, Ehrhart, Pedersen Honored with Alumni Merit Awards

School of Medicine



Bosl

George J. Bosl, MD/73, received the 2006 Alumni Merit Award from the Creighton University School of Medicine on Sept. 15. Bosl has devoted his professional life to finding ways to control the ravages of cancer, to developing

new clinical therapies, and to preserving the quality of life for cancer patients. He holds the Patrick M. Byrne Chair in Clinical Oncology at Memorial Sloan-Kettering Cancer Center in New York. He also is chairman of the Department of Medicine, overseeing 24 divisions and more than 230 physicians. Bosl specializes in testicular cancer research, and also is involved in evaluating new therapies designed to help control cancers of the neck and head while preserving speech and swallowing functions for the patient. Since 2001, Bosl has been awarded more than \$15.5 million in grant funding, including a grant to develop the Aging and Cancer Program at Sloan-Kettering. He also is professor of medicine at Joan & Sanford I. Weill Medical College of Cornell University in New York City.

School of Law



Ehrhart

The School of Law honored Brig. Gen. David G. Ehrhart, JD/81, with its 2006 Alumni Merit Award on Sept. 29. Ehrhart is an inspirational leader who exemplifies the finest traditions of selfless service in

the cause of freedom. He has spent his career serving his country in the U.S. Air Force. Today,

Brig. Gen. Ehrhart is staff judge advocate and principal legal adviser to the Air Force Materiel Command. Headquartered at Wright Patterson Air Force Base in Ohio, he is responsible for all legal services provided to an organization of approximately 80,000 people. He oversees more than 330 attorneys and nearly 200 paralegals at 22 field legal offices. His responsibilities include all Air Force litigation before the Armed Services Board of Contract Appeals, currently having a case value approaching \$1 billion.

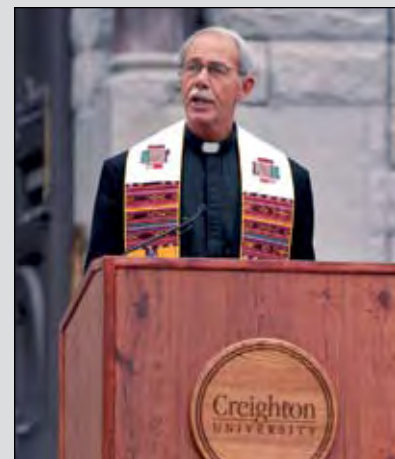
School of Pharmacy and Health Professions



Pedersen

Dave Pedersen, BSPha/54, received the School of Pharmacy and Health Professions Alumni Merit Award on Oct. 6. Pedersen earned a bachelor of science in pharmacy degree in 1954 from Creighton, while attending the University

on a basketball and baseball scholarship. On the court and in the field, Pedersen won distinction as a superior athlete. Since then, his service to his communities as a pharmacist and civic leader has won him appreciation, esteem and awards, including the Shelby County 2002 "Citizen of the Year" title. After graduating from Creighton, Pedersen joined his father, Henry Pedersen, a 1922 Creighton pharmacy graduate, in his business at Kenwood Drug and then Westgate Drug, both in Omaha. Following his father's death, Pedersen sold the Westgate store and served at several of the area's pharmacies. In 1972, he leased and managed a pharmacy in Harlan, Iowa, remaining there for 22 years. In 1995, Pedersen's family opened their own business in Harlan, Dave's Pharmacy and Wellness, which they recently sold in 2005 to the Harlan Hy-Vee store.



Creighton President the Rev. John P. Schlegel, S.J., offers a prayer for peace during Creighton's 9/11 observance.

Creighton University Observes Anniversary of 9/11

The Creighton University community observed the fifth anniversary of Sept. 11, 2001, with a community prayer service and a conference titled "Interfaith Dialogue in the Shadow of 9/11."

The conference featured internationally recognized experts from various faith traditions, who discussed what Jews, Christians and Muslims can learn from each other. The conference was sponsored by Creighton's Kripke Center for the Study of Religion and Society.

Dog's Best Friend: Professor Honored for Katrina Work

Elaine Lust, Pharm.D., assistant professor of pharmacy practice at Creighton, received the Innovative Pharmacy Practice Award from the Nebraska Pharmacists Association (NPA) for her work caring for animals in the aftermath of Hurricane Katrina.

Lust spent nearly two weeks in a makeshift pet shelter at fairgrounds in Baton Rouge, La., caring for homeless animals as a volunteer with the Federal Emergency Management Agency's Veterinarian Medical Assistance Team (VMAT).

Adkins Receives Ferber Award



Adkins

Natalie Adkins, Ph.D., assistant professor of marketing, received the 2006 Ferber Award from the *Journal of Consumer Research* for her article "The Low Literate Consumer" based on her doctoral dissertation. The award, named after prolific marketing scholar and co-founder of the Association of Consumer Research Robert Ferber, is widely recognized as one of the top awards for young scholars in marketing, and previous honorees include some of the most recognized names in the discipline.

Creighton Recognized for Civic Efforts

In the fall of 2006, Creighton was honored with an inaugural "Savior of Our Cities" award, one of only 25 institutions in the United States to be so designated.

Cited were the University's "extraordinary efforts" in contributing to the educational, economic and civic well-being of its community. Specifically noted were the University's long-term commitment and involvement with the community, expenditure of real dollars, relationship with city officials, ongoing student and faculty involvement in community service, and the sustainability of neighborhood initiatives.

In addition to measuring colleges and universities according to 10 specific criteria, the survey also relied on information gathered from interviews with educators and public officials across the country.

Compiled by Evan Dobbelle, president and CEO of the New England Board of Higher Education, the newly released "Saviors of Our Cities" list recognizes universities and colleges that are "exemplary examples of community revitalization and cultural renewal, economic drivers of the local economy, advocates of community service and urban developers, both commercially as well as in housing."

Dobbelle, a four-time college president, is nationally known as an expert in the field of higher education and the relationship of the academy to the city.

Creighton has been a major partner with the city of Omaha in revitalization projects, especially in the past few years. These recent

projects have focused on Creighton's East Campus, and include Morrison Stadium, new junior-senior housing in Davis Square and Opus Hall (the latter opened this fall), and the upcoming construction of the new Living Learning Center.

Creighton is also the 10th largest Omaha employer, whose spending supports roughly 8,334 full-time, year-round equivalent jobs with a total payroll of approximately \$231 million for the state.

In the Omaha metropolitan area, 27 percent of physicians, 69 percent of dentists, 59 percent of pharmacists, 72 percent of occupational therapists and 16 percent of registered nurses are Creighton graduates.

Creighton also gives back to the community with students, faculty and staff involved in more than 180 service projects and programs, and 39,561 student hours contributed to the community.

"For more than 125 years, Creighton University has been an integral part of the Omaha landscape. Ours was a conscious decision to be a partner in Omaha's urban renaissance and we created a dynamic and nationally recognized campus plan to maximize this historic opportunity," said Creighton President the Rev. John P. Schlegel, S. J. "But it's not just about bricks and mortar. Fundamental to our mission as a Jesuit, Catholic institution is educating men and women who are not only proficient in their professions but enlivened with a spirit of service and emboldened to create a more just world."



Photo by Dave Weaver

Creighton historian Dennis Mihelich, Ph.D., with a copy of his new book.

Creighton History Featured in New Book, Documentary

Creighton historian Dennis Mihelich, Ph.D., tells the rich history of Creighton's first 125 years in his recently published book *The History of Creighton University 1878-2003*.

The book was commissioned by Creighton President the Rev. John P. Schlegel, S.J., and took five years to complete.

"Most university histories focus on administrative timelines. Ours is written from a student perspective and highlights the curriculum, activities and faculty that were an integral part of their lives," Mihelich said.

Copies of the book (\$31.25 hardback, \$20 paperback) are available through the Creighton Bookstore, and can be ordered over the phone by calling (402) 280-2796.

Creighton's history was also featured in a documentary produced by NET Television.

A premiere showing was held on campus on Nov. 8. A statewide broadcast on NET Television is scheduled for December.

Lynch Highlighted in JAMA

The research of Henry Lynch, M.D., director of the Creighton University Hereditary Cancer Center and holder of the Charles and Mary Heider Endowed Chair in Cancer Research, was the focus of an editorial and three separate studies reported in the Sept. 27 issue of the *Journal of the American Medical Association* (JAMA).

The editorial and studies are linked to Lynch's groundbreaking work in the field of hereditary cancers and his discovery of the Lynch syndrome, a rare disorder named after him and also known as hereditary nonpolyposis colorectal cancer syndrome.

"Dr. Lynch's research has had a significant and lasting impact on the international medical community's understanding of hereditary cancer," said Cam Enarson, M.D., Creighton University vice president for Health Sciences. "His focus on patient-oriented research has led to important enhancements in patient care that have benefited patients with Lynch syndrome and their families."

For more information about Lynch syndrome and other genetic-related cancers, including hereditary forms of breast and ovarian cancer, contact the Creighton University Hereditary Cancer Center at (800) 648-8133 or htlynch@creighton.edu. Or visit the center online at <http://medicine.creighton.edu/HCI>.



Teaching Jesuit Values



By Debra L. Ponec, Ed.D.
Associate Professor of Education

Ms. Smith enters her third-grade classroom on a sunny day. She has prepared all of her lessons with diligence and care for the needs of the 24 students in her classroom. James walks in and is visibly upset. He proceeds to his desk and immediately places his head down. Ms. Smith is drawn to James as she tries to determine what has upset him. It seems that James' grandmother has been taken to the hospital and he is worried about her. After a discussion with James, in which Ms. Smith has shown her compassion for his concerns, James wants to "get to work."

Ms. Smith decides to adapt her language arts lesson about the components of letter writing so that James and his peers may write letters to someone special in their lives. This will allow James to write to his grandmother showing his care and concern. Ms. Smith has upheld the standards for the classroom but has also demonstrated *cura personalis* in her care for the needs of James.

Mr. Jones is assigned to a rowdy 10th-grade class in which he is to teach math basics to students who are more absent than present, identified as low achievers, and whose attitudes are less than positive. He has a choice ... he can "water-down" the curriculum so that every student will excel in even the most basic lessons or he can challenge the students. Mr. Jones decides on the latter and interviews each student to determine his/her achievement level in math basics. He uses a variety of teaching strategies and methodologies to integrate concepts into "real-life" situations and invites students to submit math problems that may "stump" the class. In addition, Mr. Jones is an advocate of authentic

assessment strategies, so students understand how their performance will assist them with life outside the classroom. In challenging the class and implementing strict and high standards, Mr. Jones has engaged in the practice of *magis* (operationalized in education as striving for excellence) and empowered students to achieve.

In 1998, Creighton University sponsored "Mission in Action" — a day for faculty and staff to reflect on their participation in the unique Jesuit, Catholic mission of the University. The day had a profound effect on several of my education department colleagues and me, who decided that we could no longer teach in the manner that we had been teaching. We felt that Creighton University was different than other higher education institutions, and we needed to become deliberate and systematic in demonstrating how we are different.

The education department embarked upon a journey to integrate Ignatian core values into course curriculum and students' extracurricular and field experiences. The

◀ Author Debra Ponec, Ed.D., associate professor of education, stands in the Skutt Student Center on campus, where banners bearing Jesuit slogans such as *magis* (Latin for "more") and *Ad Majorem Dei Gloriam* ("For the Greater Glory of God") hang for all to see.

Other Areas Address Teaching Ignatian Values

Creighton's Department of Education isn't the only area of the University helping faculty to impart Jesuit values in the classroom.

In Creighton's School of Pharmacy and Health Professions, inculcating Jesuit values is not only part of the school's strategic plan, but it's being added to the curriculum, too.

Dean J. Chris Bradberry, Pharm.D., said the school needed to do more than just refer to Jesuit values in its strategic plans. "In a survey, our faculty and staff told us they wanted ideas for conveying Jesuit and Ignatian values in classroom and clinical settings, as well.

"For example, when students in clinic work with an indigent patient," Bradberry said, "we must focus not only on treatment options, but also we must ask, 'What is the social situation of this person? And how is this person to be regarded? From what values perspective?'"

Bradberry said the Jesuit, Ignatian "commitment to social justice, *magis* and *cura personalis*" must play out in the curriculum, if the school is to meet its obligations. "We look at these as values for life," not just from the viewpoint of a particular religious tradition, he added.

"Our students are not only Catholic and Christian, but other faith traditions as well," and it is hoped that they all benefit from these Ignatian values for their life's work.

In addition, the school emphasizes extracurricular community service programs, conducts retreats and leadership training that focus on Ignatian values, and offers career development credits for Ignatian-centered service.

The Faculty Mission & Identity Group (FMIG), is committed to imparting Ignatian skills through a variety of means.

The FMIG is designed to assist Creighton faculty with the study of and reflection on Creighton's identity as a Jesuit and Catholic university. The group works to foster mission-specific activities in the areas of teaching, scholarship and service, and is open to all Creighton faculty.

Finally, Creighton's Emergency Medical Services program incorporates teaching Ignatian values in each of its 300-level and 400-level courses.

"We ask the students to reflect on why they have chosen to enter the field of EMS and what values they personally have," said program director William Raynovich, Ed.D. "We then draw parallels between the Ignatian values and those values that are at the core of health care and all of the humanities. We also point out that Ignatian values guide our judgments in all that we do," including striving for excellence, serving others, caring for the whole person and making the best choice possible.



The Jesuit seal — a sunburst encircling the inscription IHS, which represents the first three Greek letters in Jesus' name — appears in stained glass at St. John's Church. The cross and three nails symbolize the passion of Christ.

effort was intended to educate future teacher education candidates as "Leaders in the Jesuit Tradition." Initial activities included identifying and operationalizing Ignatian core values to be highlighted and offering department retreats so that members (faculty and staff) could participate in this effort.

The members of the department identified four Ignatian core values for integration within programs and extra-curricular experiences: *cura personalis*, *magis*, men and women for and with others, and contemplation in action.

The Ignatian core values have been recognized as charisms by the education department and defined in the following manner. *Cura personalis* is viewed as a personal concern for the whole person with special consideration given to the concept that education takes place within the context of caring relationships. *Magis* refers to "the more" for the greater good and the "greater glory of God" — striving toward excellence. Sharing gifts and the building of inclusive classrooms and school communities are the characteristics of men and women for and with others. Contemplation in action requires reflection, ethical decision-making, discernment and a desire for action — advocacy.

Since that first year, the education department has offered yearly fall retreats for faculty and staff and spring retreats that include teacher education candidates. Each retreat ends with a prayer service in which we recommit ourselves to the profession and request that God direct us in our endeavors. In addition, program goals and curricula have been reviewed, revised and adapted to include the integration and assessment of Ignatian core values. Lastly, field experience evaluations consider demonstration of these values within the classroom and in relationships with students and other education professionals.

Department members integrate Ignatian core values in a variety of ways within the classroom. In Timothy Cook's EDU 103 class, "American Education and the Interactive Process," discussion of the charisms is attached to each scenario given in class.

Supporting Jesuit Mission

THE CAMPAIGN FOR CREIGHTON UNIVERSITY seeks \$14 million to support Creighton's Jesuit mission and Catholic identity. Today's complex world requires women and men for and with others whose gifts and talents are nurtured by purposeful faith-in-action. *THE CAMPAIGN FOR CREIGHTON* will provide the vital private support to integrate each student's academic study into a broader life of faith and service.

For example, when discussing effective schools, teacher education candidates are required to relate how the components of effective schools are related to the charisms. In addition, a discussion of legal and ethical issues in education will always trigger a debate on possible conflicts among legal standards, ethical guidelines and the charisms.

Another colleague, Howard Bachman, assigns a research paper to students where exploration and investigation of a career field is required. These students often include a discussion of the various charisms as they convey their understanding of the world of work and their personal needs related to that career field. Considerable reflection is devoted to one's individual talents (God-given gifts) and the role these talents play in supporting career choices. Regardless of how these assignments and experiences are integrated into the department's programs, they are assessed through classroom observations, interviews, reflections and/or faculty recommendations.

Due to the experiences in integrating Ignatian core values in the education department, I joined a group of talented faculty associates in the Office for Academic Excellence and Assessment in 2004. My assigned tasks were to present activities and workgroups on integrating Ignatian core values into a variety of curricular areas.

The first year focused on reading workgroups and hour-long seminars to expose a wider audience to the concept. Several individual faculty members also reviewed and revised course curriculum while integrating values into their specific disciplines.

In the second year, a group of 14 members of the University engaged in a yearlong workshop that included

several research projects integrating core values into various curricula. Research projects included electronic-portfolios for business courses, values integration in physical therapy, assessment of empathy in nursing and assessment of ethical practice with technology.

The group attended the Institute on College Student Values at Florida State University to network with faculty and staff from other institutions who were working on similar research activities in integrating values.

Continuing as a senior associate fellow of Academic Excellence and Assessment this year, my assigned tasks will include developing mentors to continue the process of Ignatian values integration and leading a second group through the yearlong process of grappling with how to identify, integrate and assess values within specific curricula.

Other curricular areas and departments across campus have initiated programs that integrate values into curricular and co-curricular activities of students. Physical therapy, business, physics, justice and peace studies, and theology have activities in place that support and advocate for the inclusion of Ignatian core values. Certainly Residence Life, Campus Ministry and the new *Ratio Studiorum* freshman orientation program provide ongoing activities for students outside of the classroom that integrate Ignatian values and advocacy.

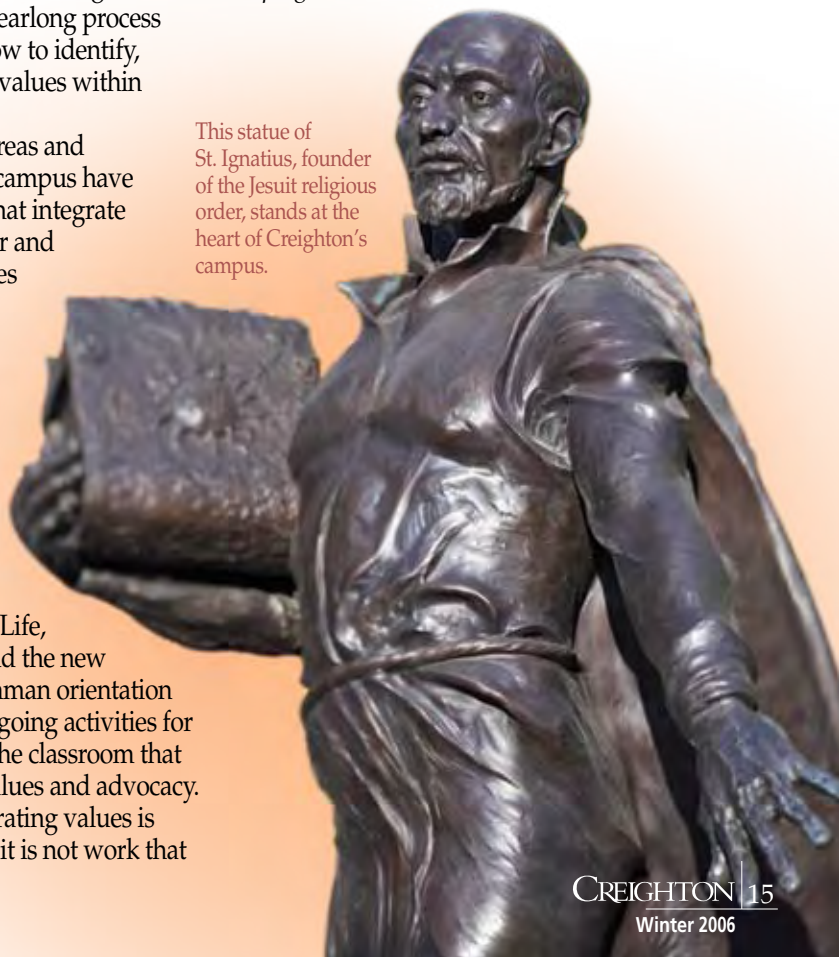
The work of integrating values is not solitary work — it is not work that

is done alone or in a vacuum, and I do apologize if I have not acknowledged an area of great effort. The enterprise involves support from stakeholders — ranging from grassroots levels to the highest administrative leaders.

Creighton University is poised for the next step of values integration — that of the systematic coordination of efforts and assessment of practices. These endeavors could lead to the acknowledgement of Creighton's "footprint" — Ignatian values — as a hallmark of national recognition and excellence in education.

About the author: Ponec teaches graduate-level counselor education courses and the foundations course in the undergraduate curriculum. She earned her doctorate at the University of Nebraska-Lincoln and has been a member of Creighton University's education department for seven years, including service as chair. Her past experience includes teaching elementary and special education and serving as a school counselor. Ponec's professional interests include integration of values, curriculum development and evaluation of effective guidance counseling programs.

This statue of St. Ignatius, founder of the Jesuit religious order, stands at the heart of Creighton's campus.





Faith & Politics

By Bette Novit Evans, Ph.D.
Professor of Political Science

When a Pentecostal preacher delivered a sermon opposing a ballot referendum to legalize liquor sales in his county, opponents accused him of using the pulpit to influence elections. Was that sermon an act of religion or politics?

Last spring, when Bishop Moreno of Los Angeles said he would violate any law prohibiting aid to illegal immigrants, his critics accused him of meddling in politics, while his supporters praised the strength of his religious conscience.

In Omaha, a coalition of religious congregations lobbies for improved city services, enforcement of building codes in poor neighborhoods, improved working conditions for meat processors. Are their acts religion or politics?

When priests, rabbis and ministers marched in the civil rights movement, were they engaging in religion or politics?

When Catholic and Protestant ministers organize to oppose abortion and gay marriage, and when Reform Jews and Mainstream Protestants organize to support reproductive choice and gay rights, is that religion or politics?

Religious environmentalists talk about stewardship of God's world; their critics talk about human beings' God-given dominance of nature. Both theological positions have powerful repercussions for politics.

The American Constitution separates *government* and religion, but religion and *politics* are simply inseparable. Our religiously inspired moral and ethical precepts influence the way we think about and act in public life. Precisely because religion matters in the way we live our lives, the insights of our faiths are inseparable from the visions we hold for our society and our world. By every measure, Americans are the most religious people in the world — and the most religiously *plural* people in the world. So, considering both the strength and diversity of our religious understandings, how have we managed to live together in peace, when so many other societies have failed? How can we continue to do so?

I should say a word about how I am using the word “religion.” Some people think of theology or individual spirituality when they think of religion; others think of churches and other kinds of organized activities. Both senses of the term are important if we are going to understand religion and politics. The root of the word comes from the Latin word for binding — I think of religion as a “binding vision” that holds people together, provides explanations of the nature of the universe and our role in it, and guidance for behavior, but also provides a sense of identity and belonging. Most of us experience religion socially, through institutions and practices such as holidays, worship services, educational programs, etc. Individual beliefs and values influence our political choices, and religious groups and institutions play many important roles in our political system.

Americans are justly proud of our twin constitutional guarantees of religious liberty and the separation of religious from political authority. This was a radical innovation in the history of government; the collected wisdom of humankind insisted that government could not maintain order and its authority without the support of religion, and that religion needed both the financial support and enforcement authority of government. Furthermore, most thinkers believed that a unity of religious beliefs was necessary, an

essential part of the “glue” that holds society together. Much of the world continues to believe that — we have but to look at our daily papers for ever-new outbreaks of bloodshed over religious differences. We may well wonder how Americans have managed to avoid the bloody religious conflicts reported in our daily news in so much of the world. One good answer is that the religious guarantees in the Constitution are “articles of peace,” intended to prevent sectarian conflicts from spilling over into public life and creating the misery of religious strife.

There is good evidence that the separation of church and state are at least partly responsible not only for the success of American government, but also for the success of American religion. Where churches are state-supported, and can rely on public support for clergy salaries and church expenses, religious leaders have little incentive to work hard to meet the needs of their congregations, or to seek new members. Without that support, American religious leaders actively compete for members and support, leading to a wide variety of religious opportunities, and to religiously engaged congregational members.

Religious Diversity

In spite of the mythology about “our Puritan fathers,” from colonial times, America has always been religiously diverse; among the earliest settlers were not only Puritans, but also Anglicans, Baptists, a few Catholics, and a tiny community of Jews, and (we often forget) many with no particular religious convictions at all. And of course there was the entire indigenous population whose beliefs were not even recognized as “religious.”

The great wave of immigration at the end of the 19th century brought

more Catholics and Jews, and a mid-20th century wave brought a sizeable population of Hindus, Muslims and Buddhists.

The widening diversity of beliefs and practices leads to ever-changing controversies. May a city ban a Cuban-immigrant church from performing animal sacrifices; may a Brazilian immigrant church import hallucinogenic tea for its rituals; may Sikh boys wear ritually-required ceremonial knives to schools; may employers prohibit Muslim workers from wearing religiously required beards or head coverings?

Our nation has never had a single religious majority. In fact, historians tell us that the guarantee against an establishment of religion was adopted precisely because no single denomination was strong enough to impose its will on all the others, but everyone feared that some other one might eventually try to establish itself as the national church.

The absence of a religious majority means that religious groups must engage in coalition politics in order to achieve their ends. And coalitions require compromise, negotiation and a recognition that today’s antagonist may be tomorrow’s ally.

Three contemporary examples illustrate this point. In spite of a long history of Protestant/Catholic antagonism, today conservative Protestants and Catholics are strong coalition partners in opposition to



legalized abortion. Likewise, in spite of a long history of religious antagonism between Protestants and Jews, elements of both communities have joined in support of Israel — albeit for very different reasons. And Mormons, long detested by mainstream Christianity, are now important coalition partners on many political issues.

Probably the most significant development in religious politics is the growth of coalitions across religious traditions, and between religious interest groups and nonreligious ideological, economic or other kinds of organizations. More than anything else, the need for coalitions has prevented religious groups from seeing each other as permanent enemies, and thus helps prevent the religious warfare that has plagued so much of our world.

Our success has required a widespread commitment to respect the religious freedom even of those we find most offensive ...

The competition for members and support has encouraged American churches, synagogues and mosques to become multi-functional institutions. The days when churches were open only for Sunday morning services are long past. Today, religious institutions sponsor schools, book clubs, health clinics and service agencies, athletics, day care and food services; to support them, churches become major employers and have large financial interests. Government regulations — such as laws dealing with employment, zoning and historical preservation, tax policy, political campaign regulation, child protection and school certification — impact on many of these activities. So churches and their members become involved in politics in order to achieve favorable government decisions even

on these very mundane matters.

The complex organization of religious communities also provides some important resources that make religious institutions effective political actors. Churches are well-positioned for exercising political influence because they are already social organizations with leadership, legitimacy and often very strong social cohesion. Clergy have traditionally been among the more educated members of a community, and thus have always been crucial links with political and intellectual elites. This fact is especially noticeable in the black church, but is generally true for almost all American religious groups.

Of course, not all religious leaders see their role the same. Many religious leaders share a sense that churches should be “above” politics, and that political activities may interfere with their special role in fostering spiritual growth and salvation.

The Structure of American Politics

Several special features of American government affect the relation of religion and politics. We start with the obvious: Religious and political freedoms are *preconditions* for political activity, and they shape the way various religious groups engage in politics.

For example, after centuries of oppression by governments in Europe, American Jews took several generations to gain

enough confidence in these freedoms in order to venture entering into the country’s public life. In contrast, Catholics from Catholic countries had to get used to the fact that they did not have automatic access to the highest levels of government, and to acquire new strategies of exercising political influence — including, of course, electoral politics.

The fragmented structure of American government provides innumerable opportunities for religious groups to influence governmental decisions. Depending on the issue, groups may seek access to local school boards, city councils, zoning boards, state legislatures or courts, as well as to national institutions such as the Congress or the presidency.

Large groups, such as conservative Protestants, are powerful players in electoral politics. Smaller groups, such as Jews, Jehovah’s Witnesses, and others whose numbers would never have enabled them to have much influence in electoral politics, pioneered the strategy of seeking redress through the courts.

American government provides numerous points of access for various kinds of groups to exercise influence. Of course, as more political issues become national,



religious groups respond by organizing national offices. The widespread access to various levels of American government has made it very easy for all kinds of groups, including religious ones, to become actively engaged in politics at various levels.

Dangers

So far I have painted a fairly rosy picture of the relation between religion and politics in the United States, but there are serious dangers — perhaps more now than any time in our history. For the very things that have maintained our religious peace and freedom are now threatened by those who feel threatened by religious diversity.



AP Photo

Visitors make their way around the Mount Soledad cross in San Diego. The cross, part of a memorial to Korean War veterans, has been the center of a 17-year legal dispute on allowing a religious symbol in a public place.

As the United States has become ever more religiously plural, some groups sense a loss of their real or imagined religious dominance. In spite of the fact that no group ever did have a religious majority in the U.S., it is easy to remember nostalgically an “old time religion” that never really existed.

Over the past 20 years, some religious conservatives (mostly Protestant, but with allies among both Catholics and Jews) have worked to undermine the separation between religion and government. Some of their aims demand a symbolic recognition of their dominance, such as placing

religious symbols in public places and introducing bills to declare the United States “a Christian nation.” Other aims are to allow religious institutions access to public funds to support religious institutions and their missions — a plan almost certain to promote conflict among religious groups over who gets the taxpayers’ money. Many groups aim to use public schools or media censorship to influence beliefs and popular culture.

These efforts to “entangle” church and state inevitably politicize sectarian conflicts, making our government a battleground for sectarian disputes. And, at a time when we most need an overarching sense of American identity and citizenship, they risk making members of religious minority groups feel like unwelcome outsiders.

Most dangerous of all have been those who seek to demonize those who do not share their religious commitments — such as the hatred occasionally directed against Muslims and against those now termed “secular humanists.”

The United States, of course, has had its share of religious intolerance, bigotry and even violence. But for over 200 years, the U.S. has been remarkably successful both in preserving religious liberty and in fostering the most religiously engaged and diverse population in the history of humankind.

That success has been the result of a certain restraint within the body politics. Our success has required a widespread commitment to respect the religious freedom even of those we find most offensive, and to forgo any advantages we might desire from using governmental powers for religious ends.

Religion will always — and should always — continue to be a motivating factor in American politics, and people of faith will certainly continue to pursue their visions through the political process.

But if our almost-unique peace and freedom are to last, and if American religious groups are to preserve their independence and vigor, these visions must include a commitment to American religious diversity and to the constitutional limits that have served us so well.



Photo by Mike Kleveiter

*About the author: Evans, a professor of political science, has taught at Creighton since 1975. She earned her bachelor's and master's degrees from Tulane University, and her doctorate in political science from the University of Pittsburgh in 1974. Her academic specializations include constitutional jurisprudence, political philosophy, and religion and politics. Evans' research has focused on constitutional rights and liberties. She has published articles on the concept of equality, and on civil rights law and policy, and on law and religion in the United States. Most recently, Evans' work has been directed toward the First Amendment guarantees of religious freedom, and on religion in American public life in general. Her book *Interpreting the Free Exercise of Religion* was published in 1998 by the University of North Carolina Press, and in 2001 received the Alpha Sigma Nu National Jesuit Book Award. She continues to pursue interests at the intersection of law and religion, and to relate religious pluralism to general theories of American pluralism. During the summer of 2005, Evans was a participant in the National Endowment for the Humanities Summer Seminar on *Religious Diversity and the Common Good* held at Boston College, and is a member of the task force on religion and democracy in the U.S., sponsored by the American Political Science Association.*

Both Parties Need More Religion, Not Less

By the Rev. Dennis Hamm, S.J.
Amelia and Emil Graff Endowed Faculty Chair of Catholic Theology



A little over a year ago, a former student, someone who had taken my “Faith and Food” course about 20 years ago, came by to talk.

“I and some of my friends are distressed that the Democratic Party has abandoned us,” he said. “This used to be the party that most Catholics were at home in. But the party’s abortion platform turned us off — and out. And yet there are a lot of things about the other party that also fail to reflect Catholic values — their positions on pre-emptive war, capital punishment, poverty, the environment, to name a few. So we are thinking about starting a new group, the Catholic Democrats of Nebraska, to see if we help the state party be more reflective of Catholic social teaching. Do you know of any Church resources that could help us think about that?”

“Have you read *Faithful Citizenship*?”

“Never heard of it.”

“*Faithful Citizenship* is just what you are looking for. It is a pastoral letter issued by the U.S. Conference of Catholic Bishops. For some 30 years now, before each presidential election, the U.S. Catholic bishops have issued a pastoral letter saying basically two things: (1) please understand your active participation in the political process as an important part of your religious commitment (as in ‘love your neighbor as yourself’), and (2) measure each candidate against the full spectrum of Catholic social teaching on all the issues.”

“This is news to me.”

“Well, I know that our archbishop sent a copy to all the pastors. Some of them promulgated it more enthusiastically than others. Every four years, the bishops update the letter to reflect the issues of the moment, but the essential message remains the same: Do your homework, get involved debating the issues, learn the Catholic social tradition, and make a decision of conscience about which candidates — based on character, intelligence and track record — hold the best promise of serving the common good.”

“Where can I find a copy?”

“Google *Faithful Citizenship* and the search engine will take you straight to the document on the bishops’ website.”

“Where else can I read up on Catholic social teaching?”

“Open the *Catechism of the Catholic Church*, and go to part three, ‘Life in Christ.’ You’ll find important parts of the vision summarized in chapter

two, ‘The Human Community,’ dealing with such things as the communal character of the human vocation, the common good, responsibility and participation, respect for the human person, and human solidarity. For the basics of our social tradition on particular issues, you’ll find those summarized under the treatment of the fifth and seventh commandments (known as the sixth and eighth in other traditions): ‘You shall not kill’ (where you’ll find the Catholic position on abortion, euthanasia, capital punishment and the criteria for judging when war is justified) and ‘You shall not steal’ (where economic justice and international relations are treated). To go still deeper, to something even more official and detailed (255 pages plus a 190-page index!), see the *Compendium of the Social Doctrine of the Church* (2004) by the Pontifical Council for Justice and Peace, available through the U.S. Conference of Catholic Bishops, Washington, D.C.”

Well, my friend was sufficiently excited by what he found in the

Catholics I know say they are unable to find a political home in either party as those organizations currently describe their commitments.

letter on faithful citizenship to gather some kindred spirits and begin the Catholic Democrats of Nebraska, whose webpage you can find at, you guessed it, www.catholicdemocratsofnebraska.org. They meet monthly, welcome new members, and their input is taken seriously by the state organization. I am not aware of a Catholic *Republicans* of Nebraska, although I am equally convinced that such an initiative is warranted. Catholics I know say they are unable to find a political home in either party as those organizations currently describe their commitments. Both fall short of the basics of the Catholic social tradition. That is why I argue that both parties need more, not less, religion.

But of course I'm deliberately talking like a Catholic here, understanding "religion" as a way of seeing and a way of being that understands our public, shared life is every bit as related to our covenant life with God as our private activities. There is little in our private lives that is not influenced by, does not impact and depend upon, our social life. For example, while it is possible for a Catholic parent to think of the schooling of her child a private, family matter, and to disregard the current discussion about the reconfiguring of the public school system, in fact, the integrity of the public school system is a "common good" issue impacting on the quality of all of our lives. Kids grow up and shape the community in which we all live.

It may be that our most fruitful political debates will be those that occur within our respective faith communities.

When, for example, Rabbi Michael Lerner, editor of *Tikkun*, a Jewish periodical of political commentary, addresses fellow Jews on issues of Palestinian rights, he is more likely

than a Gentile writer to awaken consciences to important dimensions of human rights inherent in the Jewish tradition.

Or when the Rev. Jim Wallis of *Sojourners* magazine reminds his readers that God is neither a Republican nor a Democrat and that a budget is a moral document, he is more likely to help fellow Evangelicals see that a biblically based faith has social justice implications.

In the same way, those of us who are Roman Catholics could do much to help our nation move beyond the gridlock of competing vested interests, by helping one another appropriate our own social tradition regarding the dignity of every human person (pre-born, born, flourishing, aging, dying), the rights of strangers, the nonviolent settling of conflict, and a stewardship of the goods of the earth that meets the needs of all.

Paradoxically, attending to our tribe's deepest vision takes us beyond ourselves to serve the universal common good. "Non-negotiable principles" are one thing; deciding what practical strategies hold the best promise of implementing those principles requires prudential judgment.

That entails the formation of conscience, precisely what our religious communities do when they are fully functioning. Our political health requires more, not less, of that kind of religion.

Learn more about the United States Conference of Catholic Bishops' call for faithful citizenship online at www.nccbuscc.org/faithfulcitizenship.

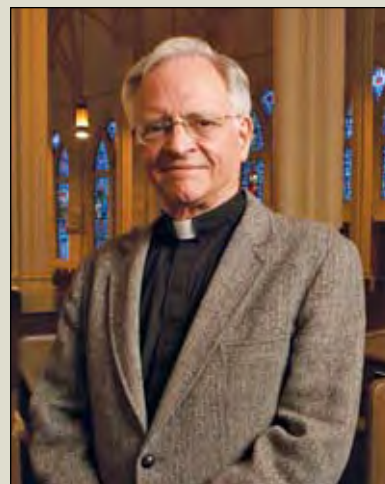


Photo by Mike Klieveter

About the author: Fr. Hamm, a priest of the Society of Jesus since 1970, is professor of theology at Creighton University, where he has taught Scripture for 31 years in both the undergraduate and graduate divisions. He holds advanced degrees in English (B.S., Marquette, 1958; M.A., St. Louis U., 1964), and Biblical Languages and Literature (Ph.D., St. Louis, 1975).

*Fr. Hamm's articles have appeared in *Biblica*, *The Catholic Biblical Quarterly*, *The Journal for the Study of the New Testament*, *The Journal of Biblical Literature*, *The Way*, *The Bible Today*, *Church, America*, and in reference works such as *The Anchor Bible Dictionary*, *The New Catholic Encyclopedia*, and *The Collegeville Pastoral Dictionary of the Bible*. His most recent book is *The Acts of the Apostles in the New Collegeville Bible Commentary*. He is holder of the *Amelia and Emil Graff Endowed Faculty Chair of Catholic Theology*.*

A Legal Perspective: Free Exercise vs. the Establishment Clause

By R. Collin Mangrum
A.A. & Ethel Yossem Endowed Chair in Legal Jurisprudence

Should we not believe? Should we not act in accordance with our beliefs?

The search for meaning in life represents an aspiration that distinguishes us from nonhuman life forms. However, belief-based conduct potentially poses a threat to others who do not share the belief expressed or acted upon.

The notion that the state ought to tolerate, at some level, conduct inspired by religious belief informs our notion of free exercise of religion, a principle enshrined in the First Amendment of the Constitution.

The Free Exercise Clause asks, with humility, the state to forgive us from our trespasses against the state's conflicting norms. The Establishment Clause demands, to the contrary, that government-based tolerance for the religious beliefs of its people not amount to an "establishment" of any religious-based belief.

The Supreme Court's feeble effort at reconciling the symbiotic relationship between the Free Exercise and Establishment clauses continually reminds us that our imperfections exceed our aspirations.

The Supreme Court has failed miserably when it has been asked to respect the principle of free exercise. When the 19th century Mormons sought free exercise refuge for their religiously inspired plural marriages in *United States v. Reynolds*, the Court intolerantly opined that the Free Exercise Clause protects "belief" only, not conduct. You can believe whatever you want, but if that belief prompts you to act in accordance with your beliefs, the Free Exercise Clause provides no protection whatsoever.

The Court has since reiterated this

null-set analysis of the Free Exercise Clause in ...

- denying a religiously inspired exemption for American Indians ingesting peyote as part of a sacramental ceremony, posing the possibility of outlawing the use of wine for Christian sacraments (*Employment Division v. Smith*, 1990);
- denying the private teachings of a Christian fundamentalist church proscribing interracial dating or marriage while receiving tax exemptions (*Bob Jones University v. United States*, 1983);
- refusing Little-Bird-in-the-Snow's request for an exemption from use of a Social Security number as a condition to receiving governmental benefits, even though she believed accepting a number in place of her name would rob her of spiritual identity (*Bowen v. Roy*, 1986);
- and refusing an exemption from the Air Force's standard clothing regulations to a Jewish rabbi who was serving in the Air Force as a psychologist and who wanted to respect his religious duty of wearing a yarmulke, a head-covering expressing his submission to God (*Goldman v. Weinberger*, 1986).

All of these cases stand for the proposition that if the state has any reason to proscribe specified conduct, then the Free Exercise Clause provides no justification for a religious exemption. Religious beliefs that conflict with norms of the state have to be exercised at a cost.

While the state's intolerance for

free exercise of religion as expressed in the *Reynolds*'s belief-only test has at least been easy to understand and apply, the same cannot be said for the fractured Supreme Court opinions addressing establishment issues.

Variant justices on the Supreme Court have alternatively argued for establishment paradigms based upon: 1) a strict wall-of-separation; 2) the *Lemon*-inspired tri-part test, which prohibits any accommodation unless it serves a secular purpose, has a secular effect and does not involve the state in its administration; 3) historical accommodationism; 4) neutral principlism, which requires the state to avoid discrimination against religious views simply because they are religious; 5) non-endorsement, which requires that the state avoid endorsing religious speech within the public forum; 6) noncoercion, which demands that the state not permit religious speech or activities that have a coercive effect on nonbelievers. No paradigm has captured a majority of the Supreme Court as the key to establishment jurisprudence.

The Court has variously invalidated, on "wall-of-separation" reasoning, public school prayer (*Engel v. Vitale*, 1962), a moment of



Members of the senior class of Russell County High School in Russell Springs, Ky., recite the Lord's Prayer in defiance of a court ruling during commencement exercises this past May.

silence at public schools suggesting an endorsement of religion (*Wallace v. Jaffree*, 1985), prayer at high school graduation ceremonies that would entail an element of “coercion” of nonbelievers (*Lee v. Weisman*, 1992), and prayer at public-school football games that would signal an impermissible endorsement of religion (*Santa Fe Independent School Dist. v. Doe*, 2000).

Ultimately each of us has to decide whether we will make our beliefs part of our active life, whatever the state’s response.

In comparison, the Court has upheld as a matter of accommodationism and historical continuity the practice of public prayer at legislative assemblies (*Marsh v. Chambers*, 1983). The posting of the Ten Commandments as part of a broader historical display is permissible on the Texas state capitol grounds (*Van Orden v. Perry*, 2005), but the posting of the same Ten Commandments violates the wall-of-separation in the public schools (*Stone v. Graham*, 1980), or in a display on public grounds with fewer nonreligious messages to mute the religious message (*McCreary County, KY v. American Civil Liberties Union of Kentucky*, 2005).

The Establishment Clause also prohibits a ban on teaching evolution (*Epperson v. Arkansas*, 1968), as well as a ban on a “balanced treatment” of evolutionary theory and “scientific creationism” (*Edwards v. Aguillard*, 1987).

Issues associated with our national motto “In God We Trust,” unashamedly referenced on our money, or use of the phrase “under God” referenced in the Pledge of Allegiance, or religious references in our national anthem all have yet to be decided by the Supreme Court.

Can the state, as a matter of respect for the historical traditions of the people, acknowledge God’s hand in our providential history? Can the state publicly acknowledge, as a matter of historical fact, if not normative truth, that we have been a religious people with pluralistically diverse beliefs?

Ultimately each of us has to decide whether we will make our beliefs part of our active life, whatever the state’s response. We will probably not be faced with a fiery furnace or a lion’s den like Daniel, Shadrach, Meshach and Abed-nego. However, we may very well be asked to sacrifice governmental benefits, subject ourselves to public condemnation, lose opportunities to serve on courts or public office because of politically incorrect opposition to abortion or same-sex marriages, or we may even suffer exposure to our criminal laws as a consequence of our beliefs.

Such is the plight and the aspirational opportunity for those who would believe. I believe and invite each of you to find within yourself a belief that you are willing to commit to, regardless of the political, social and legal consequences of such a belief. Hopefully, our beliefs ultimately will draw us together as God reveals Himself to each of us. This I believe.

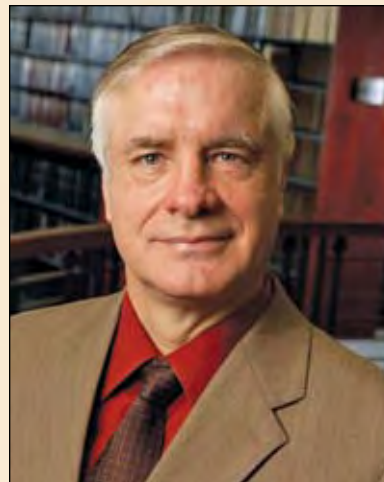


Photo by Mike Klieveter

About the author: The A.A. & Ethel Yossef Endowed Chair in Legal Jurisprudence, Mangrum received his bachelor’s degree, magna cum laude, from Harvard University (1972); his Juris Doctor degree from the University of Utah School of Law (1974); his Bachelor of Civil Laws from Oxford University (1978); and his Doctor of Judicial Science degree from Harvard University (1983). He was in private practice in Salt Lake City from 1975 to 1977; was Rotary International Foundation Fellow in 1977 and in 1978; and joined the Creighton faculty in 1979. He has written articles for Creighton Law Review, Duke Law Journal, Utah Law Review, BYU Studies and Mormon History Journal. His book Zion in the Courts: A Legal History of The Church of Jesus Christ of Latter-Day Saints, 1830-1900 (1988, University of Illinois Press) won the National Alpha Sigma Nu Book Award for 1989. He teaches advanced trial practice, church and state, evidence, history of American legal thought, jurisprudence and scientific evidence.



Students can relax, socialize or study in the community room at Opus Hall, which includes a fireplace.

Opus Hall

Resonates
with Students

By Katie Henriksen

Newly opened Opus Hall offers upperclassmen the comforts of suite-style living, the latest in technology and the convenience of being only a short walk from Creighton's main campus.

Photo by Andrew Marinkovich/Malone & Co.



Photo by Mark Romesser

Opus Hall features the same red-brick, Victorian-style architecture as Davis Square, the University's first housing specifically for upperclassmen.

Welcoming junior and senior students to campus this year is the newly constructed Opus Hall. Traditionally, most students were moving to off-campus apartments after their sophomore year at Creighton, but many found they missed the sense of community that living on campus provided.

For that reason, Davis Square and Opus Hall were constructed — to provide junior and senior students with an on-campus living option designed to offer a more independent, apartment-like feel.

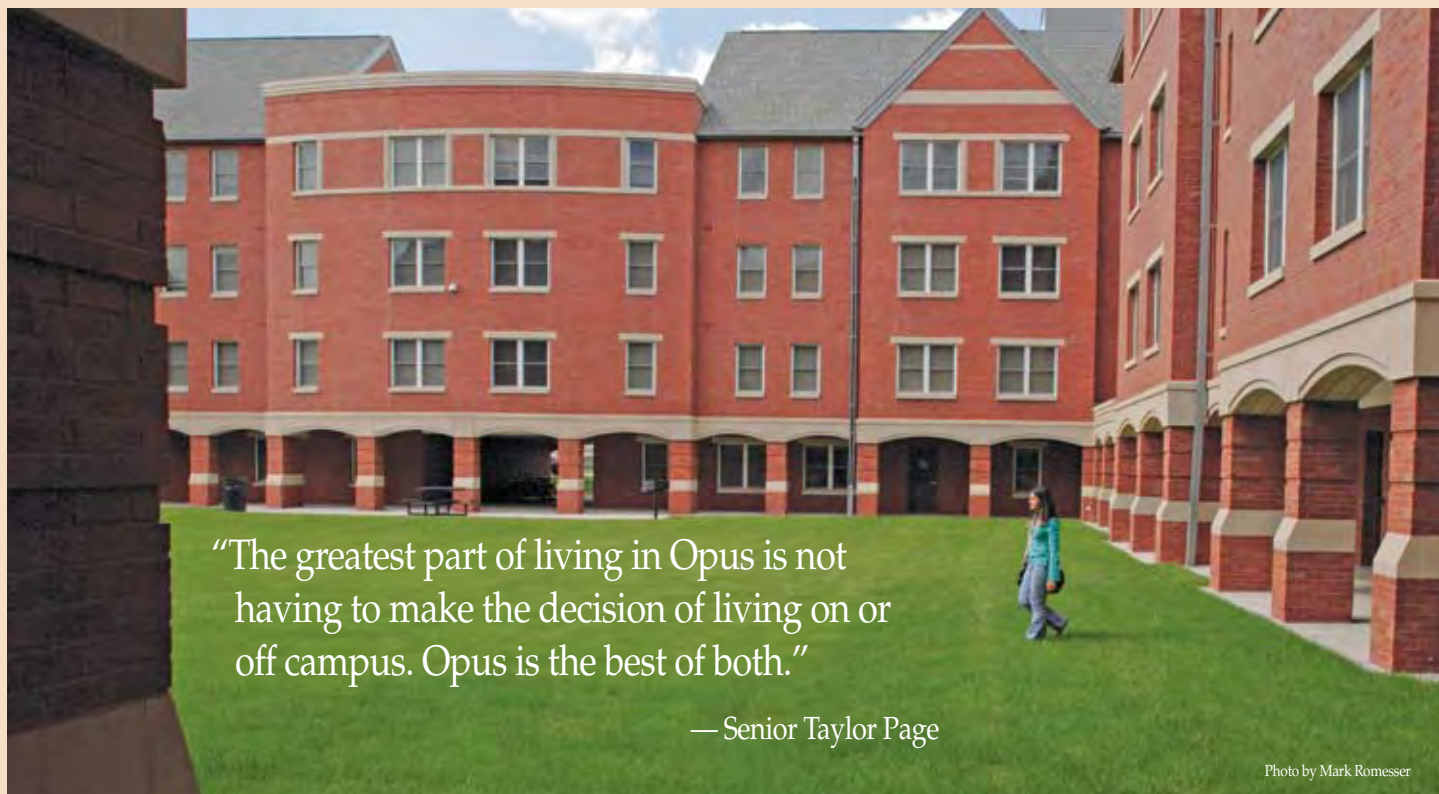
"The idea of building junior and senior housing grew out of the concern that our students, once they were eligible to live off campus, were beginning to move further away from the campus than they had done previously," said Richard Rossi, Ph.D., associate vice president for Residence Life. "Creighton has always benefited from having a strong, residential atmosphere and we did not wish to lose that. Students who lived further away from campus typically did not return to the campus in the evenings, so we began to research what type of on-campus living our upperclass students wanted. It was clear that we needed to have housing similar to that which students move to in these new apartments and lofts elsewhere in the city, and thus, we began planning Davis Square and ultimately Opus Hall."

Opus Hall offers the choice of two, three and four-bedroom suites. Each student has his or her own bedroom, and each suite features a spacious living room, bath and kitchen. In addition to several small gathering areas, Opus Hall also has a separate community room that can be reserved for meetings and special events, or used by residents as a gathering area to study and socialize. All common areas, apartment suites and courtyards at Opus Hall also feature wireless networking, giving students the freedom and flexibility to study wherever they feel most comfortable.



Photo by Mark Romesser

Completion of Opus Hall was one of the priorities of THE CAMPAIGN FOR CREIGHTON.



“The greatest part of living in Opus is not having to make the decision of living on or off campus. Opus is the best of both.”

— Senior Taylor Page

Photo by Mark Romesser

Creighton Dedicates Opus Hall

Creighton University dedicated its newest residence hall for upperclassmen, the \$20 million Opus Hall, on Oct. 30. The state-of-the-art facility — part of Creighton’s East Campus expansion — was made possible by a generous gift from the Opus Corporation and Creighton alumni Mark Rauenhorst, BA’75, and his wife, Karen Dolan Rauenhorst, BSN’75.

Mark Rauenhorst is president and CEO of the Opus Corporation, a national real estate development company founded in Minneapolis, Minn., by his father, Gerry, in 1953. Mark has served on Creighton’s Board of Directors since 1991, and is a member of the campaign’s National Leadership Gifts Committee.

“That this hall could be built through a partnership with and the generosity of Opus Corporation and the Rauenhorst family signals a strong endorsement of Creighton’s strategic plan, and the *WILLING TO LEAD CAMPAIGN* for Creighton University,” said Creighton President the Rev. John P. Schlegel, S.J. “I thank the Rauenhorsts, Mark and Karen, for their dedication and commitment to Creighton University, and to Catholic higher education generally and the values it represents.”

Mark and Karen Rauenhorst met while students at Creighton. Mark Rauenhorst said he has fond memories of Creighton and Omaha, although, he added with a smile, “I can’t say my accommodations were quite as comfortable as this hall.”

The new hall is technology-rich with wireless Internet, automated digital laundry facilities and security card access, among other features. It was designed and built by the Opus Group, a \$1.4 billion firm that provides a full range of integrated services — including real estate development, architecture and engineering, construction

and project management, property management and financial services.

“This is the kind of housing the students coming to Creighton want, and it is what future students will expect,” said John Cernech, Ph.D., vice president for Student Services. With Opus Hall and Davis Square, which opened in 2004, Creighton now has some 540 juniors and seniors living on the East Campus.

“We are excited about what’s happening at Creighton today,” said Mark Rauenhorst. “And we’re delighted to be part of this wonderful addition to the Creighton campus.”



Karen Dolan Rauenhorst, BSN’75, Fr. Schlegel and Mark Rauenhorst, BA’75, unveil the plaque dedicating Opus Hall.

Photo by Geoff Johnson/Malone & Co.

"As a senior, one reason I chose to live on campus is the aspect of community and being surrounded by faculty, staff and students at all times," said Michela Perry, a senior pre-dental student majoring in theology and justice and peace studies. "Being able to take the 10-minute walk to the library or to classes and not driving to and from campus, I don't feel as isolated. The fact that Creighton now offers more places for juniors and seniors to be able to live on campus, I think, is an important aspect of the Creighton community."

Besides the feeling of community, Perry also enjoys her beautiful downtown view at night, her spacious living room and having her own bedroom. "The apartment-style residence halls for juniors and seniors give you a greater feeling of independence," Perry said. "You get to live on campus, but still get to be more autonomous, having your own bedroom and cooking your own meals, rather than going to the dining hall."

Taylor Page, a senior majoring in chemistry and Latin, echoed Perry's statements. "The greatest part of living in Opus is not having to make the decision of living on or off campus," said Page. "Opus is the best of both. I have the accommodations of a full apartment, including a full kitchen and my own room, which allow me to spread out. I'm far enough away from the center of campus that I can get away from the energy and stress of school. At the same time, I don't have to drive to school, I can make a quick trip to the Student Center for a snack, and most importantly, I'm surrounded by other classmates."

During the summer between his junior and senior years at Creighton, Page also decided to move off campus. "While most of my friends were in Omaha for the summer, I still felt disconnected from them since we didn't live in the same building," said Page. "Being back living on campus makes me feel connected and that's nice considering this is my final year at Creighton."

Security was also one of the primary considerations in the design and construction of Opus Hall. Residents of Opus Hall must use their JayBucks student ID card in order to gain access to the building, through each of the exterior



Students Stacey Denker and Josh Kendrick play a friendly game of cards, while B.J. Bumgarner and Elizabeth Hilpipre chat in the background in one of the rooms at Opus Hall.

doors, as well as to access their suite. If a card is lost, the student can deactivate the card via a web page, automatically revoking its usage across campus. In addition, the hall has a closed-circuit camera system that sends pictures to public safety over the IP network.

Opus Hall also features the first production installation of IP telephony on campus. This technology offers many benefits, such as providing students with their own phone numbers for the duration of their campus life; the ability to retrieve phone messages via email; and the potential to present an interactive environment with their phone. In addition, all of the building's environmental controls, emergency phones and alerting systems report back to facilities and public safety.

Katie Welsh, a graduate student who manages the hall under the supervision of the assistant director for apartment living, Cindy Fendrick, lives onsite to help address the many questions and concerns

that come with opening a new building. She also handles the traditional resident adviser responsibilities, including roommate issues and noise complaints.

"So far, the response has been overwhelming and Opus Hall is now nearly full with just under 280 junior and senior students," Welsh said. "I think most students want to live here because we offer something that other apartment buildings in the community can't — the experience of living on campus and being a part of the Creighton community." *Opus Hall is part of Creighton's dramatic east campus expansion and THE CAMPAIGN FOR CREIGHTON.*



Photo by Mark Rommesser

OPUS HALL



Autumn Light

*The autumn sun sinks
ever farther south on
its yearly journey to the
winter solstice. But, on
its way, it throws a golden
light on Creighton's
flower-strewn walkways.*

*Soon, the campus
will wear the twinkling
lights of winter,
as nature holds its breath:
"Now I lay me down to
dream of spring."*

*(e.e. cummings,
American poet, 1894-1962)*

**“Deep in their roots,
all flowers keep the light.”**

*Theodore Roethke,
American poet, 1908-1963*

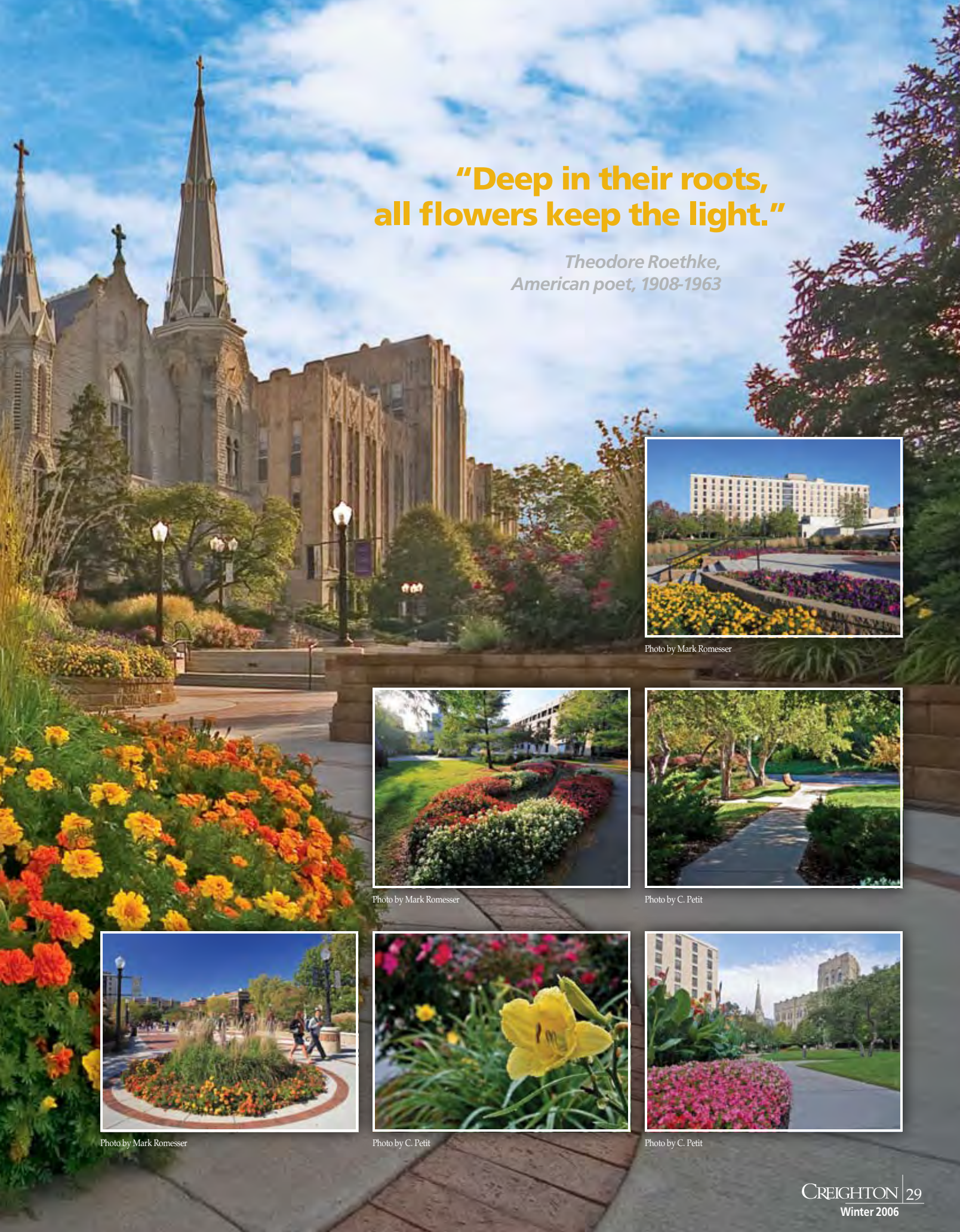


Photo by Mark Romesser



Photo by Mark Romesser



Photo by C. Petit



Photo by Mark Romesser



Photo by C. Petit



Photo by C. Petit

Philosophy *as* Therapy *for the* Soul

By M. A. Brown, Ph.D.
Assistant Professor of Philosophy
& W. O. Stephens, Ph.D.
Professor of Philosophy



Illustrations by Ryle Smith

**Look out,
Click & Clack.
Two Creighton
University
professors
are offering
advice over
the radio. It
won't get your
car running,
but it may
jump-start
your life or, at
least, provide
some fuel for
thought.**

The word “philosophy” may conjure up uncomfortable images for some Creighton alumni, who took one or more philosophy courses as a required part of their undergraduate curriculum.

Such courses are likely to have emphasized connections between academic philosophy, which can be quite technical, and its more popular counterpart. Even before coming to Creighton, the more popular counterpart would have been familiar from everyday talk about someone’s “philosophy of life” or the “philosophy” that informs an important decision.

Despite that emphasis, however, alumni who graduated in the 1970s or earlier may also have been exposed to the more purely academic style of philosophy, which concedes little to popular expectations. They may remember lectures in which the topics were “being,” “substance” or “essence,” lectures based on the work of Thomas Aquinas. These topics are, to say the least, far removed from the challenges of earning an income or raising a family.

Those who graduated more recently may have somewhat different memories, due largely to changes in curriculum. Yet newer images, steeped in contemporary philosophers no less technically sophisticated than Aquinas, are still likely to have encouraged the impression that philosophy is mostly pointless abstraction. Unfortunately, that impression inclines many to think that “real” philosophy should be neither technical nor abstract, and that in the final analysis it is little different than the more popular counterpart.

Last year we were given the opportunity to debunk the unfortunate reputation with which technical, academic philosophy is often saddled. We twice hosted *Quieting Quandaries*, a 15-minute pilot spot on *Dateline: Creighton*, which airs Thursdays at 11:30 a.m. on KIOS 91.5 FM. Our premise was that academic philosophy, and not just the more popular counterpart, is a form of conceptual therapy. Such therapy helps us “quiet” a range of life’s quandaries, from the minor and irritating to the major and potentially debilitating. This philosophy is and at times must be somewhat technical.

Many think that academic psychology and its popular expression in the therapy and self-help movements are really the only viable alternatives when it comes to dealing with such quandaries. While at present that may be true in the marketplace, it is misleading with respect to history. It is also misleading given an increasingly widespread concern about how market pressures tend to distort the effectiveness of psychological forms of therapy. *Quieting Quandaries* is a modest contribution to the growing and in some sense “new” philosophical movement

known roughly as “philosophical practice,” a movement which in another sense turns out not to be so new after all.

The English word “therapy” derives from the ancient Greek word *therapeia*, meaning “healing.” The healing of bodies among the ancient Greeks was the business of physicians like Hippocrates of Cos (460–377 BCE), known today as the Father of Medicine. The healing of souls, on the other hand, was the province of others. Our word “psychiatry” derives from the ancient Greek words *psyche*, meaning “soul,” and *iatros*, meaning “doctor.” The soul-doctors of ancient Greece were not psychiatrists, however, since psychiatry as a field of science would not exist until the 19th century. Rather, the soul-doctors or mind-healers of antiquity were philosophers. Philosophy in the ancient world was not an arcane subject practiced by experts in ivory towers distant from ordinary people with ordinary concerns. Rather, philosophy was the guide to the art of living, which empowered people to live good, happy lives.

Diogenes of Sinope (412–323 BCE), the first Cynic, for example, offered frank, usually unsolicited, advice on how to live. He outspokenly rejected the folly and pretense of much human conduct. The masters of ancient philosophical therapy, however, were the Stoics. Stoicism was founded by Zeno of Citium (333–264 BCE), who was a student of Crates of Thebes, the most famous Cynic of the time. The Cynics’ emphasis on virtue and self-sufficiency was embraced by the Stoics and elaborated into a technical, rigorous system of thought. More than any other philosophers, the Stoics believed that a happy, mentally healthy life is within everyone’s power.



They believed that such a life is not easy to achieve, however, because it requires discipline, diligence and daily practice in light of technical concepts that are a challenge to master. The Stoics taught that anger, anxiety, fear, frustration and all other negative, disruptive emotions are pathologies — that is, mental illnesses (*pathē* in Greek). Such emotions result from false judgments we make about what is happening or may happen to us. Habituating ourselves to make only true judgments, or have only true beliefs, on the other hand, roots out emotional disturbances destructive of mental health and serenity. Reason allows us to hold firm to an accurate, realistic view of the world, and so the ancient Stoics also taught that perfecting our reason

ensures our happiness.

While the therapeutic character of philosophy was routinely recognized by the ancients, it was no less routinely neglected by medieval and modern philosophers. Even among contemporary philosophers, exceptions to this trend have been rare. Perhaps the most significant was the Austrian philosopher Ludwig Wittgenstein. In the second stage of his career, roughly from the 1930s until his death in 1951, he developed a largely unprecedented form of philosophy-as-therapy. In some respects Wittgenstein's therapy resembles ancient Pyrrhonian

skepticism, which, among Hellenistic

philosophies, was the chief rival of Stoicism.

Wittgenstein's therapy differs from skepticism by not really being directed against knowledge and the desire for it, which the skeptics viewed as the principal source of disquietude. Instead, his therapy is directed against what he called "contempt for the particular case." Such contempt, he thought, characterizes much of life in the European West and typifies nontherapeutic approaches to philosophy. Such contempt is the deepest, strongest affective root of our

inclination to think and behave as if everything is really all one or the same, and that either differences aren't real in the first place, or they can and should somehow be eliminated.

Wittgenstein's therapy is distinctive in the way it is grounded almost entirely in a concern with how language is used. In effect, the later



Wittgenstein thought that we suffer from a spiritual disease grounded in the tacit belief that there is something wrong with ordinary language and in the habits of thought and action growing out of that belief. His later philosophy is designed to be an antidote for that disease. It consists of a kit of conceptual tools devised to help us return to the way we ordinarily use language. If we return to that uncorrupted sense of language, Wittgenstein was confident that the disease will be cured. The wonderfully bountiful and beautiful differences in the world will be recognized for what they are, and we will give up on the utterly futile attempt to make everything one, with one person or one institution in control of it.

A good example, taken from Wittgenstein's *Philosophical Investigations*, is our tendency to use "the same" in a misleading way, as if when we say of two things that they are the same we must mean that they share

some universal property in common. Wittgenstein asks, in an oddly rhetorical manner, "Are two things the same when they are what one thing is?" And if they are, he continues, "How am I to apply what the one thing shows me to the case of two things?"

To lend flesh-and-blood to this example, consider a hypothetical version of a case in which we tend to get caught up, and with respect to which we may consequently expend a lot of emotional energy and become disquieted. Say that yesterday you were cut off by a driver on the freeway and as a result you missed your exit; since you did, you were late for an important meeting. Suppose also that the one thing you noted about the offending party is that he had a distracted look on his face as he flew by, a look that indicated, or so you thought at the time, that he did not really care about the welfare of anyone else.

Today you are driving along and suddenly, as you swerve, you say to

yourself, "The same damn thing is happening!" This second offending party had, you say to yourself as he speeds off down the freeway, "that same distracted look" on his face. Immediately you find yourself distracted and seething at the thoughtlessness of "that kind of person," who is rude, thoughtless and even dangerous. Here the Wittgensteinian therapist would ask about your use of the expression "the same" as you talk to yourself in the noted manner. Are those two facial expressions, one from yesterday, the other from today, "the same" because they are "what one thing is"? Suppose that you answer affirmatively — they are the same as some third facial expression from still further in your past. But if that is your answer, your therapist will in turn ask how you are to apply what that third case shows you to the case of the two facial expressions from yesterday and today, without thereby getting involved in an infinite regress of such comparisons.

Philosophy in the Check-Out Lane

The Quandary

You're in the express check-out lane at your local grocery store, and you believe the person in front of you has more than the posted "12 items or less" in his or her cart.

The Philosophical Response

Brown: There are many people who, when encountering such a situation, wouldn't be inclined to think philosophically about what to do. [They] wouldn't be inclined to think at all. They would notice the offending party breaking the rule, as they understand it, and they would go ballistic or at the other extreme ... just smile ... and do nothing. In general, if you approach a matter philosophically, and this point was made roughly or loosely speaking by Aristotle, you look for a balance between extremes. ... The first thing one should do is notice or attend to details.

Stephens: It could be the case that the person who is violating the rule is in a hurry — is in a legitimate hurry, an urgent situation. Then you should reflect on whether your situation is as urgent ... and cut them that slack. ... But what if the person in front of you is not obviously in a hurry? A philosophical way to respond would be to ask that person how he or she is counting the items in the basket. Is a bunch of bananas one item or multiple items?

Brown: You shouldn't think of [this] as a challenge geared toward putting the person in his or her place. It shouldn't be defensive or aggressive. It should just be geared toward answering the question: Should this person have gone into the line? ... In philosophy, the thinking is geared toward identifying beliefs that happen to be true, because there is tight connection between true beliefs and doing well as a human being.

Stephens: The ancient [philosophers] believed that an excellent way of sorting through beliefs and testing them to determine which ones are true is through dialogue with others. ... By enjoining the other person to engage in dialogue by responding to the question, you're not being provocative, you're opening up a philosophical moment for exploration and learning. ... As for an alternative strategy, the ancient Stoic philosophers believed that challenges such as these were exercise opportunities — opportunities to exercise a particular virtue. In this case, the virtue of patience ... comes immediately to mind. ... This, then, is an opportunity for self-growth.

Excerpted from the July 1, 2004, Dateline: Creighton

Minds and Moral Standing

The Quandary

If having a mind is sufficient to confer moral standing on the creature that has that mind, and if the chimpanzee in some local zoo has a mind, does this mean that observing that chimpanzee in a zoo is morally objectionable?

The Philosophical Response

Brown: As you will have guessed, the opinion on that is divided. I can set the stage for our discussion by noting that from an “outside point of view” we make the judgment that something has a mind largely on the basis of behavior, including linguistic behavior.

Stephens: Of course, chimpanzees don’t have exactly the same physiology we do. But they have one similar to ours. Their vocal chords, for example are not similar enough to ours to articulate sounds the way we do, which is why researchers who spend a lot of time with chimpanzees don’t try to teach them English or Esperanto, but try to teach them American Sign Language (ASL) instead, since their hands are similar enough to ours that they can sign. And not only have they been successful in teaching them ASL, but they have also discovered that chimpanzees who have learned it, on their own, have also taught it to their offspring, without any coaching or training from researchers.

Brown: We might wonder then, since ASL is primitive compared to English, or Esperanto or Latin, whether a chimpanzee’s being able to use it and even teach it counts for much when it comes to the question of whether the chimpanzee has a mind or a mind sufficient for moral standing. Most philosophers who work in the area don’t dwell on the all-too-easy question, “Do they have a mind in exactly the same sense that humans have a mind?” Obviously, they don’t. The question they ask instead is, “If they have a mind, precisely what kind of mind is it?” Only after answering that question can they go on to address the further question of whether that particular way of having a mind is sufficient for moral standing.

Stephens: Some philosophers have argued that having the kind of mind that seems to be involved in learning and teaching sign language isn’t sufficient for moral standing. The argument is that language sufficient for moral standing must involve the expression of beliefs, and no mere sign language does that. Sign language, at least when used by chimpanzees, is supposed to be all behavior, in effect, and no expression of belief. This view strikes me as implausible.

Brown: It certainly seems as if either a chimpanzee is expressing beliefs by the use of ASL, and that it begs the question to claim otherwise, since we correctly and routinely ascribe beliefs and moral standing to some humans on the basis of their use of a sign language, or having and expressing beliefs is not necessary for moral standing. Again, the case of humans is illustrative. There are many humans who have moral standing without having or expressing beliefs.



The idea behind Wittgenstein’s two oddly rhetorical questions is that if you actually try to engage in this process of (infinite) comparison, without first attending to all the relevant differences between the two facial expressions, or the three of them, or however many of them are actually there to be considered, then you may well somehow see the futility of it all and be cured of the tendency to make such comparisons. Or at least you may be cured of the tendency to make

them in any way that leads to disquietude. There is no guarantee that this will happen, of course. But it may, if the therapy is sustained sufficiently. When it comes to therapy of any kind, there is no guarantee of success, and Wittgenstein’s linguistic therapy is no exception.

One especially important tool in Wittgenstein’s therapeutic toolbox is the idea of a “language game.” Oddly enough, even though he advocates a return to ordinary language, the idea of a “language game” is a technical idea — as is his idea of “ordinary language”! The latter denotes both a particular, historically well-established way of using a language, and an imaginative example designed to identify the parameters of that way of using language. The idea is that contempt for the particular case is often a confusion of one language game with another, a confusion of some particular linguistic usage at home in one language game with another distinct but superficially similar usage from another such game. Carefully identifying the language game being played in a given case goes a long way toward clearing up the confusion and curing the disease. Clearing it up fully requires patient application of Wittgenstein’s therapy over a long period of time.

The Stoics used cognitive therapies for treating emotional disorders.

Excerpted from the Sept. 30, 2004, Dateline: Creighton

Wittgenstein diagnosed conceptual “diseases” and prescribed attention to the details of language games. There is also a distinctively philosophical form of counseling which has directly influenced psychology. Clinical psychologist Albert Ellis developed Rational Emotive Behavior Therapy (REBT), a brief, direct and solution-oriented therapy focused on resolving specific personal problems. REBT is based on the idea that how we think (cognition), how we feel (emotion) and how we act (behavior) all interact. Specifically, our thoughts are the key factor determining our feelings and our behavior. As in the case of both Wittgenstein and the Stoics, if one’s thoughts are better aligned with what is in fact true, then one’s overall quality of life improves.

Recent advocates of philosophical practice are carrying on a tradition exemplified in the work of Wittgenstein and the ancient Stoics. They apply philosophical concepts and techniques to the resolution of people’s personal and professional problems, and typically they assume that the counseling they do replaces neither psychiatry nor psychology, but rather complements them. They believe, in other words, that philosophical therapy picks up at just the places where those other better-known forms of therapy reach their natural limits. Most hold advanced degrees in philosophy and many are instructors or professors of philosophy in universities and colleges. Though philosophical practice in its recent form is relatively new, there has been some notable effort to give it a presence in the arena of professional organizations.

Founded in 1992, the American Society for Philosophy, Counseling, and Psychotherapy (ASPCP) promotes both the philosophical examination of the theory and practice of counseling and psychotherapy and philosophy as a private practice profession. In addition to hosting scholarly meetings, the ASPCP represents the growing international trend to promote philosophy as an independent practice profession. Similar societies include the Canadian Society for Philosophical Practice, the Israel Society for Philosophical Practice and Counseling, and the International Society for Philosophical Practice.

About the Authors

William Stephens, Ph.D., has taught undergraduate courses on ancient Greek and Roman philosophy, ethics, logic, the concept of a person, animals and the environment, and the history of Western philosophy at Creighton since 1990. His radio and television interviews have been on subjects ranging from contemporary Stoicism and Darth Vader as a tragic hero to unsportsmanlike behavior and vegetarianism. His books include an English translation of a German book on Stoic ethics, an edited anthology titled *The Person: Readings in Human Nature* (Prentice Hall 2006), and a forthcoming monograph titled *Stoic Ethics: Epictetus and Happiness as Freedom* (Continuum 2007).

Michael A. Brown, Ph.D., came to Creighton in 1987 and since then has taught courses on Wittgenstein, Thoreau and Emerson, metaphysics, epistemology, and the philosophy of mind. His research and publications have been in those same areas until recently, when he began working on the relation between metaphysics and the philosophy of literature and poetry, with a special focus on classics of Western American literature. In light of this change, he now teaches a course on incommensurability and Native American culture and literature, and he is also writing a book-length philosophical companion to Norman Maclean’s *A River Runs Through It*.



Brown and Stephens in the KIOS studios.

Photo by Andrew Marnikovich/Malone & Co.

In the United States, philosophical practice is not as well-known in the Midwest as it is on the West Coast and especially in the Bay Area. Nor has the idea of a philosophical radio program yet caught on widely here. Since August 2003, KALW in San Francisco has sponsored a weekly one-hour radio series, hosted by two Stanford University professors, called *Philosophy Talk*. (Their roving reporter’s interview of Professor Stephens about contemporary Stoicism aired on the July 25, 2006, show. That interview can be downloaded from www.philosophytalk.org/pastShows/Stoicism.html.)

With *Quieting Quandaries* we want to do for KIOS listeners in Nebraska and Iowa what the Stanford philosophers are doing for listeners in California and Oregon. Our July 1 and Sept. 30, 2004, pilot spots were so successful that offering philosophy-as-therapy in more such shows on a regular basis is soon to become a reality.

Call us mechanics of the soul, if you will. Yet unlike the mechanic who fixes your car, with us you will need no up-front estimate. The service we provide is free! E-mail us (stphms@creighton.edu or mbr@creighton.edu) your questions and

tune into KIOS FM (online at www.kios.org) for *Quieting Quandaries* in December of this year, and then again sometime not long after January 2007. You won’t hear us just clicking and clacking, though we’ll do some of that.

Among other things, we’ll introduce to our listeners technical philosophical ideas and methods where we judge they are needed. Of course, we’ll also explain those ideas in such a way that the technicalities serve the practical goal of living well — a goal we all have. Even car mechanics appeal to technical matters when it serves their purposes. One of our topics will be humor — what it is, its role in a healthy human life, why some have found it to be dangerous, and why, according to Aquinas, hyenas really don’t laugh even though they seem to.

During each installment we’ll suggest how our listeners might proceed down the highway of life more smoothly than they are now. We’ll invite them to roll down their windows, hear the sweet music of philosophy in practice, and hum that tune in their heads, not for the sake of mere intellectual entertainment, but for the sake of improving their lives.

Message from the Campaign Chair

The Power of Endowment

As Creighton University President the Rev. John P. Schlegel, S.J., has often remarked, this is a transformational moment in Creighton's history. Indeed, great things are afoot.



As alumni and friends, we should be justly proud of Creighton's latest class. This group of 965 freshmen excelled both in and out of the classroom during their high school careers.

In fact, their high school academic profile ranks Creighton in the top five among private Midwestern universities with enrollments of 3,000 or more. This class is in good company with the likes of the University of Chicago, Northwestern, Notre Dame and Washington University (St. Louis).

Of course, to continue to attract this kind of student profile to Creighton means we also need to keep pace with our peer universities in terms of scholarship and student aid, whether it be merit-based or need-based. And, of course, the ability of Creighton to do that is directly related to the strength and magnitude of our Endowment Fund.

We should all be pleased and proud that Creighton has been growing its endowment over time, but we should all also be cognizant that it is still not what it needs to be. Creighton's current endowment resources are smaller than most of the peer institutions with which we compete for students and with which we are compared for excellence. *WILLING TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY* calls for growing our Endowment Fund to at least \$500 million in the near future. That

translates to raising a minimum of \$150 million in this critically important area. Endowment equates to endurance — now and in the future.

Large endowments separate the great universities from all others, allowing them to maintain their leading edge. Invested wisely, such endowments ensure sustained excellence over the long term through new high-profile programs, state-of-the-art technologies and reserves for operating expenses. A robust endowment is a sign of long-term fiscal health and vitality for every university and academic medical center.

Endowment funds provide the University with the flexibility to recruit faculty according to timely needs.

WILLING TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY also seeks endowment funding for deanships, chairs and professorships across all colleges and schools. This support is critical to retaining our leading faculty and attracting new scholars, who make an indelible mark on the educational experience we provide and our reputation for excellence.

Endowment funds provide the University with the flexibility to recruit faculty according to timely needs. Well-known visiting chairs and professors can jump-start new programs and enhance scholarship and research in critical areas.

Through *THE CAMPAIGN FOR CREIGHTON UNIVERSITY*, we also seek endowment support for biomedical research and education. Endowment funds to support expanded recruitment efforts for research scientists will make it possible for Creighton to attract additional external funding for research. New endowments will allow the University to enhance its ability to invest strategically in areas that could lead to new treatments and cures.

On the following pages, you can read about a few of our campaign success stories, including a new endowed chair in medicine and another in dentistry, as well as a student grateful for the support his scholarship provides. These stories are an inspiration for the entire Creighton community, as we rally support for *THE CAMPAIGN FOR CREIGHTON*.

Every gift — no matter the size — is important to the success of the University. When considered collectively, gifts to the Sustaining Gifts campaign goal of \$30 million will represent one of the largest gifts in *THE CAMPAIGN FOR CREIGHTON*.

All of us in the Creighton community have a unique opportunity to transform our University, to reach even greater heights. Thank you for all you have done for Creighton over the years, and thank you for all you may do for Creighton University in the future.

Bruce Rohde, BSBA'71, JD'73
National Campaign Chair

For more information, or to contribute or discuss a planned contribution to the campaign, please call (800) 334-8794 or (402) 280-2740.



Above, a portrait of Sheila Tobin Shea, SJN'58, BSN'59, and James "Jim" Shea, MD'57, and below, the couple's yearbook pictures.

Endowed Chair Honors Wife and Mother

Sniffles could be heard and eyes were dabbed with tissues in the auditorium that held The Sheila and James J. Shea Family Endowed Chair in Anesthesiology inaugural. The audience was touched by the words of James "Jim" Shea, MD'57, as he



Jim



Sheila

reflected upon the many blessings bestowed upon his family. The Shea family's gift of the endowed chair to the School of Medicine was made in memory of wife and mother Sheila Tobin Shea, SJN'58, BSN'59, who passed away in 1998.

After proclaiming his thanks

to God, his parents, Creighton University, his patients and his children, Shea said in a quiet voice to the hushed gathering:

"... to Sheila Mary Tobin Shea ... She was the queen of our home and queen of my heart. Because of her and with her and for her, I became a far better man than I would have been without her."

Jim and Sheila came to Creighton from Leavenworth, Kan., and Mitchell, S.D., respectively. Jim arrived in 1950 and graduated from the School of Medicine seven years later. Sheila received her BSN in 1959. Sheila's father, uncle and cousin had also graduated from Creighton's medical school. The couple raised seven children and settled in California, where Jim had a private anesthesiology practice in Visalia until he retired a few years ago.

The Sheas believed their most serious obligation as parents was to provide spiritually for their children, and they were passionate about the values of formal education and social morality.

"My parents never misunderstood the role the Jesuits or the Catholic religion played in their education," said daughter Patricia Shea Longacre, BA'82, BSN'83, who followed her parents to Creighton. "They were so proud that their children attended Catholic colleges.

"After the death of my mother, my father has continued to find ways to show his love of her. This gift to Creighton honors God and our family. It is a gift to my mother as well as a gift to those who will benefit from it."

The Sept. 14 inaugural also honored the lifelong work of the chair's first holder, James L. Manion, MD'66, a member of the School of Medicine's Department of Anesthesiology since 1979.

Manion, vice chair and associate professor of anesthesiology, is a native of Creighton, Neb. His contributions to the University and the public have been many. He helped lead a four-year effort for passage of the 1989 Nebraska motorcycle helmet law and was involved in the passage of Omaha's seat belt law for children in 1991. He served on the Make-A-Wish Foundation of Nebraska for 13 years. He has received numerous awards, and



countless medical students and residents rate him highly for his knowledge and ability to convey difficult concepts and techniques.

The Shea Endowed Chair in Anesthesiology is the eighth endowed chair in the School of Medicine and the 27th endowed chair at Creighton University. The Shea Chair provides flexibility to use funds to foster the anesthesiology department's educational mission and to expand its perioperative care focus.

Endowed chairs are hallmarks of a great university. The first endowed chair was named in 1502 at Oxford, England, while the first American endowed chair was in 1721 at Harvard College. Both chairs are still endowed today.



Cam Enarson, M.D., left, vice president for Health Sciences and dean of the School of Medicine, congratulates James Manion, MD'66, who was installed as the first holder of The Sheila and James J. Shea Family Endowed Chair in Anesthesiology.

New Legislation Creates Opportunities for Retirement Fund Owners

The Pension Protection Act of 2006 created significant opportunities for individuals to help meet their charitable goals through tax-free gifts from their IRA and Roth-IRA accounts. Individuals with retirement plan assets held outside of an IRA or Roth-IRA may be able to convert these assets to a Rollover IRA to take advantage of this legislation.

Tax-free withdrawals made from IRA or Roth-IRA assets in 2006 or 2007 can provide you with a number of planning benefits including:

- Transfers to qualified charities can help satisfy your minimum distribution requirement.
- Tax-free withdrawals from your IRA can be made independent of the 50 percent limitation on charitable cash gifts.
- Direct transfers of IRA assets to Creighton will not increase your adjusted gross income for federal purposes (check your state's tax rules for how this may affect you).
- These gifts are not subject to the 2 percent reduction rule for itemized deductions.
- Nonitemizers can utilize these assets for charitable purposes.

How does this work? You may contribute tax-free withdrawals from your IRA or Roth-IRA if:

- You are 70½ years old or older.
- Your tax-free withdrawals are made in 2006 or 2007.
- Your tax-free withdrawals do not exceed \$100,000 in any tax year.
- Your tax-free withdrawals are given outright and not to donor advised funds, charitable remainder trusts or charitable gift annuities.
- Your tax-free withdrawals are *transferred directly* from your IRA or Roth-IRA to a qualified public charity, like Creighton University.

Please take time to learn more about the Pension Protection Act of 2006 and how you can benefit from this significant legislation. If you would like to support the University by taking advantage of the planning opportunities available under the Pension Protection Act of 2006 or if you would like us to coordinate with your fund custodian a direct transfer of funds from your IRA or Roth-IRA to Creighton, please contact the Office of Estate and Trust Services at (800) 334-8794, ext. 1143, or (402) 280-1143.

Scholarship, Family Motivate Law Student

Suman Barua did not grow up in a Bangladesh mud hut like his father, or become a farm laborer like his mother, but he might have, and he well knows it.

The first-year Creighton law school student and recipient of the Frances M. Ryan Endowed Scholarship understands just how far he has come and by whose support.

"As the son of Bangladeshi immigrants, it is truly no small feat for me to be able to attend law school — let alone receive a scholarship to do so," Barua said. "I have come to realize my general circumstances in life are largely a function of the sacrifices and accomplishments of my parents and other ancestors who came before me. The notion of toiling away on a Third World farm living in a mud hut is one that could very easily have been my reality, instead of the relative life of ease I now enjoy."

Most law students, beset by grueling exams, class ranking pressures and ruthless Socratic questioning, do not view their lot as a "life of ease," but Barua has a unique gift of perspective. As the only person in his family who has ever attended or graduated from college, he recognizes how his own future is rooted in his family's past, as well as opportunities like the Ryan Scholarship.

"This awareness has motivated me to work hard, do my best and not take anything for granted," he said. "The hardships I might endure pale in comparison to my ancestors'

Desire to Simplify Lives and Benefit Community Motivates Gift



Joan and Edward McCarthy

When it came to estate planning, longtime Omaha residents Joan E. (Harmon) McCarthy, ARTS'59, and Edward J. McCarthy, BSC'56, knew that they wanted to give back to their community in some way. As former students of Creighton and admirers of what the University has done for the community, the couple naturally chose to donate to their *alma mater*.

As owners of several rental properties, the McCarthys decided to donate appreciated real estate to fund two charitable gift annuities that will ultimately establish the Edward and Joan McCarthy Endowed Scholarship Fund at Creighton. In return for their contribution, the McCarthys will receive lifetime quarterly payments, an immediate charitable contribution

deduction for income tax purposes, deferral of tax on the capital gains on the appreciated value, and avoidance of the "depreciation recapture," which would have occurred upon sale of the property. Upon their deaths, the balance of the annuities will endow the Edward and Joan McCarthy Endowed Scholarship Fund, which will provide financial assistance for students in the College of Business Administration (CoBA).

Ed, who is originally from Sioux City, Iowa, and his wife, Joan, first met as students in the School of Commerce (now CoBA). Joan later transferred to the education program, while Ed went on to graduate from the School of Commerce in 1956. Both recall fondly their days at Creighton, not only for the academic

trials — and the trials of Third World peoples today. Their stark reality reverberates deep within my heart. This sobering realization has kept me mindful of the things that are most important in life, while serving as motivation to achieve at the highest level I am capable of.”

Barua’s father, whose own parents had starved to death in Bangladesh, was determined to make it to America. In 1969, he settled in Utah, sent money back to his family and to his betrothed’s family and was later befriended by local Catholic priests and nuns, who helped educate him and find him a job.

“He did this for seven years before he was finally able to go back to Bangladesh, marry my mother and bring her to the States with him,” Barua said. Sadly, his father died a few years later, but not before seeing his dream realized: American-born sons with the world before them.

While Barua pays tribute to his father’s legacy, he also honors the legacy of Frances M. Ryan, in whose name generous donors established an endowed scholarship fund to enable minority students to attend Creighton’s School of Law. As Nebraska’s first tenured woman law professor, Ryan served on Creighton’s law faculty from 1973 to 1994. Ryan also helped to establish the School’s Minority Program, which encouraged African Americans, Hispanic Americans and Native Americans to enter the legal profession and advance the legal rights within minority communities. Ryan would have been proud of Barua as he carries the torch of her vision into the future.

Barua, who completed a master’s degree in molecular biology, is interested in health care



Photo by Andrew Marinovich/Malone & Co.

Creighton law student Suman Barua, the son of immigrants from Bangladesh, is grateful for the scholarship he received to attend Creighton. The scholarship and the plight of his ancestors motivate and inspire Barua to work hard and succeed.

law and policy, as well as patent law. Despite fielding offers from other law schools, he chose Creighton because of its “strong commitment to students,” and its emphasis on professionalism.

“We attend professional schools to learn a profession, and it would seem logical that said school actually helped us find a career in that profession,” Barua said. “Unfortunately, not all law schools carry out that directive.”

The Ryan Scholarship also helped open the door to opportunities he would not have had elsewhere, he added.

Endowed scholarships remain one of the most critical ways Creighton can recruit the most talented students to the University. As permanent assets, these funds enable Creighton to prepare generations of students like Suman Barua with professional distinction,

ethical leadership and conscientious citizenship. In essence, endowed scholarships represent the ultimate investment in human potential. The bottom line results in a better world for all of us.

THE CAMPAIGN FOR CREIGHTON UNIVERSITY seeks \$145 million for endowment support, which includes student scholarships. Endowed scholarships remain one of the most critical ways Creighton can recruit the most talented students to the University. As permanent assets, these funds enable Creighton to prepare generations of students like Suman Barua with professional distinction, ethical leadership and conscientious citizenship. In essence, endowed scholarships represent the ultimate investment in human potential. The bottom line results in a better world for all of us.

foundation it provided, but also for the social environment it offered them as young students.

With children and grandchildren living out of state, the couple decided that it was time to sell some of their rental properties so that they would have more time for traveling and visiting family.

“I really felt that it was time to simplify our lives,” Joan explained. “Rental properties have been a good investment for us over the years, but they are certainly a lot of work and stress to manage. You also can’t be certain of how much income your rental properties will generate each month. My mother had an annuity that benefited her later in life, and I thought it would be a good option for us, as well. With the charitable gift annuities, the stress of managing properties is eliminated and I know that a fixed

amount will be deposited directly into our bank account four times a year.”

As a lawyer and CPA, Ed was well aware of the tax and financial implications of selling their rental properties. Together, he and Joan decided that gifting their real estate assets to Creighton was an attractive alternative.

“If you’re a person in good health and have other assets, then a charitable gift annuity is a nice addition to that,” said Ed. “It will provide us with tax benefits and a steady stream of income for the remainder of our lives. And beyond that, the endowed scholarship will help many deserving students to receive a valuable Creighton education.”

“We are certainly grateful to the McCarthys for their generous gift,” said Anthony Hendrickson, Ph.D., dean of the College of

Business Administration. “Their story is classic Creighton — hardworking people who come to Creighton University, acquire a world-class education, marry, raise a fine family, succeed in their professions and become agents for positive change in their community. In doing all this, they also remembered the institution that helped them shape their goals and values. Their values move them to share their good fortune with others, so that succeeding generations of Creighton students benefit from their hard work and achievements.”

Endowed scholarship funds are a critical priority of *THE CAMPAIGN FOR CREIGHTON*, which seeks \$145 million in endowment support. For further information regarding charitable gift annuities or gifts of appreciated property, please contact Creighton’s Office of Estate and Trust Services at (402) 280-1143 or (800) 334-8794.

Message from Estate and Trust Services

Remember Creighton in Your Year-end Plans

2006 is rapidly drawing to a close. For many, now is when we implement our year-end charitable gift plans and, specifically, our support for



Creighton. In the University's strategic plan, Creighton President the Rev. John P. Schlegel, S.J., identified Creighton's ability to become less tuition-dependent and more philanthropy-driven as one key to the University's continued success. Your support of the University is integral to *THE CAMPAIGN FOR CREIGHTON UNIVERSITY* and realizing its "willed future" to secure its place at the forefront among the finest Jesuit, Catholic institutions of higher education in the United States. As you finalize your year-end financial plans, know that your gifts not only provide our students with a values-centered education rooted in the Jesuit tradition but also absolutely are essential to Creighton achieving its place as a pre-eminent institution of higher learning, patient care and service.

Because the IRS recognizes the value of charitable support and allows itemizers to deduct charitable gifts from their income taxes, the following are guidelines to keep in mind as you contemplate your year-end gifts. Remember, only gifts completed by Dec. 31 can be used to reduce your taxes due in April 2007.

The most popular method of supporting the University and participating in *THE CAMPAIGN FOR CREIGHTON UNIVERSITY* is by check. If you mail your check to Creighton, your gift is complete as of the date of postmark.

Donors increasingly use their credit cards to contribute to Creighton. Please note that these gifts are complete **when the transaction is authorized by your bank**, not the date of postmark as is used for checks. If you mail your signed charge authorization, please make sure that your letter is postmarked no later than Dec. 14. After the 14th, please contact the Office of Development by telephone at (402) 280-2740 or (800) 334-8794, or make your gift online at www.creighton.edu/development.

Gifts of appreciated stocks and mutual funds are a wonderful way to support Creighton.

Gifts of appreciated stocks and mutual funds are also a wonderful way to support Creighton. Gifts of stock and mutual funds owned for more than one year entitle you to deduct their fair market value without having to report the capital gains you would have realized had you sold the investment. If stock you own has decreased in value, you should consider selling it and gifting the net proceeds. Then, you may be able to claim a loss on the stock *and* a charitable contribution deduction from the same transaction.

For securities electronically transferred from your account to Creighton's, your gift is complete and valued on the date it reaches the University's account. Gifts of stock certificates that are hand-delivered to Creighton are complete on the date of delivery; stock certificates and necessary

stock powers sent by mail are complete as of the date of postmark. If you ask to have shares you own reregistered in Creighton's name, the gift is not complete until the reregistration is finalized on the corporation's records. Because Creighton may be required to open a new account with the fund, **gifts of mutual funds may take several weeks to transfer**, so please plan ahead and allow extra time if you choose to donate in this manner. Please call our office at (402) 280-1143 or (800) 334-8794 for the necessary forms and guidance on how to transfer stock and mutual funds to the University.

If you are interested in converting cash, securities or land into a life income arrangement with Creighton, please call or write for a personalized proposal. Charitable remainder trusts and gift annuities may be ideal for individuals who want to explore ways to increase their annual income, realize immediate income tax benefits and also make a deferred gift to the University.

All donors will receive a formal receipt listing whether "any goods or services" were provided in exchange for their gifts. Generally speaking, the IRS requires this receipt as proof of your tax-deductible contribution for all gifts of \$250 or greater.

On behalf of the students, faculty and staff of Creighton University, thank you for your continued spirit of philanthropy and willing participation in support of the University. With your help, the goals of *THE CAMPAIGN FOR CREIGHTON UNIVERSITY* will be realized.

Steve Scholer, JD'79
Director of Estate & Trust Services



Photo by Jason Doby

James Laumond, MD'64, with his golden retrievers on his cattle ranch in northern California. Laumond funded his second charitable remainder trust at Creighton with a gift of real estate valued at \$2.1 million.

Love of Farming, Medicine Blossom at Creighton

James Laumond, MD'64, credits a serendipitous decision to attend Creighton University School of Medicine with having long-lasting influences on his professional and personal life.

Creighton's was the first medical school acceptance letter the University of California-Berkeley business/pre-med student received, and he quickly went to his father for the \$100 he needed to secure his spot in the class.

Laumond was the son of immigrants; his father was born in France and his mother came from Sicily. He grew up in a poor, urban neighborhood in San Francisco. "We didn't have much money," he said. "Neither of my parents finished high school and no one in my family had been to college. My father wrote out the check, and that was that. It was probably the best decision we've ever made."

His years spent in the Midwest at Creighton were full of new experiences for the California native. "Coming to Creighton introduced me to another way of life," he said. "The Jesuit environment was a very significant and meaningful difference."

The friends he made and the people he met in and around Omaha had a genuineness that he said he appreciates to this day. "I know I would have gotten into trouble if I had gone to any other medical school. I was a rolling stone until I got to Nebraska and discovered stability.

The people at Creighton and in the community were honest, sincere and loving, and they guided me through."

He also discovered his avocation at Creighton: farming. "I had to work while I was in medical school and I discovered I liked farming. I worked on farms in Nebraska, Iowa and South Dakota. I did it all — I cleaned cisterns, worked on farm equipment and with livestock. I could take my books and work there on the weekends."

Laumond returned to California as a family practitioner in San Mateo. His practice grew to include three clinics, and he established his own individual practice association (IPA), Health First, Inc. His clinics saw 15,000 to 20,000 patient visits per year and employed six physicians and about 20 other staff members before Laumond sold the business in 1997.

He had bought land in the foothills east of San Jose in 1978, and in retirement runs his 2,000-acre working cattle ranch with about 100 head of Hereford and a cow-calf operation. "Years later I found out both of my parents' families were farmers, so I guess it was in my genes," he said. Until recently, Laumond owned a farm in Beaver Crossing, Neb., as well.

The retired physician also established a clinic for the racetrack workers at Bay Meadows in San Mateo. "It's a real pleasure to see it (the clinic) functioning as it is," he noted.

"I know I would have gotten into trouble if I had gone to any other medical school. I was a rolling stone until I got to Nebraska and discovered stability. The people at Creighton and in the community were honest, sincere and loving, and they guided me through."

— James Laumond, MD'64

He never forgot the ties he forged at Creighton, which have led him to visit Omaha about twice a year and make a number of financial gifts. Working with Director of Estate and Trust Services Steve Scholer, JD'79, Laumond funded his second charitable remainder trust at the University with a gift of real estate valued at \$2.1 million.

"It makes sense to me, while I'm 'vertical,' to benefit the School of Medicine, receive income for life from the trust, and avoid much of the capital gains on an upcoming real estate sale," Laumond said. "It gives me a great amount of satisfaction to be able to give something back to Creighton for all that it has given to me."

"The School of Medicine is very grateful for the support provided by Dr. Laumond," said Cam Enarson, M.D., dean of the School of Medicine. "His commitment to Creighton is reflective of a life lived in service to others."

"Not a day goes by that I don't see a 'friend' who was a patient of mine," Laumond said. "The ethics I learned at Creighton, the sense of caring, stayed with me all my life. If I can help anyone else find something more in life than their own self-interests, then I'll be real happy."



Bednar



Bottger



Cochran



Dempsey



Denbeck



McCormick



Schaefer

New Hires Support Successful Campaign

Creighton University recently hired five new major gift officers and a new associate director of principal gifts to support the success of the \$350 million *WILLING TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY*.

Joining Creighton as major gift officers are Anna Bednar, Ed Cochran, Jeff Dempsey, Deb Denbeck and Bernie Schaefer. Douglas Bottger comes to Creighton as the new associate director of principal gifts. Additionally, Rich McCormick, BA'82, rejoins Creighton from the Steier Group in Omaha as a major gift officer.

Bednar was most recently an attorney with the Omaha firm of Brasher and Ginn. Her philanthropic leadership experience includes Catholic Charities, Juvenile Diabetes and the Child Saving Institute.

Cochran previously served as principal for TCG Consulting in Omaha. He also served as executive director for the Urban League and held senior leadership positions with SITEL Corporation and First Data Corporation.

Dempsey comes to Creighton from the University of Nebraska Foundation, where he was responsible for raising funds for the business college and athletics at the University of Nebraska at Omaha (UNO).

Denbeck was formerly associate athletic director and senior women's administrator at UNO. There, she directed the Diet Pepsi/UNO Women's Walk — the largest and oldest walk of its type in the United States — and led several athletic fundraising initiatives.

Schaefer served as a major gifts officer at Saint Louis University (SLU) for the past 10 years, and was responsible for directing SLU's Community Outreach Program.

Bottger was previously the senior development officer of the Immanuel Charitable Foundation in Omaha. His background includes extensive experience in community service and health care organizations as a fundraiser. The additional staff members were added because of the momentum of the campaign.

Reunion Giving a Success

Creighton continues to experience success with its Reunion Giving Program.

The 1981, 1986 and 1996 classes in the School of Medicine increased their giving by 66 percent, 75 percent and 80 percent, respectively, compared to giving the previous fiscal year. Twenty-four volunteers served in leadership positions for the School of Medicine Reunion Giving Program.

The 1981 and 1996 classes in the School of Law increased their giving by 500 percent and 700 percent, respectively, compared to giving the previous fiscal year. Ten volunteers served in leadership positions.

"Reunion giving has helped to make a Creighton School of Law education attainable for dozens of well-qualified and deserving students," said Patrick

Borchers, dean of the School of Law.

These giving totals will most assuredly go up, as the School of Law and the School of Medicine will continue to count Reunion Giving gifts for these classes until June 2007. *THE CAMPAIGN FOR CREIGHTON* seeks \$30 million in sustaining gifts — which includes the Reunion Giving Program.

Campaign Totals

Total gifts and pledges to *THE CAMPAIGN FOR CREIGHTON UNIVERSITY* reached \$269 million as of Oct. 31, 2006.

Continuing a Legacy of Service

Gift Establishes Endowed Chair in Dentistry

While many dentists may shy away from treating children whose families are on Medicaid, Creighton alumnus Edward DeRose, DDS'61, of Pueblo, Colo., has made their care his life's passion.

"That mindset, of serving the underserved, was developed during his days at Creighton," said Michael DeRose, DDS'82, who followed in his father's professional footsteps.

Edward and Neta DeRose, through their care and example, taught their five children to believe in themselves and to work to make a difference in the lives of others.

To honor their parents, Michael and his brother, Dan, made a \$1.5 million gift to the school their father so loves — establishing the Edward J. "Eddie," D.D.S., and Neta DeRose Endowed Chair in the School of Dentistry. James Howard, D.D.S., associate dean for clinical services and director of clinics in the Creighton School of Dentistry, was selected as the first holder of the chair.

The gift was a "natural fit," the brothers said, considering their father's love of Creighton and the University's Jesuit mission of educating women and men of service to others. Endowed faculty chairs are the hallmark of a great university and a critical component of *THE CAMPAIGN FOR CREIGHTON*. Endowed chairs support and strengthen the University's core asset, its faculty — enriching the student experience.

Eddie DeRose is a second-generation dentist. His father, Bruno, established the first DeRose Dental Clinic in Pueblo, Colo., in 1928. Eddie joined his father's family dental practice in 1961 after graduating from Creighton's dental school.

When the U.S. government established the Medicaid program in 1965, Eddie began laying the groundwork for his future calling — providing competent, professional care to the area's



Creighton alumnus Edward DeRose, DDS'61, with his wife, Neta, have been honored with an endowed chair established in their names, thanks to a generous gift from sons Michael, DDS'82, and Dan DeRose.

underserved children on Medicaid.

"Our father has always been for the underdog," Michael said. "He's always had a big heart." Dan added that his mother, Neta, has always been there to provide encouragement. Eddie and Neta celebrated their 50th wedding anniversary this year.

At a young age, Mike knew he wanted to follow his father, and grandfather, into dentistry — and there was no doubt about what school he would attend for his professional education.

"All Eddie talked about was what a great education he received at Creighton," Mike said. "He was really a PR person for the Creighton dental school," having recruited, counseled and advised many prospective students to attend Creighton.

After graduating *magna cum laude* from Creighton's dental school in 1982, Mike joined his father's practice — caring for a large number of underserved children. The Italian dentists were loved by their young patients — who affectionately referred to them as "Spaghetti Eddie" and "Meatball Mike."

"The positive reaction our father got from the kids motivated him to look to continue that service on a larger scale," said Dan DeRose.

They would open the Small Smiles

dental clinic in Colorado Springs, Colo., in 1995, and establish FORBA (For Better Access), a dental practice management company, to push their dream forward. Today, FORBA manages 50 clinics in 17 states — caring for 10 percent of the 32 million children in the United States on Medicaid. But the need remains great. According to government statistics, fewer than one of every five poor children with state Medicaid insurance receives preventive dental services in a given year.

"Our hope is that through this endowed chair, we might continue to make a difference in the lives of underserved children," Dan said. "Our life's passion has been to close the gap — to give more children on Medicaid access to quality dental care."

"Support for this endowed chair is doubly welcomed by the School of Dentistry," said Steven Friedrichsen, D.D.S., dean of the Creighton School of Dentistry. "It infuses the school with new and ongoing resources to support our most valuable asset — faculty. At the same time, it honors an individual who has demonstrated an involvement with and advancement of care for underserved patients — allowing us to more fully embrace our mission of service."

It hit me on the trans-Siberian train as we barreled toward Moscow and I read the words of William Powers in his book *Blue Clay People*:

“Like most people who go overseas to do development work, I did so expecting to find out what it’s like to be poor ... that’s not what happens. Instead you learn what it’s like to be rich, to be fabulously, incomprehensibly bloated with wealth.”

In the bush of South Africa, *let po* means to “pay attention.” I learned it from Henri, our safari guide. Reality here is subtle and if you don’t pay attention, you will undoubtedly miss something important. Over the course of my yearlong, worldwide travels as a Livingston

The letter led to an application for a new fellowship program, which led to an interview, which led to a proposal, which led to a global journey of leadership and professional development. For me, it was all about homeless youth. It was about learning locally, nationally and internationally what “best practices” exist around the world that could ultimately enhance the work that we are doing to improve the environments of children and youth in Colorado.

As is the case with any voyage of inquiry, if you keep your mind open and “let po,” the journey becomes something that is so much more. What I found is that the answer to many of our problems is not halfway

United States, we are rich. In fact, I believe it is safe to say that we are “fabulously, incomprehensibly bloated with wealth.”

Our responsibility is to use this wealth as effectively and efficiently as possible. To take every dollar we have and spend it as if it were our last, seeking more strategic and collaborative ways to work together, leveraging our resources to identify better answers to complex social problems, and paying attention to those resources currently available to us.

Whether in Denver, Chicago, New York or Soweto, the streets are no place for a child. Will we *let po*? Will we use our energies, our resources, wisely? The answers to those questions will define us forever.

Reflections

Let Po

By Jamie Van Leeuwen, BA'96

Fellow for the Bonfils-Stanton Foundation in Colorado, I learned that there is a lot that we are not paying attention to — both here at home and abroad. In fact, we are missing things that are unbelievably important.

We are not paying attention to Swaziland, where the average life expectancy of a child born today is 33.

We are not paying attention to the South African nation of Lesotho either, where rates of HIV infection are nearing 50 percent of the entire population.

We are not paying attention in the Mongolian capital of Ulaanbaatar, where thousands of kids sleep in the sewers to escape the cold Mongolian nights.

My Time

In spring 2005, when a letter arrived from the Bonfils-Stanton Foundation (a Colorado organization “created to enhance the quality of life for residents in Colorado”), my time to pay attention was at hand.

around the world, but right here at home.

Henri coined another insightful phrase that has stuck with me. In describing the activity of the animals in the bush, he said “the energy you use is the energy you lose.” In every respect to the work that we do regarding youth poverty, the resources that we use are indeed the resources that we lose. Every dollar we spend on housing or treatment or medical care is one dollar less to be spent elsewhere.

‘Aha!’ Moment

What I learned is not so much the secret ingredient to solving youth homelessness. Rather, what I stumbled upon is one of those “aha!” moments in its utter simplicity ... nothing spectacular or earth shattering, no profound insight or news-breaking revelations. What I found is that in the midst of visiting enormously different cultures, shifting in latitude and hemisphere, and traveling to some of the most populated and unpopulated locations on this planet ... that here in the



Photo by Jamie Van Leeuwen, BA'96

Van Leeuwen visited with children from a rural village in the small South African nation of Lesotho, where the capacity to care for the growing numbers of AIDS orphans is of serious concern.

Editor's note: In January, Denver Mayor John Hickenlooper appointed Van Leeuwen to manage the city's 10-year plan to end homelessness. “My work at Creighton really formed the basis for my desire to concentrate my life’s work on serving the poor,” Van Leeuwen said. “I am grateful for the opportunities the University afforded me.”

Looking for more spiritual inspiration? Visit Creighton Online Ministries at: www.creighton.edu/CollaborativeMinistry/online.html

Willing to Grow

Dan Burkey, BSBA'81, vice president for Administration and Finance, and John Cernech, Ph.D., vice president for Student Services, outside Creighton's newest junior-senior town homes — Opus Hall.



\$99 million for support of Creighton's East Campus expansion

"This historic growth of Creighton's campus is not about bricks and mortar, it's about providing a life-changing environment in which our undergraduate and professional students can flourish — academically, socially, physically and spiritually."

John Cernech, Ph.D.
Vice President for Student Services

"With the momentum created by the previously announced \$50 million anonymous gift, Creighton has seized upon a unique opportunity to grow its campus by acquiring underutilized properties ... and has joined in Omaha's exciting downtown revitalization."

Dan Burkey
Vice President for Administration and Finance

With more than \$190 million in new construction, renovation and campus improvement either completed or currently in design, Creighton University is becoming a national model of a modern, urban campus.

The early success of *THE CAMPAIGN FOR CREIGHTON UNIVERSITY* provided the confidence to move ahead with construction of several critical facilities and expedite additional land acquisitions. In addition to the \$50 million anonymous gift, the \$17 million Peter Kiewit Foundation matching gift challenge, announced in December 2004, provided momentum for the University to capitalize on growth and control its destiny.

The University's dynamic, nationally recognized campus master plan details an expanded East Campus that enriches the student experience. It includes:

Student Living Learning Center. A unique facility among Midwest universities, the center will bring together academic, social and other student support services in one convenient location.

Junior-Senior Town Homes. Extensions of the learning environment, these town homes enhance campus vitality and address the high demand among upperclassmen for on-campus housing.

The Rev. Michael G. Morrison, S.J., Stadium. One of the nation's premier soccer complexes, it provides Omaha with a major new sports venue.

Your support of *THE CAMPAIGN FOR CREIGHTON UNIVERSITY* will enhance Creighton's campus community — a welcoming environment, where students are challenged to reach their fullest potential.



WILLING TO LEAD

THE CAMPAIGN FOR CREIGHTON UNIVERSITY

www.creighton.edu/development

Calling Our 'Golden' Sweethearts

**Will you, or someone you know, be celebrating a
50-year wedding anniversary in 2007?**

Did you meet at Creighton? If so, send us your stories. Our February issue of *Creighton University Magazine* will celebrate our 'Golden Wedding Alumni' in a special story, complete with how you met, when and where you married, who officiated, where you now live, plus kids, grandkids and greats. Photos will be considered, space allowing.

E-mail your submissions to cumagazine@creighton.edu.



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