

WINDOW

CREIGHTON UNIVERSITY

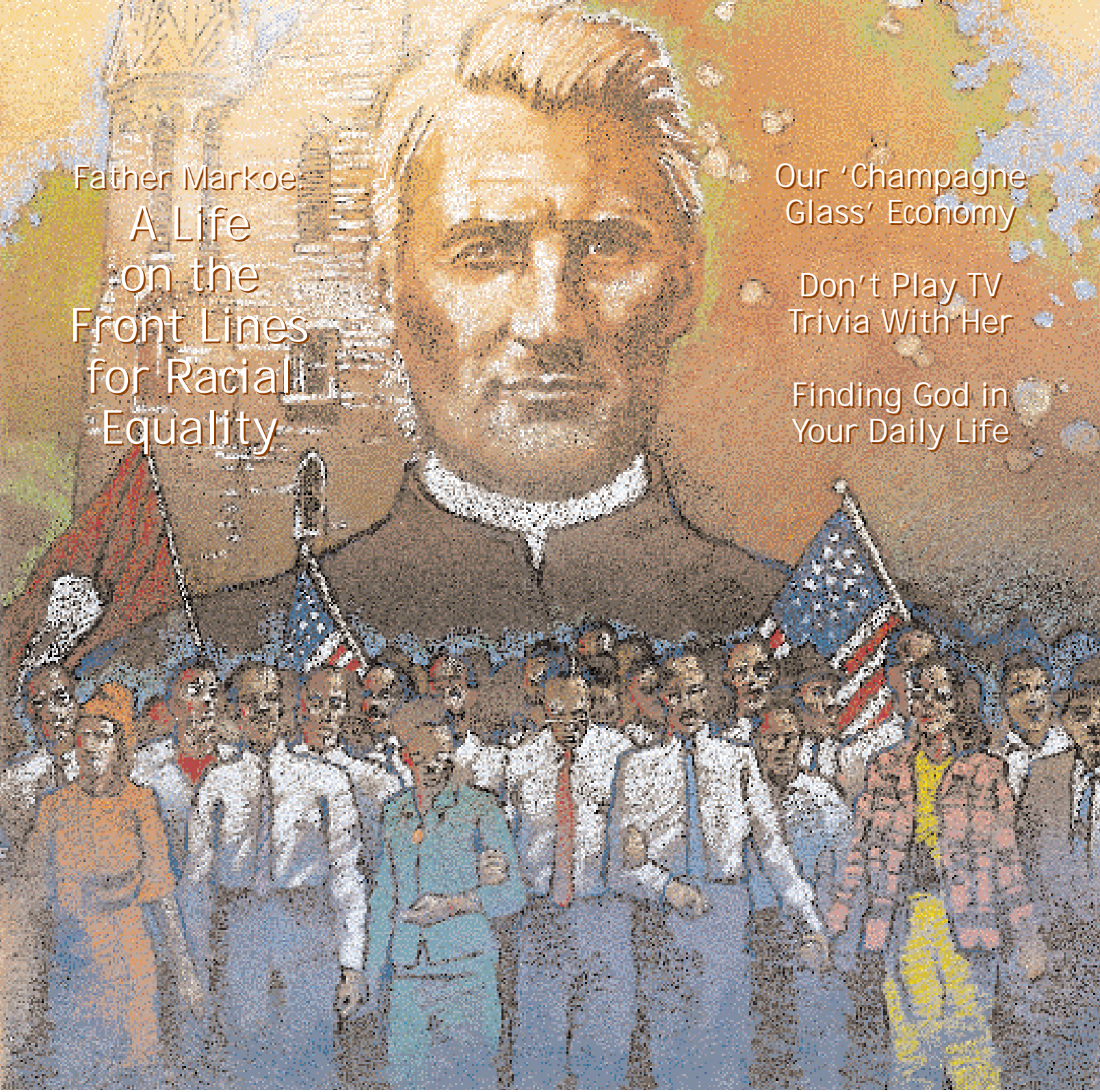
WINTER 1995-96

Father Markoe
A Life
on the
Front Lines
for Racial
Equality

Our 'Champagne
Glass' Economy

Don't Play TV
Trivia With Her

Finding God in
Your Daily Life



WINDOW

Volume 12/Number 2 ■ Creighton University ■ Winter 1995-96

Fr. Markoe's Battle Against Racism

Bob Reilly tells you about a man who was a lifelong fighter. Fr. Markoe found a cause for his fighting energy. The word portrait of a strong-minded Jesuit begins on Page 3.



The Rich Get Richer, The Poor Get Poorer

Gerard Stockhausen, S.J., talks about what he calls "our champagne-glass economy." In this case, it doesn't mean champagne for everyone; it means the shape of our economy that puts the rich at the broad top of the glass and the poor at the narrow bottom. Page 10.

Don't Play Trivia With This Creighton Alumna

Alumna Eileen Brady has been researching the yesteryears and the todays of television. None of her friends will play Trivial Pursuit with her. Test yourself. Page 14.



Finding God in Your Everyday World

Richard Hauser, S.J., tells you how to find God in your everyday world. Page 20.

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LETTERS

WINDOW Magazine edits Letters to the Editor, primarily to conform to space limitations. Personally signed letters are given preference for publication. Our FAX number is: (402) 280-2549. E-Mail to: window@creighton.edu

'And If the Rules Change?'

I have read with interest the article "The Social Roots of Our Environmental Predicament" by Dr. Harper in your Fall 1995 issue of WINDOW.

I would like to pose a question for Dr. Harper.

In this third human environmental revolution, supposing we were to discover an inexhaustible source of energy. I am assuming that the laws of supply and demand would eventually lead it to be at an inconsequential cost.

What would that do to the human living conditions in the world?

Robert H. Matt
Omaha

'What's Really Important'

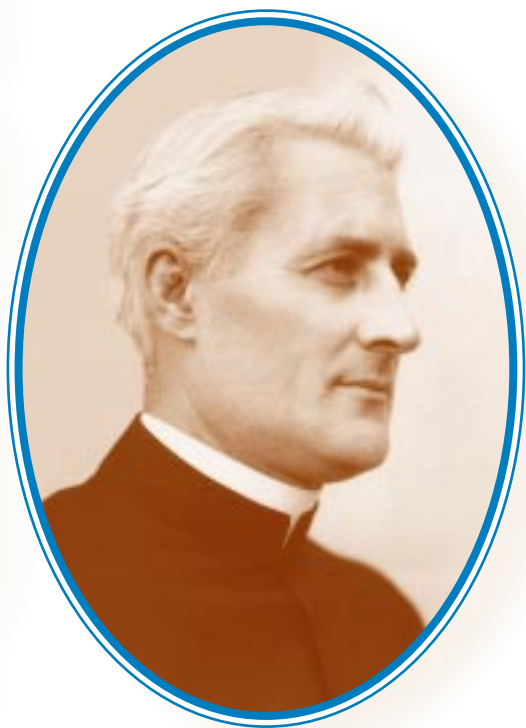
A big round of applause to Pamela Adams Vaughn, Kaela Volkmer and Fr. Michael Flecky for their fine article about the Dominican Republic.

As an ILAC (Institute for Latin American Concern) alum, it was a great reminder of the many things I learned during my summers in the Dominican Republic: the value of family and the philosophy "It takes a whole village to raise a child."

Why is it that a third world country can pinpoint what's really important? Thank you for including this excellent article in the Fall WINDOW '95.

May 1996 be a year where each of us take time to open our hearts to those around us ... just as the Dominicans do daily without even thinking about it.

Susan Broski Corpuz, MS'92
Omaha



“It Has Been the Few Who Have Acted, Who Have Saved Us from Unspeakable Scandal”

By Bob Reilly

On the 3rd of April, 1965, two years before his death, Fr. John P. Markoe, S.J., sat impassively as the honoree at a testimonial dinner.

The Brandeis Student Center was packed with friends and admirers, including members of the De Porres Club for which Markoe served as moderator. John Howard Griffin, author of the blockbuster *Black Like Me*, was guest speaker, and among those on hand to salute the Jesuit activist were Roy Wilkins, executive secretary of the NAACP; Whitney Young, executive director of the National Urban League; and Frank Morrison, governor of Nebraska. Archbishop Gerald T. Bergan apologized publicly for not being more openly supportive of Markoe.

“He was right,” acknowledged Bergan, “and your Archbishop was wrong.”

Griffin declared that Fr. Markoe and his Jesuit brother, William, were “in the cauldron when most of us were in diapers,” alluding to the long careers both men had spent in combatting prejudice.

For more than two hours, Griffin held

that audience with stories of his experiences while disguised as a black man. He mentioned incidents so painful, he couldn’t describe them in his book — including his being denied access to a Catholic church one Sunday, the same church to which he had been welcomed a year earlier as a prominent white journalist. He detailed the racist attitudes inherent in our society. We were mesmerized. I remember wanting to reach for a glass of water during that long speech, delivered quietly, flatly, without histrionics. My hand wouldn’t move.

Turning toward Markoe, Griffin said: “It has been the few — and I say that word sadly — it has been the few who have acted, who have been what we all profess to be, who have salvaged us from unspeakable scandal — if indeed we have been salvaged from unspeakable scandal.”

Griffin was on target. In that post World War II era, there were few saints and many sinners. Most of us didn’t do enough. We took comfort in our own beliefs and conduct, tallied the names of black friends. But the truth is that we

didn’t protest loudly enough or often enough against discrimination — in our neighborhoods, our business community, our churches.

Today we may be losing sight of those times. This generation may not appreciate what it was like to be black then, not only in the distant and disparaged South, but in Omaha. Jews insist they must explain the Holocaust again and again, because the knowledge of what happened in those years is slipping away. They are right. We need to see ourselves as part of a history which is both proud and ugly. So we’re bound to recall Omaha and Creighton as they were 50 years ago.

During the Second World War, some 2 1/2 million African-Americans served in the Armed Forces, the vast majority of them in non-combat roles — transportation, quartermaster corps, as Navy stewards. Conventional wisdom questioned their reactions under fire. Only the Tuskegee Airmen managed to leap this barrier, chalking up a remarkable record of enemy planes destroyed. For the remaining military, rear echelon duty



The fighting Markoes: Fr. William Markoe, S.J. (left), and Fr. John Markoe, S.J. (right), flank writer John Howard Griffin.

was the norm. Despite the non-discrimination clause in the Draft Act of 1940 and the Fair Employment Practice Act of 1941, blacks in the military found segregation everywhere - training camps, troop trains, and even USOs.

I recall no black members of our Creighton R.O.T.C. unit, and, when we finally got to Fort Benning, to Officer Candidate School, our company was composed of three platoons, two white and one black, each in a separate barracks. There was little fraternization. When graduation day arrived, perhaps 85 percent of the white candidates received their lieutenant's bars, while less than 3 percent of the black aspirants were commissioned. Again, conventional military wisdom averred that white troops wouldn't serve under black officers and that black troops preferred to be led by white officers. Color lines in the armed forces weren't erased until President Harry Truman took action in 1948. Even then, change came slowly.

It wasn't much different in civilian life.

Spurred by the promise of higher wages and the presumed decline in discrimination, black families had moved north by the thousands in the second decade of this century. Omaha's black population doubled in those years. By 1950, there were more than 16 thousand black citizens of Omaha - all confined to the Near North Side, except for a small

section of South Omaha. Unemployment was high in this small community, per capita income half that of whites, the chances for advancement slim, and illness and death far higher than that in other areas of the city. Eighty-seven percent of African-Americans employed held unskilled or ser-

vice jobs - on the railroad; in the packing houses; in hotels, restaurants and clubs; as maids or janitors. Only 13 percent had clerical, professional or semi-professional jobs. They lived in an area where half the homes failed to meet minimum housing code standards.

In his master's thesis, Creighton graduate Dr. Jeffrey H. Smith, MA'67, wrote:

"The post-war housing boom almost completely ignored Omaha's non-white

population. During the ten year period from 1947 to 1957, twenty-three major housing sub-divisions of one hundred homes or more were developed, none of them open to non-whites...between 1952 and 1957, there were 13,293 new homes built; only 32, or .002 percent, were available to Negro buyers."

Personal humiliations were even more traumatic.

Tessie Edwards, one of the city's most respected educators, recalls being consigned to a balcony at the Brandeis Theater and remembers seeing her father directed to the back door of a restaurant in order to purchase a meal. In high school, she was barred from student organizations, occupied a study hall for black students only, and ate meals alone in protest of the segregated lunchroom. While this was a public high school, the Catholic high schools were hardly better. Only one, Notre Dame Academy, openly welcomed black students.

"I used to walk up 24th Street," she says, "swinging my book bag, and I'd pass by Creighton, and I wondered if they would let me in. I saw no black faces there, although I believe there were a couple of black students in the School of Pharmacy."

In all of the nation's Jesuit colleges and universities, there were less than 500 black students.

But Miss Edwards, as thousands of Creighton Prep students addressed her during her teaching years on the 72nd Street campus, did enter Creighton and graduated with a major in history in 1949. She appreciated the education she received, and made some lifelong friends, but the experience wasn't without problems.

"One Jesuit suggested to me that I not attend his class one day because they would be discussing race relations," she said, "and he thought it might be embarrassing for me."

She ran into Fr. Markoe on her way to the library and told him of the incident. Furious, Markoe dashed off to confront and berate his colleague.

By that time, things were starting to change.

It would be wrong to leave the impression that there were no people in



Markoe, here in uniform, was a 1914 graduate of the U.S. Military Academy at West Point.



Omaha opposing bigotry and discrimination. Among diocesan priests there were the McCaslin brothers and Fr. Jim Stewart and a few others who took the heat. Some ministers, teachers and businessmen bucked the trend. And Creighton had its highly visible dissenters.

Fr. Austin Miller, S.J., preached social justice, ran a labor school, and insisted

On his deathbed, Fr. Markoe advised his friend, Fr. Renard, never to give “an inch” in the struggle against racism

on equality for all workers. Fr. John J. Killoren, S.J., served a primarily black congregation for 22 years at St. Benedict’s. Other Jesuits and laity on the faculty lived out their convictions in a variety of ways. But the activist approach was not applauded by everyone on the Hilltop. Debates on the morality of racism were common. In theory, everyone agreed to the dignity and equality of all people. But must a business owner integrate if this meant losing clientele? Was he responsible for the prejudice of others?

Fr. John Markoe, S.J., had no doubts on this issue.

“Racism is a God Damned thing,” he would insist. “And that’s two words — God Damned.”

He instructed his adherents never to give an inch and, on his deathbed, he imparted the same advice to his friend, Fr. Henri Renard, S.J. Never give an inch.

Fr. Markoe is a book in himself, and Dr. Jeffrey Smith has written that volume, *From Corps to CORE*. It reads like fiction.

A West Point alumnus and classmate of Eisenhower and Dewey Spatz, Markoe won honorable mention as an All-American end, and stood ramrod straight his entire life. Graduating 87th in a class of 107, Markoe found himself

assigned to a black regiment charged with patrolling the Mexican border. A heavy drinker, the young lieutenant specialized in breaking up barrooms and made the mistake of trying to force a senior officer to drink with him. He was dismissed from the Army and returned to Minnesota to work as a lumberjack. He also joined the state’s National Guard unit and, when Pancho Villa became a threat, he was summoned back to the border. Here he served with distinction and was promoted to captain. His nickname remained “Cap” for the rest of his life, but the promotion did nothing to temper his drinking sprees. He continued to make life miserable for bar owners and ended up one day in an adobe jail. A strong man, he broke through the wall and wandered out into the desert. A Mexican spotted him, lifted him onto his burro, and returned him to his outfit. During that ride, so the legend goes, Markoe swore off liquor for life. Whatever the truth of this conversion, he did turn his life around and joined the Jesuits in 1917. Along with his brother William, also a Jesuit, he signed an unusual pledge to “give and dedicate our whole lives and all our energies” to “the Negroes in the United States.” He wound up, eventually, at St. Louis University, where he and others set about trying to integrate the student body. That earned him exile to Omaha — and Creighton. The year was 1946. Within a year, he had his perfect tool for carrying out his life’s mission — the newly-formed De Porres Club.

If one name deserves to be mentioned above the rest among that cadre of courageous students, that name is Denny Holland, BS’49. He approached Markoe about doing something to redress the injustices witnessed daily in the city. Markoe encouraged the organization that became the De Porres Club in 1947. Its stated purpose was “to educate people to think along lines of charity and justice as

regards inter-racial matters.” Their patron, Blessed Martin de Porres, a Peruvian of mixed ancestry, was canonized 15 years later.

“We met every Monday night from 7 to 10,” says Holland. “First, at Creighton, until we became too controversial and were asked to move.”

Members headquartered at several North Omaha locations, including the back room of *The Omaha Star*, where owner Mildred Brown made them welcome. Brown, characterized by elegant hats and sometimes inflated circulation figures, was a woman of conviction. She had to walk a narrow line, wooing white advertisers while informing black readers. And she paid the price in lost revenues and broken windows.

Denny Holland, too, faced some handicaps.

“Often the mail to the De Porres Club would come in re-sealed,” he says. “And our phone was tapped, I think. You’d hear a few clicks every time I picked it up. If I was out late in the Near North Side, I might be followed by a couple of detectives — but I think they were just

trying to be sure I made it home safely.”

Holland lived near the De Porres Center, or camped out behind *The Omaha Star*, or stayed with the family of Dr. Ed Corbett, a Creighton English professor. Corbett, also a club member, along with colleague Chet Anderson, recalls the inspiration of Fr. Markoe.

“His utter conviction that fighting for civil rights was what we should all be doing kept us going,” remarks Corbett, now retired from teaching at Ohio State University. “He was appalled that anyone — including his fellow faculty members — didn’t agree. He made a believer out



Markoe is shown in this picture as a lieutenant in the U.S. Cavalry.



In this historic photograph, the 1913 Army varsity football team (whose members would go on to greatness in World War II) poses for a picture. Fr. Markoe is sixth from the left. At the position 10th from the left stands the man who would become President of the United States after his distinguished military career: Dwight D. Eisenhower. Omar Bradley, who

of my wife, too. I can still see her marching in one of those picket lines, our baby in her arms."

The confrontations didn't come right away.

"I thought we might be just a prayer group," recalls Holland. "We met, discussed articles on racial justice, had speakers. One night Fr. Markoe suggested we adjourn and go en masse, black and white members, to a local restaurant that refused to serve blacks. I was nervous about it, but I went."

That was the beginning of years of persistent action. The De Porres Club pioneered techniques that later became famous in the South. A dozen years before a quartet of students refused to move from a Woolworth's lunch counter in Greensboro, N.C., resulting in the coining of the term, "sit-in," Holland and others were employing the same strategy in Omaha. Four years before the Montgomery, Ala., bus boycott, the Club launched a similar campaign against the Omaha and Council Bluffs Street Railway Company.

Reading the minutes of the organization, it's amazing what they accomplished and even more amazing what they attempted. They followed up on complaints about unjust treatment, initiated contacts with businesses that wouldn't hire minorities, distributed literature, gave talks, wrote letters to the media, marched in protest, confronted authorities. When attempts were made to integrate the closed ranks of taxicab drivers, they rode cabs all day, persuad-

ing the cabbies. They called to task schools that staged minstrel shows in blackface. When member Bertha Calloway, now director of the Great Plains Black Museum, was denied

The De Porres Club pioneered techniques of fighting segregation that became famous in the South a decade later

admission to a skating rink, they came down hard on the owners. Segregated swimming pools were targeted, and barbershops in the Creighton area that wouldn't cut the hair of black students. When a black couple moved into a hostile white neighborhood, De Porres members stood watch in front of the home. They staged plays and promoted lectures with themes of racial justice.

As a regular practice, a mixed group from the Club selected restaurants to visit to test their policies on serving minorities. Most major eating establishments opposed seating blacks. "It's bad for business to serve colored people," argued many owners. Members wrote to these offenders, reminding them of local statutes against discriminating, called on them in person, and sometimes began legal proceedings.

Hotels were similarly investigated.

"This was a real problem," says Tessie Edwards. "One reason black people tried to get a large house is because, when relatives or friends came to visit, you had to have room for them. They weren't welcome in our hotels. And then there was always the problem of where you could eat."

Even touring road companies experienced discrimination. Black members of the cast of *Kiss Me, Kate* were refused service. Typically, higher prices were quoted to black people to discourage patronage. De Porres exposed this tactic. A black Club member would phone a certain hotel and be told there was only one room left, at \$18, a high price at the time. Shortly thereafter a white member would call and be offered a \$5 room. This two-person attack might also be made in person. Eventually, hotels and restaurants were informed by their parent associations that they must abide by the law. De Porres and their allies, organizations like the Urban League, scored another victory.

The Club took on companies, large and small, that practiced unfair hiring policies.

When the Coca Cola plant adjacent to the Near North Side, refused to hire black drivers, claiming it was "not good business to employ Negroes in positions where they could come in frequent contact with the public," Creighton students and other Club members visited and revisited management, wrote myriad letters, encouraged ministers in the area to



would become another of WWII's top generals, stands 14th from right. Other well-known classmates (not on the Army team) were Generals Van Fleet, Stratemeyer, and McNarney. The West Point class was known at the "Class the stars fell on," for the number of four- and five-star generals it produced. They saw action in two world wars.

preach against this restrictive policy, contacted Coca Cola customers, and finally picketed the firm. Although the soft drink bottlers stated their business was not affected, they admitted they couldn't afford the negative public relations, so they capitulated and accepted black applicants.

Reed's Ice Cream Company, also headquartered on 30th Street, had a similar record of discriminatory hiring practices. It took a year of picketing, sermons from area pulpits, distribution of leaflets and other techniques to reverse the situation. Help came from other organizations and from many sections of Omaha. Black customers ceased their visits to Reed's stores. Ice cream sales plummeted, and the company scrapped its policy.

A tougher assignment was the Street Railway System.

Says Tessie Edwards, "I heard people say that, if you allowed blacks to drive buses, any woman riding alone would be in danger of rape."

This was an era, remember, when white passengers rarely rode north of Cuming Street.

The campaign took years. De Porres staged rallies; posted cards to citizens throughout Omaha,

asking them not to ride the bus; and asked people who did ride to pay their 18 cents fare in pennies as a form of protest. They picketed and they picketed. Mildred Brown appeared before the mayor and council, arguing:

"If our boys can drive jeeps, tanks and jet planes in Korea, in the fight to save democracy, make democracy work at home. Make it work in Omaha. I say to you, your honor, the mayor, if the tram company will not hire Negroes as drivers, we prevail on you to remove the franchise of the bus company."

Pressured on all sides and threatened with the loss of their franchise, the Street Railway System surrendered and agreed to add black drivers.

Club members also visited school principals and pastors. It hurts to admit, as Denny Holland claims, that much of the criticism against the Club came from Catholics. "Sunday," said one observer, "was the most segregated day of the week." Some pastors ordered De Porres members out of their rectories and told them they would decide who is a member of the parish and who isn't. One black Catholic was told in the confessional not to come back. Other pastors protested that these minori-

Fr. Markoe in his traditional priest's robes.



ties already had a church to attend, St. Benedict's, at 25th and Grant streets.

Started in 1919 at the request of a small group of black Catholics, St. Benedict's began as a mission church administered by Jesuits. Fr. John Killoren, S.J., became pastor in 1948 and remained there until 1970.



John Killoren, S.J.

Dr. Jack Angus, recently retired from Creighton's department of sociology and currently writing a book on St. Benedict's, says that many veteran parishioners think of Fr. Killoren's tenure as the high point in the church's history. Still, there were some who decried the notion of a church for black Catholics and leveled the charge of paternalism. They saw St. Benedict's as an excuse by some parishes to refuse membership to blacks living within their boundaries.

"But Fr. Killoren clearly had a vision of his own," says Angus. "He worked quietly but effectively. He may not have been a revolutionary, but neither was he an evolutionary. He didn't accept the system and worked to reform it."

Less charismatic than Markoe, Killoren focused on developing young leadership, providing recreational opportunities, instituting a job placement center, integrating more African-American aspects into the liturgy.

Joyce Goodwin was a member of the



Fr. Markoe (in straw hat) leads a march in Omaha late in his life in the 1960s.

St. Benedict's Youth Club.

"For the black community of the time," she says, "this was the focal point of our social lives. It was a strong motivating force in our lives, with lasting effects. Most definitely."

Mrs. Goodwin, while looking back on those years with affection for the fun they had and the leadership they learned, also reflects soberly on the negatives.

"I think of the many great minds spent litigating about civil rights," she states, "when they might have been pursuing careers in science or the arts. But at least we had some support in developing our self esteem. Youth today doesn't value life as much as we did."

Fr. Killoren, who ministered to the Arapaho and Shoshoni in Wyoming after his St. Benedict's pastorate, also worries about the direction young people are taking today.

"There doesn't seem to be the same family structure and support we experienced," he says.

Now chaplain to a senior citizen facility in St. Louis, and author of a recent book of Jesuit missionary Fr. Peter De Smet, Killoren realizes his approach was different from that of Fr. Markoe. He admits that his Jesuit counterpart played a major role in opening doors and breaking down barriers.

"But you must be able to stay inside once the doors are opened," he says. "We can't count on good will alone."

Through Fr. Killoren's efforts, stu-

dents from St. Benedict's were able to attend other Catholic high schools, and he had the ear of the Archbishop on other parochial matters. He built a sports complex at the parish and legislated for more lighting here and in other parks.

"We worked across religious lines," he adds. "A great number of our kids were not Catholic. But their parents were good. They never complained about any undue influence exerted by us."

Once when Fr. Robert Hupp, then in charge of CYO teams, encouraged Killoren to field a basketball team, the St. Benedict's pastor explained that a majority of his players were not baptized Catholic.

"Jack," said Fr. Hupp, in accepting the team, "haven't you ever heard of Baptism of Desire?"

In 1953, Fr. Killoren managed to get parish boundaries set, taking St. Benedict's out of the mission church category and adding white members of the congregation...many of them Creighton students living in public housing.

Claiming that you must combine realism with idealism, Killoren was never insensitive to the pain suffered by his constituents.

"We can never appreciate how much hatred and suffering was packed into what we now refer to as the 'N' word," he says with sadness.

Today, by any standard of measurement, the young people who came out of Fr. Jack's multi-faceted program are the leaders in black society, here

and elsewhere.

While Fr. Killoren was working his low profile magic, Fr. Markoe was making his presence felt in board rooms and council chambers. There is no doubt that he drove the De Porres Club members to achievements they never would have essayed. He reminded listeners that there was only one race, the human race. He encouraged, cajoled and shamed members into action. In his talks at meetings, he mixed philosophy and religion with tactics. He seemed to be everywhere, berating public officials and embracing young black children, carrying placards and ministering to the poor.

For members of the Club, it wasn't all picketing and protesting. They staged events to raise funds, had their own dances and picnics. They painted houses for indigent families and stuffed acres of envelopes. They worried about funding, with their treasury balance normally below \$100, and they pressed others into the struggle.

There was progress, but the larger issues seem to diminish by millimeters. The Club minutes reveal how frustrating this mission must have been, with phone calls and letters unanswered, and misdirection common. Management blamed the unions for hiring deficiencies, educators faulted the qualifications of black candidates, and service industries transferred guilt to their intolerant customers. Still, the Club persisted, even as its active years were numbered.

Other vignettes surface from that era.

Frs. Reinert, Miller and I sponsored Dr. Claude Organ, chairman of Creighton's surgery department, for membership in a prestigious Catholic society, one that goes nameless only because it is unfair to single out one culprit among the many offenders. Organ was rejected, and we three sponsors resigned in protest. The final irony came when the white janitor who cleaned Dr. Organ's office commiserated with the nationally-prominent physician. "I voted for you," he apologized.

Fr. Miller arrived one morning at Union Station after an all-night train ride. He was tired and just wanted to get to Creighton and his bed. A cab driver who had bypassed a waiting black fami-



ly, one ahead of Miller, opened the door of his cab. Miller considered for a moment his own exhausted state and reflected that his actions weren't going to solve the racial problems of the United States. Then he stopped and reconsidered, realizing this largely invisible decision was important. He reminded the driver of the law on discriminating in fares and insisted he take the others first.

Once, on the occasion of my black secretary's birthday, several of us went to lunch at the Omaha Athletic Club. I was naive, not crusading. Except for our group, there were no black diners. The waiters, all African-Americans, served us in what seemed like five minutes. How humiliating this must have been for them.

When Tessie Edwards, her sister and her mother, moved to a white neighborhood, petitions were circulated to keep them out. But Rabbi Sidney Brooks and Susie Buffett, wife of the famed investor, kept vigil with the Edwards, night after night. Fr. Reinert also lent his support.

These were small blips on a dark screen, while the De Porres Club patiently soldiered on. Now they addressed the public school situation.

There were no black teachers in Omaha's public high schools and the three dozen black teachers at lower

*It's a different world now,
but far from perfect.
"I still get some strange
looks at the Handshake
of Peace," says
Tessie Edwards.*

levels were confined to five elementary schools on the Near North Side. Many of them served an apprenticeship in clerical or janitorial posts before being allowed to teach. Club members trying to change this racist policy met with evasive answers or closed doors. Even picketing Joslyn Castle proved futile. Not until a change in administration

did reform occur.

By this time the De Porres Club was in decline. Members left town or joined the service and the ranks were thinned. When Fr. Markoe died, it took the heart out of the movement.

Denny Holland was still in the trenches, although he had agonized about his family's move from Omaha's ghetto. Fr. Markoe had assured him, "Wherever you go, Denny, that neighborhood will be integrated." With Tessie Edwards, who had also moved "where the neighbors were very nice," Holland currently works on a committee funding scholarships for black students to attend Catholic high schools. Bert Calloway struggles to keep open the doors of the Great Plains Black Museum, seeking to preserve a heritage largely hidden. Fr. Jack Killoren generates the same enthusiasm now for his new apostolate among the elderly.

It's a different world now, but far from a perfect world.

"I still get some strange looks at the Handshake of Peace," comments Tessie Edwards.

Discrimination in housing and unemployment is more subtle, but just as destructive. The gains we've made as a society have not been allocated evenly. It took the violence of the mid '60s to shake us into some sense of responsibility. And, despite all the obvious improvement, few of us have learned how to associate with people of another race on a comfortable, casual basis.

Years ago, Irv Poindexter, a black member of the De Porres Club, said to me, "Bob, how come every time I talk to a white man, we have to discuss sports or civil rights? I watch television, read books, see movies. I have problems raising a family. Some mornings my car won't start. Why can't we talk about these things?"

He's right. We should be able to do this. And we must thank God for people like Irv and Denny and Tessie and others who instruct us. We owe them a great deal.

Not long before he died, Fr. John Markoe asked me to come to his room in the Jesuit cloister. I was surprised at the spartan character of his quarters. There

was no bed, just a rocking chair in which he slept. His only furniture consisted of that rocker, a desk nearly devoid of papers, a desk chair and a few cardboard cartons stuffed with books and folders.

"When I go," he explained, "it won't take 10 minutes to clear up my effects."

He said he wanted to give me some-



Fr. Markoe, late in life.

thing of his in return for the things I had done for him. I couldn't think of anything I had ever done for this man. All I ever felt was guilt for not doing more. He insisted that I choose one of his possessions. So I opted for a copy of that great black and white photo John Howard Griffin took of him, a portrait that captures all of the compassion, all of the fire, all of the no-surrender determination. He gave it to me.

Then he said something I have puzzled over since.

"You know, Bob," he predicted, "the black man in America will save the white man's soul."

Did he mean we would learn from the sufferings of our less privileged citizens and move away from our own focus on materialism? Did he refer to the tenacity of black Catholics who persevered in their faith when they had every reason not to do so?

Or did he mean that we would one day realize what we have done as a people, as a nation, to men and women of a different color? And in that realization, we shall redeem ourselves?

I hope he meant that. **W**

OUR CHAMPAGNE GLASS ECONOMY

Income Distribution in the United States

By Gerard L. Stockhausen, S.J.
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Recent headlines have told us that poor children in the United States are worse off than poor children in other industrialized countries, that the gap between rich and poor is wider in the United States than in other industrialized countries, and that that gap is growing.

*Them that's got shall get;
them that's not shall lose.
So the Bible says, and it
still is news.*

So sang Billie Holiday in the 1930s and Blood Sweat and Tears in the 1970s. Here in the 1990s, researchers who study U.S. census data and United Nations statistics may not express themselves in rhyme, but their conclusions are the same. As Keith Bradsher wrote,

New Studies on the growing concentration of American wealth and income challenge a cherished part of the country's self-image: They show that rather than being an egalitarian society, the United States has become the most economically stratified of industrial nations.

What are the facts that lead to such a conclusion? Why is this happening? How do we view this growing inequality from a perspective that is Christian, Catholic, Jesuit, Ignatian? How does it fit within the broader picture of global inequality?



The Data: The Champagne Glass Economy

The huge disparity between rich and poor can be seen most starkly by looking at the world as a whole. World income distribution resembles a champagne glass with a very wide top

and a very narrow stem. The income of the richest 20% of the world's population — 84.7% of total world income in 1991 — forms the wide top in Figure 1 (page 11); that of the next richest 20% is where the top narrows down to the stem; and on down until the income of the poorest 20% — 1.4% of total world income in 1991 — forms the very narrow bottom of the stem.

The top is getting wider and the stem narrower. According to the United Nations Development Program, the richest 20% of the world's population had 30 times the income of the poorest 20% in 1960. By 1970 that number had grown to 32, and by 1980, 45. By 1990, the top 20% had 61 times the income of the bottom 20%.

Not surprisingly, the richest 20% account for nearly all of the trade, investment, savings, and bank lending that take place in the world. And, of course, those at the very top are the decision makers who determine economic policy for their own countries and set the rules governing trade, lending, investment, and other economic relationships for the world.

Narrowing the focus to the United States, figures from the U.S. Census Bureau indicate that the top of the glass is narrower and the stem is wider — a wine glass rather than a champagne glass — but the gaps are growing. Figure 2 (page 13) shows that in 1993 the top 20% of households in the United States received nearly half of all income, while the bottom 20% received less than 4%. Figure 2 also shows a clear pattern of increasing inequality of income from the late-1960s to the present, with the shares of total income going to the top 5% and top 20% rising, and the share going to the rest of the population falling. Not only are the rich getting richer, but the poor are getting poorer: the bottom 10% of U.S. families saw their real income fall 11% from 1973 to 1992, while the top 10% realized an 18% gain.

Using the numbers from Figure 2, the richest 20% in the United States received 13.4 times as much income as the poorest 20% in 1993, whereas that multiple was only 7.5 in 1969.

How do these numbers compare with those of other countries? Of 20 industrialized countries, only Australia had a higher ratio than the United States over the period 1980-1991, and Poland, Hungary, and Japan had ratios less than half that of the United States.

Furthermore, of the 35 developing countries reporting data, 17 — almost half — reported income more equally distributed than the United States.



The Reasons: Skills and Families

What lies behind this increasing inequality?

Economists estimate that widening wage differentials and the growth of single-parent families account for as much as three-fourths of the growth in inequality in the United States.

Saying that income distribution is more uneven because wage distribution is more uneven appears to beg the question, but the biggest cause of inequality of U.S. household income is the growing dispersion of U.S. wages.

By contrast, European countries tend to have national wage bargaining in major industries, stronger unions, and higher minimum wages, all of which keep the lower end of the wage scale from falling as much as it has in the United States. Those

countries show less inequality of income distribution.

But why has the gap between high wages and low wages grown so quickly in the United States?

As technological change and computerization have expanded rapidly, those with the skills to work with personal computers and handle the new technologies — “high-skill workers” — and those with the education and opportunity to learn those skills have been in short enough supply that they can command high incomes: Five workers lose their jobs and are replaced by one worker and a sophisticated computer. Since those who come from higher income households tend to have better access to education and personal computers, they are more likely to have the skills that are in demand, thus amplifying and perpetuating the distribution of income that is already there: The rich get richer.

The result is reflected in the “premium” earned by college graduates. In 1969 a college graduate could expect to earn 40% more than a high school graduate; by 1989, the college graduate could expect to earn 70% more; and recent estimates suggest the premium has risen to 80% in the last five years.

In addition, those whose skills are less in demand as a result of technological change — “medium-skill workers” — can no longer command medium incomes. Given the right training, background, and connections, some of these will be able to jump to high-skill levels, but the majority of them will end up competing with low-skill workers, with earnings close to the minimum wage. These medium-skill workers will see their earnings fall, and at the same time, depress wages for and take jobs from low-skill workers, whose incomes thus also fall.

Thus, new jobs seem to be split between high-skill, high-wage jobs and low-skill, low-wage jobs, with fewer new jobs in the middle than was true 20 years ago. Increased demand for high-skill workers has pulled their wages up, and increased supply of low-skill workers has depressed their wages.

The second major cause of growing inequality is also simple: On average, households with two income earners have higher incomes than households with one income earner. In fact, the median income of households with married couples is more than twice that of households of single women. There is a much higher percentage of families with two income earners in the high income ranks than in the population as a whole.

High-income singles tend to choose their marriage partners from the ranks of high-income singles. And there is a much higher percentage of single-parent families in the low income ranks than in the population as a whole. In 1969, 70% of households were made up of married couples; by 1989, that figure

had dropped to 56%. Given that women have in the past had less access to high-skill professions and still earn less than men with similar jobs, and given the time commitment and level of mobility demanded of those with high earnings, it is especially hard for single mothers to find jobs that pay well.

Other factors have had a smaller effect on increased inequality. At the low end of the income scale, while more workers are competing for low-skill jobs within the United States, they are facing increased competition from low-skill workers in other countries, whether directly by way of immigration, or indirectly by way of trade. This international competition also hurts the ability of U.S. unions to bargain on their members’ behalf. At the high end of the income scale, households are much more likely to hold stocks and bonds; the large gains in the stock and bond markets during the 1980s benefited those groups directly, and the reduced taxes on higher income meant that they could keep more of what they got.

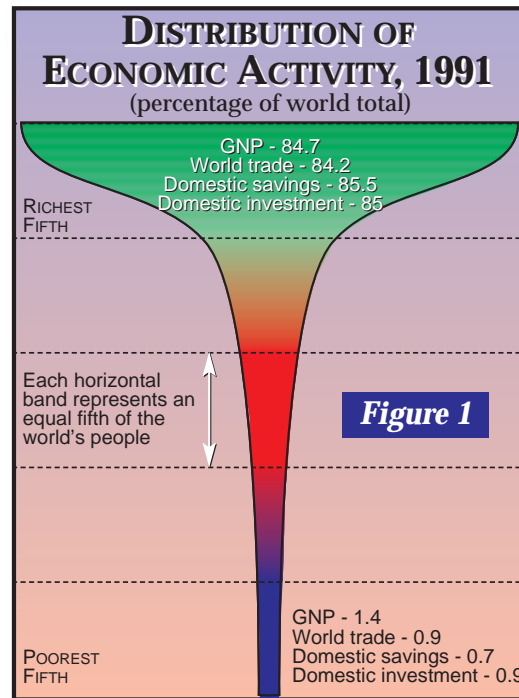
Comparison with other industrial countries can help us see more clearly what is happening in the United States.

The same forces that have led to greater inequality in the United States have been at work in the rest of the world as well, but the responses have been different.

The European countries have chosen a set of policies that protect workers and their incomes, as indicated above, but at the cost of much higher unemployment; job security is high for those who are employed, so firms are slow to hire more workers. Firms pay higher payroll taxes to support more generous welfare and unemployment payments, so it is easier for those without jobs to remain unemployed.

The Japanese tradition of lifetime employment has much the same effect. Instead of paying payroll taxes to fund unemployment benefits, firms pay workers directly even when there is no work to do. The result is a generous welfare program with little job mobility.

In other words, countries can choose either more unemployment (whether actual as in Europe or disguised as in Japan) or more poverty and inequality (as in the United States). Many in the United States think that the European and Japanese approaches are inefficient, constricting, and costly. Many in other countries think that American conditions are cruel and dominated by business considerations at the expense of human decency.



The Concerns: What Kind of Society Do We Want to Be?

Looking at this situation 10 years ago, the U.S. Catholic bishops, in their pastoral letter, *Economic Justice for All*, found “the

disparities of income and wealth in the United States to be unacceptable,” and challenged all to work to reduce these inequalities.

Basic justice also calls for the establishment of a floor of material well-being on which all can stand. This is a duty of the whole of society and it creates particular obligations for those with greater resources. This duty calls into question extreme inequalities of income and consumption when so many lack basic necessities. Catholic social teaching does not maintain that a flat, arithmetical equality of income and wealth is a demand of justice, but it does challenge economic arrangements that leave large numbers of people impoverished. Further, it sees extreme inequality as a threat to the solidarity of the human community, for great disparities lead to deep social divisions and conflict.

The bishops present a vision of economic life — in fact, of all of life — as building up and preserving the dignity of human beings in community. From Cain’s question after the murder of Abel, “Am I my brother’s keeper?” to the exodus and giving of the law on Mount Sinai that formed the ex-slaves into the people of God; to the prophets’ indignation at those who claimed to worship God but ignored the plight of the widows, orphans, and aliens in their midst; to Paul’s insistence that we are the body of Christ and we need to act accordingly; to the final image of the New Jerusalem, the City of God: Our biblical tradition is clear that we cannot approach any question solely in terms of personal or individual effects.

Thus the evaluation of economic arrangements, patterns, ways of doing things, even ways of thinking about things (no matter how ordinary or taken for granted) must take into account the effect that they have on the dignity of persons and the communal nature of human life. Catholic thinking about justice insists that the good of society cannot be reduced to the sum of benefits to individuals, but requires some sense of the common good.

The strain of thought that appears to dominate the United States today has little use for the common good, instead elevating unrestricted individual freedom to sacred status. It gives pride of place to the “right” to amass as much money as possible, and insists that society has no claim upon the wealth that was created within it.

Some would say that what looks like growing inequality is not a serious problem because there is plenty of movement both up and down among income classes, that those who are poor today, especially young people, will move up over time. To some extent this is true, but recent studies suggest that young people experienced less mobility in the 1980s than in the 1970s.

The danger is one of stratification, of insiders and outsiders, of society more and more divided into those who have the tickets to get in the club and those who stand outside the fence looking in. When that happens the solidarity in human life is

lost. Those on the inside do have a common cause in trying to preserve what they have, but an authentic Christian community cannot be built on that divided base. Those on the outside are fragmented, with some trying to get in, some trying to create a separate or different “inside”, and some who just give up trying anything.

There are important considerations here.

As the cost of running for office rises, the ability to decide who runs and who does not gets more and more concentrated at the top.

As it becomes clear that those who have less income also have less voice in government, the basic sense of equality before the law on which our system is founded is eroded.

A majority of Americans are willing to accept inequality as long as they believe that anyone who works hard can get ahead. If it becomes more obvious to people that hard work is not as important as the quality of education one’s parents could afford or the skills and income of one’s spouse, if they perceive that people can work as hard as they want and never get much above minimum wage and never have job security, then that willingness disappears.

What impact does increasing inequality have on those who feel its negative effects? If one cannot get ahead, why put forth effort? Why not try crime instead? Why not fulfill the stereotypes? Escape on drugs? Live, however inadequately, on welfare?

The response of some would be to cut the “social safety net” down to zero, so people would have to put forth effort just to survive, so they would have to live in fear of starvation and destitution. But is that the kind of society

we want, with the elite (which includes most people with a college education) living comfortably (even if on two incomes), and the rest directly or indirectly their servants, with no hope for a better future, but only fear of a worse one?

And what of the family? Many households that are doing well are doing so only because there are two income-earners.

Many poor households depend on two incomes to avoid destitution.

The free market can provide jobs, but it ignores the personal ties that job-seekers bring with them. Just as it has helped to break up extended families, it is now working on the nuclear family.



What to Do: Bridging the Gap

As for national policy, a time when the gap between rich and poor is growing is hardly the time to be reducing in wholesale fashion what goes to the poor. It is one thing to talk about forcing people to get off welfare and get jobs, but it is quite different to figure out where the jobs will come from and where people will get the skills and work habits it takes to keep jobs once they get them.

There are two concerns here.

First, as long as the U.S. Federal Reserve stands ready to raise interest rates in order to slow growth whenever the unem-

Evaluation of economy must consider the effect it has on communal human life, dignity

ployment rate gets below 5 1/2% or 6%, we have a system that does not function unless one in every 17 persons is unemployed, yet the presumption is that anyone who is unemployed is lazy and trying to cheat the system.

Second, if everyone on welfare tries to get a job, it will increase the supply of low-skill workers, keeping downward pressure on those wages, while wages at the top continue to rise. The result is to intensify the trend toward greater inequality of income.

What to do?

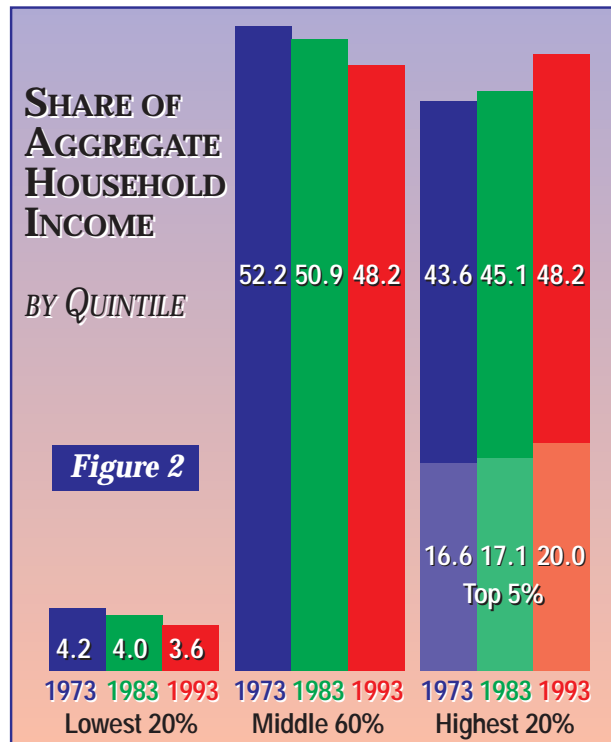
For some people, the problem will take care of itself. The college wage premium is already drawing more high school graduates to attend college. But how many of them have had the preparation that will allow them to do well in college? Some success has been had with programs aimed at younger workers, and countries that integrate secondary school with work and have structures in place to move youths from school to work-place have had less inequality.

The U.S. government has put strong emphasis on training and education to upgrade workers' skill in hopes of upgrading their incomes, but the overall results are mixed and the costs are potentially much greater than this current budget-cutting era can stomach. The size of the problem for those out of school suggests two conclusions for those in school: serious rethinking of what education is training young people for, and improved efforts to see that all children, whether their parents are rich or poor, have access to the same quality of education.

On both the personal and societal level, attitudes are important. The temptation is always to think that those who have higher incomes or better education are somehow morally superior to those who are poor or unemployed — that professional people, for example, are better people or more deserving than janitors or secretaries, and these are better people than those on welfare.

Even if we find it easy to give God the credit for our gifts and the ability to use them successfully, we find it difficult to avoid judging negatively those who have lesser gifts or ability to use their gifts well. And we find it very hard to believe deep down that such people have anything worthwhile to offer us.

In "What Does the Lord Require?" from *Studies in the Spirituality of Jesuits*, Bible scholar John Donahue, S.J., comments on the apostle Paul's harsh words to the Corinthians (1Cor 11)



who would gather for Eucharist at the end of the working day.

Apparently, the more prosperous members of the community simply became hungry and tired of waiting for the small artisans and day laborers to arrive after a working day that stretched from dawn to dusk. They began the celebration of the Lord's Supper and also ate special food and drink that they had prepared for themselves rather than sharing it with others ... Paul is in effect saying that those social distinctions between upper-class and lower-class people which are part of the fabric of the Hellenistic world have no place in the Christian assembly.

If these distinctions have no place when the community (and not just a wealthy subgroup of the community) gathers, neither do they have a place in the rest of their lives where the community lives out the Eucharist.

Paul had spent eight years taking up a collection in the Greek churches he founded in order to send money to the poorer churches in Jerusalem and surrounding Judea. He saw this not as charity, but as solidarity, with the two groups of churches enriching each other: one sharing its spiritual wealth, and the other its material wealth.

Nearly 40% of U.S. Church members are Hispanic Catholics or new immigrants from Asia. Ignoring these (to say nothing of the rest of the country or the world) would deprive the materially wealthy of the spiritual riches of deep faith and fire-tried love that their materially poor brothers and sisters have to offer. The wealthy would also lose an opportunity to put their faith and love into action.

I suggest two starting points in responding to growing inequality.

First, if the current push to place more decisions about welfare policy at the state level is successful, then believers must face the challenge to make their state policies correspond to a vision of community based on the Gospel, not one based on punishing poor people and dividing rich and poor.

Second, we can labor to make our weekly gathering for Eucharist reflect the whole of the U.S. church in its varied richness. This would mean seeing to it that people of different income strata pray, work, and live together.

When people let each other into their lives enough that they and their concerns matter to one another, then the concrete needs of those who are poorer can give focus to the efforts and policy decisions of those well off; and at the same time those who are materially poor but rich in faith can feed those who are materially rich but spiritually hungry. **W**



Stay Tuned Next for...

The TV
Adventures
of

EILEEN!

By Judith Martz Studt

Eileen Brady may forget some things in her life. But not her TV programs. In fact, the Creighton University alumna, class of '65, is a walking encyclopedia of the "small silver screen" of yesterday ... so much so that none of her friends will play "Trivial Pursuit" with her.

Ask her about the early shows, and she can easily rattle off the year "Mission: Impossible" made its debut (1966); the hosts of the first, late-night program, "Broadway Open House" (Morey Amsterdam and Jerry Lester); the shortest-run series of the '60s (the "Tammy Grimes Show"), and reams of other information.

It's not just dates and people that stick in her head. The Moscow, Idaho, resident can also give you the names of dogs and other creatures that appeared on family series. (Try "Tramp" for "My Three Sons," "Neil" for the alcoholic St. Bernard in "Topper," and "Horse" for the Mountie "Dudley Do-right's" steed.)

If you give her a minute or two, she can even get you the street address for Jim Rockford's trailer in the "Rockford Files." (22 Cove Road in Malibu. How's that for trivia-itis?)

But Brady's no couch potato.

She's a serious researcher who is writing a series of reference books on TV shows. In the process, the assistant professor/librarian at Washington State University in Pullman, Wash., has formulated some opinions on how programming has both reflected and affected (some might say infected) American culture through the years.

The only trouble is, Brady can't seem to finish. What started as a yearlong undertaking has now evolved into an epic pursuit. In fact, she has "stayed tuned" to the same project for 21 years now.

"It's a benign form of insanity," Brady jokes. "Quite frankly, I guess I just underestimated the time it takes to do good research. But I'd rather be known for being very accurate and complete than being careless... It's a good thing I like television."

Hers is an interest that spans more than four decades, and began when her family, including siblings Geraldine and James, Creighton classes of '60 and '61, respectively, had just moved to Omaha. (For a while their home was the red brick duplex that eventually housed Creighton's philosophy department until the building was razed this fall.)

But it wasn't until 1974 — after Brady had graduated from Creighton with a history degree, worked for several research houses and completed her master's degree in library science at the University of Southern



Eileen Brady studies TV Guide microfilm records.
Photo by Washington State University News and Information Services.

California — that she really got interested in doing a book on television.

"I was working as a part-time librarian for the Los Angeles Public Library," Brady recalls. "We had a 'Night Owl' program that enabled the public to call into our reference desks from 9 p.m. to 1 a.m., and I was fielding a lot of questions about TV shows."

At the time there were very few reference books on the subject, "and they weren't very complete," Brady adds.

Convinced of the need for a more thorough reference guide, she went to work on her own and began copying every bit of information she could find on 4x6 file cards. She soon approached a publisher about her book. "He told me not to bother, since he already had one coming out," Brady recalls. "But, when I saw that I had created something far beyond what had been published, I decided to keep going."

Today — after numerous writing lulls (some that have gone as long as a year), two book contracts that haven't panned out, 57 pounds of cards, 1,300 shows for the '60s alone and more than 18,000 hours of meticulous research — Brady is still at it. And she's far from being done.

But talk about being thorough. With the help of two other researchers and a computer, Brady now has divided all of her programs into 25 genres, including religion, educational/cultural programming, documentaries, news, instruction and sports.

In addition, Brady has kept track of more than 15 different categories of information about each show, including all the characters who appeared at least twice and all the actors who played the part.

She also has information on the setting of each program; the production company; the creator of the series; the producers; the network on which the series ran, along with the debut and departure dates of that series, and the year a syndicated series was first available. Finally, her records list the running time of each show; the number of episodes; whether the series was in black and white or color; and whether it was live, on film or taped.

What keeps Brady from finishing? "I keep discovering more information about a series that no one else has come across," she says. "I guess that's the researcher in me, one of the things that gives me particular delight. The other is more psychological — I enjoy proving that someone else was wrong in their research."

Brady also has back and other injuries from a car accident that keep her from doing research for more than 20 minutes at a time without a break. In addition, she has many other interests. For example, she is the editor of "Focus on Security," a quarterly publication on library, archive and museum security.

Still, Brady has spent so much time and energy on her reference work, that "I would hate to leave it unfinished." As a result, she still continues to approach her research on television like the world's most patient, private investigator, plowing through miles of microfilm and bound volumes of *TV Guide*, *Daily Variety*, *Hollywood Reporter*, the *New York Times*, the *Los Angeles Times* and other periodicals.

Her "treasure hunt" has taken her through the archives and

aisles of a dozen U.S. museums and libraries. Even her home — which is just eight miles from the university where she works — has become a reference sanctuary of sorts. On her shelves are more than 40 books on soap operas and other types of shows (none of which are as thorough as hers, she claims).

But she still continues to get much of her information directly from the "tube."

In fact, the Nebraska native often will put in as many as 20 to 25 hours a week, watching reruns on the cable channels and monitoring the dialogue for additional information about the program. When she has to go out, she'll sometimes leave as many as three VCRs on to catch shows she hasn't seen.

Yet, Brady has "miles to go before she sleeps." She's still working on the decade

of the '60s, which she hopes to finish within the next year. With luck, the other decades should take five years each.

But, instead of waiting to complete her work on collected eras of television, Brady hopes to market the '60s book first. And she's confident she can find a buyer. "I don't have many doubts that once



Lucille Ball hugs husband Desi Arnaz on the popular TV show "I Love Lucy," which ran on CBS from October 1951 to May 1958.

the public sees the enormity and completeness of my project, I'll have any trouble selling it. People have a lot of nostalgia about the good old days."

Actually, Brady contends, the good old days of television went back much farther than the '60s. In fact, there were a number of daily programs being broadcast out of Great Britain and Eastern U.S. cities as early as the mid 30s, she says. That was when the earliest sponsored news show went on the air, Brady adds. It featured Lowell Thomas, who was already famous for his radio broadcasts.

With the advent of the World War II, Thomas' show and many others were abruptly canceled. It's Brady's understanding the government ruled that television equipment was vital to the war effort, and therefore they restricted telecasting. The restriction was in effect until the end of the war. Finally, in 1946, the FCC lifted its limits on the number of programming hours. Within a year, television was "bursting into flame," the Nebraska native says.

It was the golden age of television, and you began to see shows like 'Meet the Press' (still the longest running series) and a lot of live, original drama programming like "Armstrong Circle Theater" and "Playhouse 90." It was also during that time that such stars as Jack Lemmon and Paul Newman and writer Rod Serling got their

start. In addition, there was educational TV, which was aired in prime time.

But also appearing were family shows such as “Father Knows Best” and “I Love Lucy.” “I’m no sociologist,” Brady concedes, “but I think what was reflected on TV after the war was a deep sigh of relief, a ‘thank God it’s over,’ ‘let’s look toward ourselves again’ point-of-view.” As a result, there was a considerable amount of focus on family life, the home and making good. “All those things that the nation was thinking were echoed in those early programs.”

Shows were also “clean,” she adds. “If the bathroom was there, we certainly didn’t know it. Likewise, if there was a bedroom, we always saw twin beds.” Essentially programming mirrored public morality at the time, where the majority of people were “faithful to their spouses,” Brady believes.

In other ways, the decade was a time of great experimentation — “not in the sense of technology, but in what people would want to watch and enjoy. There was no limit to what you could try. As a result, everything was on ... from roller derby to the classics.”

But, with the advent of the Cold War and the threat of nuclear holocaust, programs during the ‘50s also began to reflect “a certain sense of disillusionment and helplessness — a fear of total devastation,” Brady suggests. “Perhaps that’s why there was such an explosion of Westerns during this time. They represented a much freer period — a time when a person was more in charge of his or her destiny.”

Whatever the reason, viewers soon could choose from as many as 20 different Old West shows to watch at a time. “It got so bad that people couldn’t take them anymore.” (“Gunsmoke” was the exception, with its 20-year run. It is still the longest running, prime-time, dramatic series of any kind.)

Before long, “sitcoms,” including “I Love Lucy,” “Jack Benny” and “The Milton Berle Show,” were receiving top billing.

By the early ‘60s, the public was tuning into still another type of fantasy or escapism — the crime drama. It wasn’t that violence was necessarily on the rise or that people were “getting more hardened,” Brady says. “Actually, people have had a fascination with crime since the days of Cain and Abel.”

Rather, much of the emphasis on criminal behavior, car chases and flying bullets was due to the nature of TV, the researcher believes. “In this new, visual medium, you had to show motion or you weren’t going to keep your audience. Violence was simply one

form of action that created excitement.”

At the same time, Brady is quick to point out that the proliferation of crime drama also was driven by the constant push for ratings and increased advertising revenue. “If something was successful, you had 10 different imitations the next season. The networks’ philosophy was to keep doing it until they beat it to death.”

But home audiences were being captivated by other types of programming as well. For example, there was the “disease of the week,” or the “scalpel era,” as Brady puts it. It began in the mid ‘60s and continued through the late ‘70s. Among the top shows were “Ben Casey,” “Doctor Kildare,” “Marcus Welby, M.D.,” “Medical Center” and “The Young Interns.”

About the same time, television viewers began to acquire a taste of the sexual revolution. They were also getting a first-hand glimpse of both the war in Vietnam and its protesters. “In fact, if you look at the number of programming hours devoted to protests, alone, you would think that everyone in the nation was doing it,” says Brady. “(Television offered) a definitely distorted view.”

Likewise, Americans “heard” a sampling of conservative and liberal views in shows such as “All in the Family,” which featured the clashing, yet comical personalities of Archie Bunker and his son-in-law, “Meathead.” Before long, Brady

believes, there also was a greater attempt by television to “depict the fact that we had more than just Caucasians in the U.S., and that more and more African Americans and Hispanics were gaining roles of prominence.”

At the same time, programs such as the “Mary Tyler Moore Show” began to depict females as more independent and educated. For the first time, viewers saw female newscasters and anchors. “At least the tokenism was there,” Brady stresses.

By the late ‘70s and early ‘80s, Americans began to see the emergence of cable TV. It started in places where people couldn’t get regular signals, the TV researcher says. Using boosters, rural residents were soon able to connect to more and more cities and to have greater options.

But, in spite of competition, network programming got much worse, the Idaho researcher claims. In fact, she describes the 1980s and early ‘90s as focusing on “degenerate comedy” — a period where “dysfunctional families, foul language, discourse on sexual functions, and disrespect for each other are the basis for comedy.”

At the same time, TV violence is the worst it has ever been, Brady states. “In effect, established networks and the new one, Fox, have ‘gone down the tubes.’”

What she sees is a New York and Los Angeles “bias or warped view of what the rest of the world is like. It’s never balanced. Instead, we see hostage situations, people being blown up,



One of the “Mission: Impossible” teams: Clockwise from Peter Graves (front), Leonard Nimoy, Peter Lupus, and Greg Morris. Nimoy, who had earlier starred as Mr. Spock in “Star Trek,” joined the “Mission” team in 1969. Peter Graves replaced the original actor, Steven Hill, as leader.

mugged, raped or maimed..."

But what's especially alarming to her is that a vast number of American viewers — not just foreigners — seem to think that TV programming in the U.S. is an actual and complete reflection of everyday life. As a result, many people are so frightened that they're afraid to leave their homes, she stresses.

In other cases, viewers are so taken in by a program that they will actually dial the same telephone number mentioned on the show or try to trace a TV character through license plates appearing on the screen. "People really believe this stuff," she emphasizes. That's one reason networks and production companies always use fictitious names and other information in their scripts, Brady adds. (See accompanying story.)

"For one reason or another," Brady says, "many people don't really see what is going on around them. They take this (TV) fantasy and ask themselves, 'Why doesn't my life equate with this? There's something wrong.' They never think that what they see isn't real."

But what's even more distressing to the Creighton alumna is the fact that many youngsters today are allowed to watch whatever they want on television. "There's no attempt to screen programs. There's no effort on the parents' part to tell children that what they see is unreal or that this is not the way to handle problems. In essence," she maintains, "there's no one saying that you just don't punch out the guy or throw a trash can through his window or slash his tires or shoot him or blow him up."

The effect of children's unmonitored viewing can be devastating, the assistant professor goes on to say. "If you've watched news interviews where young people have been caught up in violence and murdered somebody, you know what I mean. There is no remorse for anything."

"Somewhere morality has either been short-circuited or totally ignored," she adds. "I'm not saying that TV is totally to blame — it could well reflect a self-centered, not-responsible-for-anything attitude that has been around for some time. But television certainly hasn't helped."

Likewise, TV is an extremely shallow medium, Brady believes. "The people who produce these shows have a very low regard for their audiences and cater to those who have the mental capacity of a 13-year-old. All you get on the air are the headlines. You don't get any real analysis, just a little bit of sound bite."

Unfortunately, she continues, there are too many people who either don't or won't go to any other source of information. As a result, those who rely on TV for their news "are not

very well-informed."

That over-dependence on hearsay also could be a reflection of American culture, Brady suggests. In fact, she sees too many supposedly educated people attributing their thoughts to someone else, instead of analyzing all sides of an issue and drawing their own conclusions. "It's my feeling that there needs to be more critical thinking in our society — that's something the Jesuits have always emphasized."

On the "plus" side, Brady says there are still a lot of good programs and documentaries, including those on NOVA and other shows. She also sees more of a compartmentalization of programming on cable TV, which permits viewers to pick and choose what they want to see. "If they want clean shows, they know they're going to find them on the Family Channel. Likewise, they can turn to ESPN for sports, the American Movie Classics channel for motion pictures, and so forth."

That's largely why viewership of network TV has fallen off so

significantly in recent years, Brady says. To get viewers back, she believes, the networks are going to have to "scramble to find something else besides bathroom humor." What it will be Brady doesn't know. "But my preference would be more responsible programming that encourages ethical values and responsibility for a person's actions."

And she thinks such a change could well happen. It's the pendulum theory of history at work, she says. "People's attitudes, interests and drives have been swinging back and forth throughout history. It's just my own guess, but I think we're starting to swing back to wholesomeness again."

Meanwhile, the networks are going to have to do something to "quiet the recent outcry over violence," Brady says. "If it's politically expedient, they'll at least pay lip service to some kind of self-regulation until the heat is off."

There's also this reference project of hers that she needs to finish. With luck, Brady believes she can have all of the volumes on TV programs completed by the year 2010 — some 35 years after she started.

But it could be worse. According to the 1995 "Guinness Book of World Records," the longest literary gestation was 297 years.* Hopefully, Brady can beat the record.

*The book? *Acta Sanctorum*, a tome begun by Jean Bolland in 1643 that was arranged according to saints' days. According to Guinness, the month of November was reached by 1925. An introduction to December was printed in 1940.



"Father Knows Best" stars: (from left) Robert Young, Lauren Chapin, Elinor Donahue, and Jane Wyatt. "Father" ran on CBS and NBC from October 1954 to September 1962.

From Creighton to the Starship Enterprise

When Eileen Brady wasn't watching TV in the red brick duplex that was once the Creighton philosophy building (see main story), she was peeking out the back window of her bedroom at night, watching moot court in the law school (today the Hitchcock Communication Arts Building).

But it wasn't until she graduated from Creighton in 1965 that she decided she wanted to be a TV and movie researcher. Armed with just a few clothes and a Jesuit education, she went to work for de Forest Research in Los Angeles, reading weekly TV scripts for "Star Trek," "The Wild Wild West," "Mission: Impossible," "I Spy" and other shows from cover to cover.

"Our mission was to make sure that everything, including dates, quotations and other information was accurate. Also, we needed to make sure all of the characters were fictitious. One of the biggest fears was a lawsuit, and it actually happened" ... before she was there, of course.

Brady recalls that one script depicted a physician in a particular city and specialty who was unscrupulous. "It turned out that there was really someone by that name who specialized in the same area of medicine and lived in the same town. He sued the network for millions of dollars and won."

From that time on, she says, the networks and production companies were extremely careful. For example, when she read "Star Trek" scripts, she checked the fictitious names against military records of active duty and recently retired service personnel to make sure there were no officers with the names used in the show. She even checked physics explanations given by Spock and others with the California Institute of Technology to ensure they were accurate.

For a series of 22 scripts with Native American characters, Brady studied the Lakota and Dakota Sioux languages with the help of a man she met through the Los Angeles Indian Center. "Basically, we were rewriting the dialogue in the script so that it was phonetically correct."

But her days as a script researcher were numbered. Before long, Brady was doing research for WED (Walter Elias Disney) Enterprises, now known as Imagineering — a private, family-owned company responsible for designing and building Disney World in Orlando. Her assignment there was to assist artists, engineers and architects who were actually involved with the development of the park.

As a result, her research was as varied as the rides, themes, streets and plazas of the Orlando wonder. For example, she was responsible for researching pirates' costumes and covers for the Pirates of the Caribbean exhibit.

Her job for the Haunted Mansion was to help engineers locate

designs and specifications on the hologram, which at the time "was just a developing technology," Brady recalls. For Space Mountain, she was asked by engineers to do extensive research on the monorail systems of Japan and Europe. Another part of her job was to work with the safety director in researching fire codes and plastics for the park.

It was in the mid '70s and early '80s — while Brady was working at the Los Angeles Public Library — that she got interested in library, archive and museum security.

"It started when a co-worker of mine was attacked outside our library one night and had her mouth badly torn up," she recalls. There were other similar incidents.

Then, in 1987, Steve Huntsberry, a colleague and police officer at Washington State University, began investigating recent manuscript losses. (His investigation eventually led to the arrest of Stephen Blumberg, who was later found guilty of stealing up to \$40 million worth of rare books and manuscripts from



"Star Trek," The First Series: (clockwise from bottom left) Leonard Nimoy, Nichelle Nichols, De Forest Kelley, and William Shatner.

libraries across the country. Following his arrest, librarians at Creighton University volunteered to help identify the owners of the stolen material. Blumberg is now serving five years, 11 months, and is expected to be paroled shortly.)

Finally in 1993, Brady's interest in security was so great that she, Huntsberry and a friend, Jon Gustafson, founded a quarterly publication — "Focus on Security." In her research, Brady discovered that libraries have 3 to 15 percent of their material stolen each year, and that very little of it is ever recovered. She also discovered that some states don't even have laws that make book stealing a crime.

"Evidently, (the states) figure it's something not worth pursuing," Brady says. "Yet, when you consider that many books — especially those dealing with science — usually sell for well over \$100 each, there's a lot of money at stake. Many of these books can't even be replaced."

Brady says her colleagues accuse her of having eclectic interests.

How right they are.

TV TRIVIA

1961-1970

(Or, Have You Been Spending Too Much Time in Front of the Tube?)

By Eileen E. Brady



Henry Winkler and Ron Howard of "Happy Days," which ran on ABC from January 1974 to July 1984.

1. Was Thing on "The Addams Family" right- or left-handed?
(**Bonus question:** What was Thing's girlfriend's name?)
2. What was Heath Barkley's (Lee Majors) mother's name on "Big Valley"?
3. Which two actors in "Car 54, Where Are You?" went on to star in "The Munsters," and what characters did they play in each series?
4. What 1968 cult series did the star of "Danger Man" create and star in?
5. What was the profession of the star of "The Emmett Kelly Show"?
6. What species was "Flipper"?
7. What was the name of "George of the Jungle's" elephant?
8. John Hawk was a detective for the New City District Attorney's office in Hawk. What was his nationality?
9. How could you identify one of the aliens of "The Invaders"?
10. What was Julia's profession in "Julia"?
11. Dennis Weaver left "Gunsmoke" to star in his own short-lived series. What was it?
12. In which comedy/variety series did a presidential candidate appear?
13. What was the name of Joe Mannix's secretary, and who played the part?
14. In "The New Phil Silvers Show," Phil Silvers played Harry Grafton. What role did

- he play in his most successful series from the '50s and what was the series called?
15. The Zanti Misfits appeared on what series?
 16. What was "Paris 7000"?
 17. Who or what was the queen on "The Queen and I"?
 - (**Bonus question:** What future star of "Happy Days" and "The Karate Kid" was a regular on this series?)
 18. Name one of the five stars of NBC's 1964/65 series, "The Rogues."
 19. Who had the title role in the television version of "Shane" (ABC 9/10/66 - 12/31/66)?
 20. Name any of the guests on the first and last shows of "The Tonight Show Starring Johnny Carson."
 21. In "The Ugliest Girl in Town," what was unusual about star Peter Kastner's garb?
 22. Valentine Farrow's houseboy in "Valentine's Day" (1964-65) moved on to co-star in "Barney Miller." Who was he?
 23. In what western series did World War II Medal of Honor winner Audie Murphy star?
 24. Name a series that aired between 1961 and 1970 whose title began with an "X."
 25. Who supplied the voice for Boo-Boo Bear on "The Yogi Bear Show"?
 26. Who was the host of "Zoorama"? (CBS 4/18/65-9/26/65)

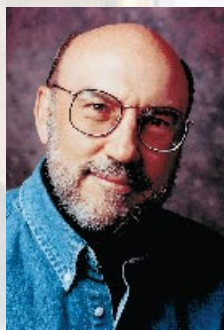
The Answers

1. Both. Thing, portrayed by Ted Cassidy (Lurch, the butler) and assistant director Jack Voglin, was primarily right-handed. But when occasion demanded, he was left-handed. (**Bonus question answer:** Lady Fingers.)
2. Leah Simmons. Heath's mother was the focus of two first-season episodes.
3. Fred Gwynne played Officer Francis Muldoon in "Car 54," and Herman Munster in "The Munsters." Al Lewis played Officer Leo Schnausner in "Car 54" and Herman's father-in-law, Grandpa, in "The Munsters."
4. Patrick McGoohan created and starred in "The Prisoner."
5. Emmett Kelly was the starring clown, Weary Willy, of the Ringling Brothers-Barnum and Bailey Circus.
6. Flipper was played by a bottle-nosed dolphin named Suzi.
7. Shep.
8. He was an Iroquois.
9. They had stiff pinky fingers.
10. Julia Baker was a registered nurse. Actress Diahann Carroll depicted the first professional black female lead character in series television.
11. "Kentucky Jones" (NBC 9/19/64-9/11/65).
12. Richard Nixon. He appeared in a blackout in "Laugh-In," saying "Sock it to me."
13. Gail Fisher played Peggy Fair.
14. Silvers played Master Sergeant Ernie Bilko on "You'll Never Get Rich," which was re-titled "The Phil Silvers Show" two months after it debuted in 1955.
15. "The Outer Limits." The Zanti Misfits were intelligent, criminal insectoids who had been marooned on Earth.
16. It was the name of a 1970 ABC series starring George Hamilton and the telephone number for the U.S. Consulate in Paris, where Hamilton's character, Jack Brennan, worked.
17. The Queen was an aging ocean liner, the M.S. "Amsterdam Queen." (**Bonus question answer:** Pat Morita, who played Barney.)
18. The stars were Charles Boyer, Gladys Cooper, Robert Coote, David Niven and Gig Young.
19. David Carradine.
20. Johnny's guests his first night were Tony Bennett, Mel Brooks, Joan Crawford, Groucho Marx, Tom Pedi, and Rudy Vallee. His last guests on "The Tonight Show" were Robin Williams and Bette Midler. However, there were no live guests on the last night, May 22, 1993. Johnny appeared alone.
21. Peter dressed in women's clothes. The explanation would take about as long as the series lasted.
22. Jack Soo.
23. "Whispering Smith," co-starring singer Guy Mitchell (NBC 5/15/61-9/18/61)
24. If you know of one, please send the information to Brady at 115 North Grant St., Moscow, Idaho 83843. E-mail: brady@wsu.edu; FAX (509) 335-2534.
25. Don Messick.
26. Bob Dale. **W**

FINDING GOD IN DAILY LIFE: *The Heart of Ignatian Spirituality*

By Richard J. Hauser, S.J.
Professor of Theology

Creighton University, like all Jesuit institutions, is animated by the spirituality of St. Ignatius of Loyola, the founder of the Jesuit Order. Our dream at Creighton is to touch and enrich all members of our Creighton family by his vision.



Richard J. Hauser, S.J.

The Ignatian spiritual vision is distinctive. It is a spirituality geared for people living active lives in the world, lay people and Jesuits! It focuses upon ordinary daily actions and seeks to find God

in them. It hopes to form individuals so united with God that they could even be called “contemplatives in action.”

So distinctive was Ignatius’ vision for the Society of Jesus in the sixteenth century that he initially had trouble getting approval from Catholic Church authorities — at one point approval was even withdrawn briefly. The then current approaches to spirituality focused more upon personal and liturgical prayer than upon actions. These spiritualities sought to develop contemplatives through prayer. Significantly, Ignatius never abandoned deep — or contemplative — union with God as the ultimate goal of his vision; he simply revised the means of achieving this union.

To foster the realization of his vision of finding God in daily life Ignatius suggested appropriate spiritual practices or “exercises.” The heart of these practices are his Examination of Conscience and Rules for the Discernment of Spirits

found in his little retreat manual *The Spiritual Exercises*.

Ignatius was acutely aware from his own rather tempestuous past (he spent most of his first 30 years as a warring, romancing Spanish courtier) that every

human heart has two contrary movements, one from good (the Holy Spirit) and the other from evil. He learned that to grow in union with God we must learn to recognize and respond only to the movements of good, the Holy Spirit,



Photo by Don Doll, S.J.

It was through these ornate doors that Ignatius of Loyola, founder of the Society of Jesus, made his way to his quarters at the end of the hall to the left. The living space, where St. Ignatius prayed, is part of the Gesu Residence and Church in Rome. Ignatius died in 1556.

and distinguish — or discern — those from movements of evil. And since finding God in daily life was his goal, this discernment of good vs. evil must be applied to ordinary daily actions. So Ignatius suggested daily periods for examination of conscience focusing upon awareness of this inner motivation.

I believe that this daily rhythm of reflection on quality of heart underlying daily actions remains the key for all of us desiring to grow in union with God in the midst of busy daily schedules — as essential in our day as in Ignatius'. Although these guidelines were originally included in *The Spiritual Exercises* to help retreat masters guide retreatants in recognizing God's movements in their hearts, they are now used by all followers of Ignatian spirituality to help recognize God's presence in daily life. They are the heart of Ignatian spirituality — and what all Ignatian institutions like Creighton University hope to impart to their students, faculty, staff and alumni.

Recognizing the Spirit in Daily Life

The key for finding God in daily life is recognizing and responding to the movements of the Holy Spirit. Christians are discovering anew a central element of the New Testament message: the role of the Spirit in our spirituality. For many of us, Catholics especially, Vatican Council II (1962-1965) was crucial; before the Council an appreciation of this role was virtually absent from our awareness. But treatment of the role of the Spirit for Christian spirituality must begin with the Last Supper discourse in John's gospel. Jesus is comforting his disciples after having told them of his imminent departure assuring them it is better for them that he goes.

But now I am going to the one who sent me, and not one of you asks me, 'Where are you going?' But because I told you this, grief has filled your hearts. But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you (Jn 16: 5-7).

(All scripture quotes are from *The New American Bible*.)

Indeed this union with himself through the Spirit is the condition for living as his disciple. The Gospel could not be more clear.

Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the

**After Pentecost,
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in our hearts ...
(It is) a matter of
responding**

vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing (Jn 15: 4-5)).

Jesus' prediction is fulfilled at Pentecost when the Spirit descends on the community. After Pentecost finding God in the midst of daily life is a matter of recognizing the Spirit's

movements in our hearts. Indeed all Christian spirituality from now on is a matter of responding to the Spirit, the sanctifier.

And Ignatius realized that we find God in daily life to the exact extent that we recognize and respond to God's Spirit. But the matter is complicated by the fact that not every movement within our hearts can be trusted. All of us, like Ignatius, have spontaneous inclinations not only toward good (and so from the Holy Spirit) but also toward evil (and so not from the Holy Spirit). Traditionally we call the sources of our evil inclinations (or temptations) the "capital sins:" jealousy, envy, anger, hatred, sloth, lust, drunkenness. Honesty compels us to admit that in a typical day we experience much evidence of these inclinations; some days we may experience our hearts as more inclined toward evil than toward good. For conscientious Christians the key question becomes: "What criterion can we use to recognize the Spirit's movements within our hearts?"

I have adapted Ignatius' guidelines from *The Spiritual Exercises* and have evolved a rather simple criterion for recognizing the Spirit's movements that focuses upon the direction of our hearts: to the degree our hearts are moving toward the desire to love and serve God and others we are under the influence of the Spirit; to the degree they are moving away from this desire we are not. This criterion for recognizing the presence of the Spirit relates to



our inner experiences, to our quality of heart. We know that external actions can be performed with little or no love and hence cannot be in themselves accurate indications of the presence of the Spirit. The question then becomes which of our inner experiences — imagination, thinking, desiring, feeling — become the best criteria for discernment? The desire to love arising with us is the basic criterion for recognizing the transformation of our inner experience by the Holy Spirit. The theological reasoning behind this truth is simple: We can make no movement toward good, toward God or others in love, by our own initiative; since the desire to love and serve God and others is definitely a movement toward good, it cannot come from our initiative; therefore it must come from the Spirit — “without me you can do nothing!”

Desire is a more reliable criterion for recognizing the Spirit than feelings or even inner peace. We know how ephemeral feelings are. We may wake up sick one morning and not feel like serving God and others. But we can still desire to serve — feelings come and go but desire remains. And desire is even a more reliable criterion than inner peace. We may be experiencing a period in life dominated by sadness from troubled relationships or discouragement from failure in work. Our habitual inner peace may be lacking; yet we still “hang on” to the desire to love and serve. When this inner peace is

absent and we still desire to serve the Lord, it is comforting to realize that we are indeed responding to the Spirit. It should be noted, however, that normally inner peace will accompany our desire to serve; Paul reminds us that “the fruits of

When we are moving toward the desire to love and serve God and others, we experience a quality of heart marked by the fruits of the Spirit ... love, joy, peace, patience.

the Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control” (Gal. 5:23).

Service is also central — Ignatian spirituality is frequently called a “mysticism of service.” The two great commandments of love given by Jesus center on service; we prove our love for God by loving our neighbor: “If God has so loved us, ought we not love one another?” This love (agape) is situated primarily in the will; it asks us to move through life regarding our neighbor’s need as primary. It counters the

temptation to move through life with an individualistic, self-centered attitude, regarding our own needs as primary in all we do. Since this desire is situated in the will, it need not necessarily be accompanied by feelings of affection. We are commanded to love everyone irrespective of personal feelings — even our enemies! For our love is to be like God’s whose care and concern are universal. And only because the Spirit of God is within us can we love like God. And this love will be accompanied by deeds.

Luke’s gospel gives us the Good Samaritan story to illustrate what Jesus meant.

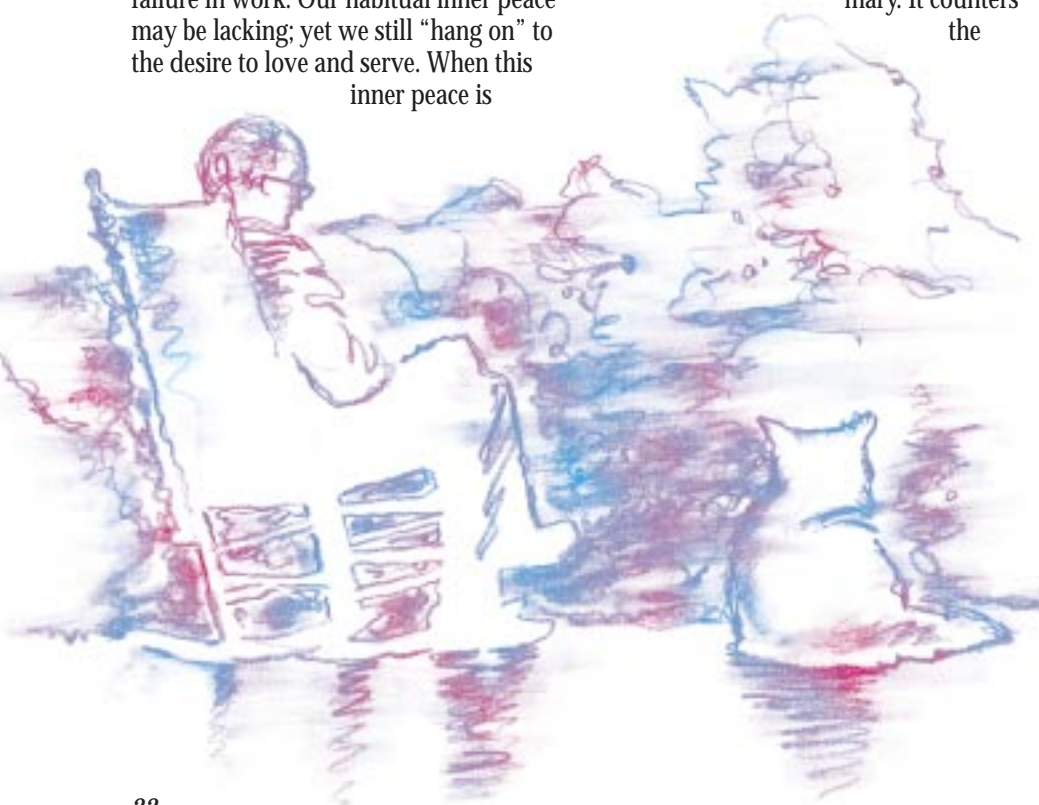
Matthew’s gospel gives us the Last Judgment scene, “I was hungry and you gave me food, thirsty and you give me drink.” Those who were saved were not even aware of serving God in their neighbor, but this did not matter to the Son of Man, “Whatever you did for one of these least brothers of mine, you did for me” (Mt 25: 40).

Responding to Obstacles to the Spirit

Awareness of the quality of heart underlying our daily actions is the key to finding God in daily life. Normally when we are moving toward the desire to love and serve God and others, we will experience a quality of heart marked by the fruits of the Spirit — love, joy, peace, patience. Our hearts are aligned with our deepest selves and the result is the experience of peace. And normally when we are moving away from the desire to love and serve God and others, we experience quality of heart marked by inner restlessness and anxiety. Our hearts are no longer aligned with our deepest selves, and so we experience a disorientation.

For me, a shortcut to discerning the presence or absence of the Spirit is to become more aware of my different moods: In a good or peaceful mood the Spirit is normally present; in a bad or anxious mood It is normally not.

When my daily life is not marked by inner peace but rather by restlessness and anxiety, I must be careful. A quality of heart marked by anxiety is a red flag telling me some thing is amiss and



should be “checked out.” It is a clue that my heart may not be responding fully to the Spirit because the fruits of the Spirit are not present. In short, I am in a bad mood.

Over the years I have become better at recognizing these moods. The restlessness prompting me to examine my moods then becomes a grace because it calls me to realign my heart with the Holy Spirit, if necessary.

A further clarification on moods is important. I am connecting good and bad moods with the presence and absence of the Spirit. By a good mood, I mean simply a feeling state transformed by the Spirit and so supporting the desire to love and serve God and others; in contrast, by a bad mood I mean a feeling state not transformed by the Spirit and so not supporting the desire to love and serve.

We all know the difference that being in a good mood makes for living our day. There is an intimate connection between our moods, thoughts and actions. When our mood is peaceful, our thoughts tend also to be peaceful and our actions reflect this peacefulness; when our mood is anxious, our thoughts tend also to be anxious, and our actions reflect this anxiety. The following guidelines are shortcuts to developing the skill of recognizing the Spirit in daily life.

First, be aware of situations causing bad moods. The first place to start is with our daily schedules. What daily activities do we approach without the desire to love and serve God and others? These situations may relate to our family lives or our work lives — what daily activities do we “dread”? Chances are we approach these parts of our day in bad moods.

Next we should review our relationships. What people tend “to get to us,” in our homes, neighborhoods or workplaces? Chances are we approach these people with bad moods.

Finally, what other areas of our lives habitually irritate us — parish governance, community or national politics, sports? And in addition to these daily occurrences we all experience bad moods during periods of special stress



Photo by Don Doll, S.J.

At this altar in Ignatius's quarters, the saint prayed with the Madonna painting shown here.

caused by sickness, death, job threats, financial need.

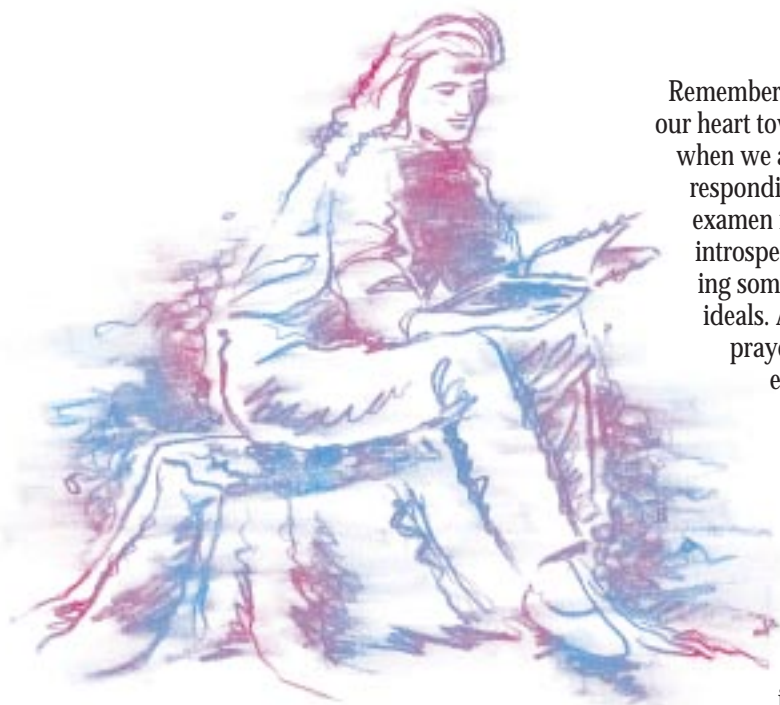
Second, replace bad moods with good desires, and then respond to the good desires. Recall that the most reliable sign

When our mood is peaceful, our thoughts tend to be peaceful and our actions reflect this peacefulness; when our mood is anxious, our actions reflect this anxiety

of the presence of the Spirit in our inner experience is the desire to love and serve. We want our actions to flow not from the bad mood but from the good

desire. When we replace the bad mood with a good desire and respond to the desire, we are doing all in our power to align ourselves with the action of the Holy Spirit. Often the mood may not change immediately, but we are comforted by the knowledge that our deepest identity flows not from our moods, but from our desires. Sometimes we find our own inner peace restored immediately.

Third, examine the causes of the bad moods and resolve to deal with them appropriately. It is important to know the causes in order to apply the right remedies for dealing with the moods. For instance, if the cause relates to the physical dimension of our being, we must deal with it on that level. We all know the effect that physical exhaustion and illness can have upon our moods. But if the mood flows from our psychological dimension, we deal with it differently. Does my mood flow from some area of my life preoccupying me and



causing me special stress, for instance, worry about my family, my job? Finally, does my mood flow from a spiritual need? Perhaps we have not been faithful to our rhythm of spiritual activities and are living alienated from our centers. We want to readjust these daily rhythms to include more fidelity to being with the Lord.

Often bad moods are caused by all three dimensions. We are preoccupied with major tasks; we ignore our physical and spiritual needs to fulfill these tasks. We need to reinstate a daily rhythm that facilitates living in tune with the Spirit.

Method for Examining Our Consciousness

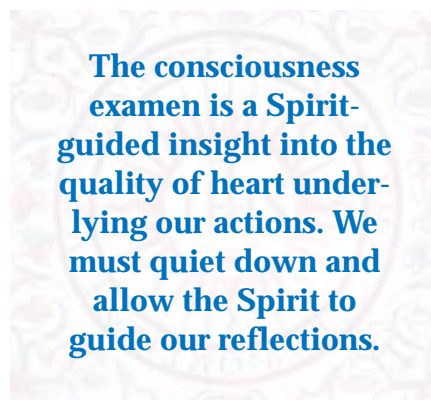
The Ignatian review of daily life focuses not on external actions but on the internal quality of heart underlying these actions. To highlight this dimension I will be referring to an examination of consciousness rather than the more traditional examination of conscience.

The examen takes about 15 minutes. It has five movements. It may be done anytime; Ignatius suggests noon and evening. First, we pray to the Holy Spirit for enlightenment. The consciousness examen is a Spirit-guided insight into the quality of heart underlying our actions. To achieve its purpose we must quiet down and allow the Spirit to guide our reflections.

Remember that all movements of our heart toward God occur only when we are in touch with and responding to the Spirit. The examen is not self-centered introspection aimed at achieving some personal perfectionist ideals. And so we open with a prayer to the Spirit, acknowledging that if any good comes from our examen, it will flow from the Spirit.

Second, we thank God for our blessings. God blesses us abundantly each day. We tend to presume these blessings and not to acknowledge them adequately. So we rest quietly at the opening of our examen, allowing the Spirit to move us toward gratitude for the blessings of our day. Often the Spirit will bring something to our attention, and we want to spend nearly the entire time just resting in gratitude to the Lord. This happens when we have been serving the Lord peacefully, and our day has been going well.

There is no need to rush through this thanksgiving. Being attentive to the Lord's blessings is centering us and



insuring we will emerge from our examen with the desire to serve God and others during the rest of the day or the next day.

Third, we review the quality of heart underlying our actions. The review has two parts.

First, we allow the Spirit to make us aware of all obstacles to loving and serving others during the previous period; this is the general examen. It can be done systematically by reflecting upon our activities as they occurred. Or it can be done simply by allowing the obstacles to emerge. Often when we stop to do our examen, we become immediately aware that we are anxious and restless. This is a "red flag" signaling a bad mood.

Usually the situations causing our bad moods will thrust themselves into our consciousness when we pause to reflect upon them. If our day has been especially anxious, the situations causing the bad moods may have already emerged at the opening of the examen during the prayer to the Spirit. In this case it is best to deal with them immediately and to postpone the thanksgiving until the end of examen. We must also decide the appropriate remedy for the situations causing the bad moods.

Second, we allow the Spirit to reveal how we have handled the specific obstacle to the Spirit that has been bothering us most in recent days; this is the particular examen. Often there is one situation responsible for most of our bad moods. Particular examens for myself can come from many situations: discouragement over a class, friction with a university administrator, a problem in a personal relationship, worry over a particular world — or church — situation, concern about meeting a deadline for work or for writing.

While one obstacle remains dominant, we keep it as our particular examen. When another obstacle becomes dominant, it becomes the particular examen. Since we have already named the particular examen prior to the examen, we review the previous period to see how we have handled the problem. Have we allowed it to dominate our thoughts and actions, or have we replaced the bad mood with a good desire and responded to the desire? It is helpful to repeat a favorite prayer to center ourselves and move us to the level of responding to the Spirit. The key to the successful use of the particular examen is concreteness: we name the

troublesome situation and the desired behavior. I record mine in a daily journal I keep; this is a typical example.

Situation: *Discouragement over progress of particular course*

Behavior: *"The Lord is my shepherd; there is nothing I shall want."*

Fourth, we ask for forgiveness for our failings. The Spirit leads us to contrition as soon as we become aware of our failings. If our day has been dominated by bad moods, we want to extend this period of contrition. We want to experience our own brokenness in the light of God's continuing mercy. It is good to rest in God's forgiveness as a repentant sinner — like the publican in the Gospel who remained in back of the temple praying only "Lord, be merciful to me a sinner." The experience of brokenness humbles and heightens our awareness of our need for God's Spirit.

Fifth, we resolve to serve God more fully during the following period. We look ahead trying to anticipate obstacles to service in the upcoming day: forewarned is forearmed. We pray for a renewed desire to love and serve God and others with our entire heart, soul, mind and body. We pray to be open to the Spirit and so to live with a quality of heart marked by the Spirit's presence: love, joy, peace, patience. Normally we leave the examen refreshed and peaceful.

The Spirit, the Examen and Christ

Ignatian spirituality is Christ-centered. Ignatius ends the very first meditation in *The Spiritual Exercises* succinctly: "What have I done for Christ? What am I doing for Christ? What will I do for Christ?" Then to help retreatants get to know this Christ better, Ignatius leads them through three weeks of contemplations on the life of Christ and asks them to pray for "an intimate knowledge of our Lord, who has become man for me, that I may love Him more and follow him more closely." *The Spiritual Exercises* are designed to lead Christians to an enhanced identity with Christ.

And this identity grows proportionately to our response to the Spirit — the Spirit sent by Christ and the Father as

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the culmination of our redemption. John Paul II in his 1987 encyclical on the Holy Spirit reaffirmed our Christian belief, "The redemption accomplished by the Son. . . is in its entire salvific power transmitted to the Holy Spirit" (par. 11). We become Christ to the exact extent that we respond to the Spirit of Christ. The daily examen is our effort to respond conscientiously to the Spirit so as to become more Christ-like.

But the transformation of our inner selves is a lifetime journey and we must be patient. The Lord asks only for fidelity to the journey. God permits the human condition which includes human brokenness. But God permits brokenness only because it is a unique occasion for experiencing the power of our redemption. I like Paul's attitude toward his brokenness. Doubtless Paul was experiencing exasperation about a weakness, a "thorn in the flesh," that just would not go away. It's not clear whether the "thorn in the flesh" was a moral or physical weakness — although Paul does identify its source as an "angel of Satan." It really doesn't matter. Paul seems to indicate that he handles all his trials, weaknesses and temptations the same way.

Therefore, that I might not become too elated, a thorn in the flesh was given me, an angel of Satan to beat me, to keep me from being too elated. Three times I begged the Lord about this that I might leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." I will rather boast most gladly in my weaknesses, in order

that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong (2 Cor 12: 7-10).

Many of our problems, like Paul's "thorn in the flesh," never go away, be they relationships, job situations, physical liabilities or moral temptations. They are handled best when we name them — approaching them even with a sense of humor — and refuse to respond to them, realizing that without them we would be deprived of occasions for experiencing the grace of our redemption!

Yes, even our temptations are opportunities to become Christ more fully, if we handle them as he handled his in the desert! And it is comforting to know that because of our redemption we are assured of the Spirit's help in every temptation: Grace in us is stronger than sin in us! And that the Spirit we rely upon is the very Spirit that moved within the heart of Jesus himself — Jesus who was conceived by the Spirit, baptized in the Spirit and led by the Spirit throughout his life. Like ourselves Jesus lived in the Spirit and handled his weaknesses, trials and temptations as we handle ours, relying on the strength of the Spirit.

The vision of St. Ignatius and dream of Creighton University of helping all the Creighton family find God in daily life and of helping Christians to become Christ-like is enshrined beautifully in the Creighton University Mission Statement: "As Jesuit, Creighton participates in the tradition of the Society of Jesus which provides an integrating vision of the world that arises out of a knowledge and love of Jesus Christ." It remains a core reason for Creighton's existence. **W**

(Editor's Note: Richard J. Hauser, S.J., is professor of theology and director of the master's programs in theology, ministry and spirituality at Creighton University. His book, "Moving in the Spirit: Becoming a Contemplative in Action" [Mahwah, NJ: Paulist Press, 1986], gives an expanded treatment of the matter in this article.)

PROFILE OF ACHIEVEMENT

John McCaa Draws on His Creighton Experience

When Creighton alumnus John McCaa goes after a story for prime-time news, he draws on his Creighton education.

“Some journalists don’t know why we do what we do as a society,” McCaa believes. But questions like these are important to McCaa.

“I spend most of my time looking at stories that have more to do with ethics and another person’s perspective,” he explains. “So I draw not just on journalism, but on philosophy, history, theology.” He draws on his Creighton experience.

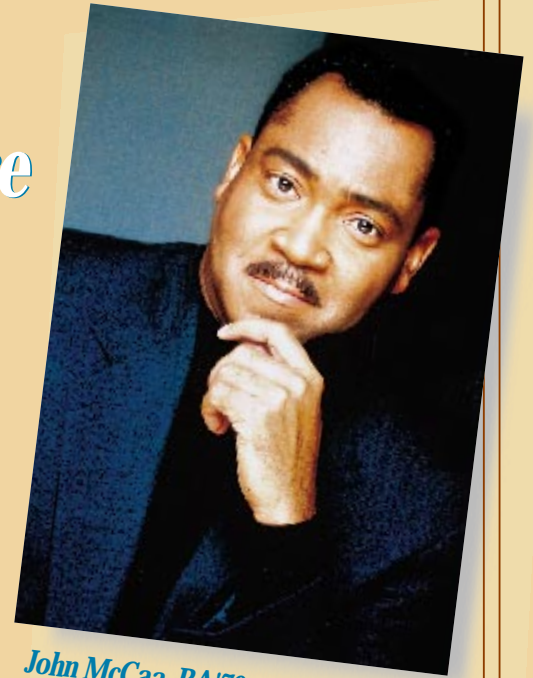
At Creighton, McCaa says, he learned more than just the rigors of the subject. He learned to question, “to examine issues myself and come to my own conclusions.”

His words to live by, in fact, are, “Find out for yourself. There are no shortcuts. Ask questions.”

When McCaa is off the air, he serves the Dallas station as news manager, reviewing scripts, contributing story ideas.

He also serves as a parent of 10-year-old Collin. “When I was a student, we thought the adults had messed up the world. Young people need to know they can make the world a better place.

“They also need to see that they, too, are role models. Even if you’re a fifth grader, you’re a role model for a little kid.”



John McCaa, BA '76, anchor, 10 p.m. weekday news: WFAA-TV, Dallas

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