

WINDOW

CREIGHTON UNIVERSITY

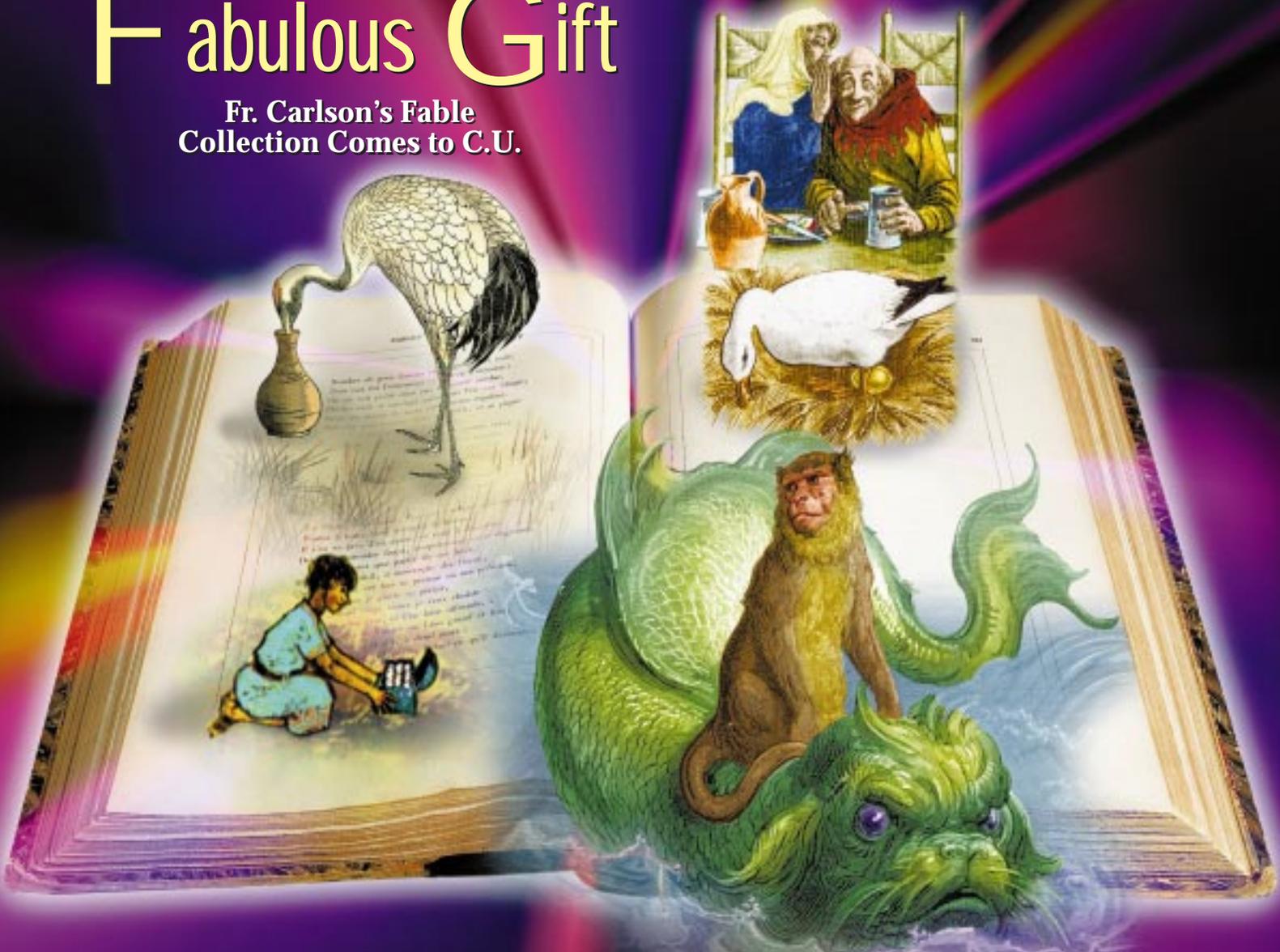


SPRING 1996



Fabulous Gift

Fr. Carlson's Fable
Collection Comes to C.U.



Radio Station
KOCU Spawned
Legends

Marriage Prep Test
Makes Mark
Across U.S.

Academic Coach
Gross Has Seen
Much Change

WINDOW

Volume 12/Number 3 ■ Creighton University ■ Spring 1996

Fr. Carlson's Fabulous Gift: Fables of Aesop, Others

Fr. Gregory Carlson shares stories about his life as a collector in pursuit of stories — specifically fables in the manner of Aesop. Page 4



Radio Station KOCU's Voice Did Not Thunder, But ...

Alumna Maureen Waldron tells about the little radio station that did and then died. But it did not go gently into the night and not before spawning legends. Page 10

Creighton's Marriage Prep Test Makes Mark Across U.S.

A Creighton-devised test of compatibility is playing a major role in Catholic marriage preparation across the country. Page 14



She Coaches the Athletes in the Classroom 'Game'

Alumna Rosemary Gross is a math/computer science instructor at Creighton. But she's also a "coach" who helps to keep athletes going in class as well as in the game. Page 21



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LETTERS

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

Markoe Honored

Thank you for the fine article by Bob Reilly on Fr. John Markoe, S.J., in the Winter issue. The story of Fr. Markoe and the Omaha De Porres Club and its nonviolent fight against racial injustice has not been told often enough. WINDOW is to be commended for putting this remarkable piece of local history front and center for our contemporary reflection.

Your readers may be interested in knowing that Fr. Markoe and the Club are now honored every year at Creighton through the Markoe-De Porres Social Justice Lecture Series. Sponsored by the Justice and Peace Studies Program in the College of Arts and Sciences, the series was begun in 1994 and has featured both a prominent Catholic social ethicist and a nationally renowned communist organizer, suggesting our interest in both the theoretical and the practical, the academic and the activist. The series will continue this fall, although details are still in process.

Thanks again for your reminder of Fr. Markoe's clear-sighted and courageous social justice leadership.

Roger Bergman, Director,
Justice & Peace Studies Program
Creighton University,
Omaha
rbjps@creighton.edu

Spatz, Not Spatz

I really enjoyed the Bob Reilly article on Fr. Markoe, the De Porres Club and the other Jesuits who participated in the fight for civil rights.

One paragraph in that article jumped out at me as, possibly, being not quite right. The paragraph stated that Fr. Markoe had been a classmate of Dewey Spatz (p.5). I've studied some military

history, especially Air Force history, and I've never heard of a General Dewey Spatz.

Could Reilly have meant Carl "Tooey" Spatz, a West Point graduate (class of '14 or '15). Spatz commanded the 8th Air Force during World War II (replacing Ira Eaker) and ended his career as the first chief-of-staff of the newly independent Air Force.

I really have enjoyed reading *WINDOW* over the years. Keep up the good work.

*Dr. Janet R. Daly Bednarek,
BA'81, MA'83
Assistant Professor of History
University of Dayton*

Markoe Article 'Slanted'

I grew up in the heart of the Mississippi Delta in the 1950s. I read various newspapers and *Life* magazine.

My first teaching job was at Cleveland, Miss., HS in 1966. There were black students in my classes. In 1970, I began teaching at Central High in Jackson, Miss. The law of the land was freedom of choice. Our student body, by its own choice, was 50 percent black, 50 percent white. Our faculty had the same make-up. (Myrlie Evers' sister was one of my fellow teachers there.) We worked together because that was the law. We socialized together because we wanted to.

Each week, I read media articles telling of how awful the South was. I kept waiting to find these awful places and people. I did not find them.

Has the "disparaged South" made mistakes? Are there racists in the South? Yes to both questions. Yet, in your article, you point out that there were no black students and teachers in all-white schools in Omaha in 1966. Both races were in the same schools all over Mississippi in 1966.

I believe that many non-Southerners have a false impression of the South that is perpetuated by the media. Perhaps we were far ahead of Omaha, Boston, and many other places, but no one ever knew because only the bad was reported, not the good.

Since *WINDOW* represents a very learned institution, let it contain articles that present factual information, not

information gleaned from years of skewed media reports.

*Mary M. Lee
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Article Showed Classism

While I enjoyed the article about the Rev. John P. Markoe, I didn't appreciate the inference in an anecdote about a white janitor voting for a black physician for membership into a Catholic social organization.

The author, Bob Reilly, referred to it as "irony," belying a prejudice of his own — classism. That a Catholic organization would accept a white janitor but not a black physician is certainly racist, but it is also classist to think that a physician should be more deserving than the janitor, or that the physician would be humiliated by a janitor voting for him.

Indeed, the great irony, is the article by Rev. Gerard C. Stockhausen, S.J., which followed. There, Fr. Stockhausen tells the professional classes not to think they are better than the poor. I agree.

*James V. Haug, BA'90
The Daily Reflector
Greenville, N.C.*

Markoe Thundered

I spent 1954 to 1965 at 24th and California (Prep '58, AB '62, JD '65). Bob Reilly's article brought back memories bitter and sweet of civil rights as reflected through the flawed and uneven Creighton lens of those times.

In the spring of 1957, Fr. Markoe spoke to our junior class sodality. A Prepster voiced the white tribal taboo we mostly all shared in the fifties, that while Catholics must treat Negroes fairly, we must guard against intermarriage. Fr. Markoe thundered: God created marriage and He did not defile that holy sacrament with the evil of segregation.

In the Spring of 1963, a World War II Navy Chaplain and Boston College law professor, Father Kaneally, was the keynote speaker for a dinner at the Blackstone Hotel honoring Fr. Markoe. It was here, on that night, that Archbishop Gerald T. Bergan first rose to give an unqualified public apology to Fr. Markoe

for having persecuted him for his civil rights activities. It is safe to say that no Catholic in that room had ever seen an archbishop, penitent and humble, ask one of his priests for forgiveness.

After the De Porres Club, Creighton had, in the mid sixties, the Society for Social Justice (SSJ). Similar to the De Porres Club's testing hotels with calls by blacks, then whites, to get the whopping 300% rate differentials described by Reilly, SSJ (also) surveyed homes on Creighton's approved housing list. Owners with vacancies were approached by a black SSJ member who was uniformly told the space had just been rented. Then a white SSJ member, within an hour, would inquire and the space was uniformly available. SSJ asked the school president to take some action as the owners were violating Creighton's housing code and the Creighton Credo. The president responded by sending a bony-faced, tall, gaunt Jesuit aide to the next SSJ meeting with this message: SSJ had embarrassed Creighton, used immoral tactics by pretending to be bona fide renters, and any more stunts like this, and the ring leaders would be expelled.

SSJ organized a hundred or so Creighton and Duchesne students and recent grads into a Tutor Corps. One-on-one tutoring was provided to students at Horace Mann School.

SSJ tried to test a local restaurant with a reputation for not serving blacks. Two black basketball players, Bobby Miles and Paul Silas, volunteered. The restaurant treated them royally.

That didn't necessarily prove that public accommodations discrimination had ended in Omaha by then. It more likely meant that after three years as the nation's leading college rebounder, Paul Silas could have run for mayor and won.

In my last month or so on campus, in the spring of 1965, on a whim, I visited the quarters of Fr. Markoe accurately described by Reilly as Spartan. Till then, I did not know him personally. He gave me two hours of his time. He immediately set me at ease by generously praising my uncle, a Jesuit then a missionary in the Pacific, and my deceased father, Omaha's City Attorney:

"During the public accommodations debate, your father gave the best analysis

(Continued on page 25)

From high atop the Hilltop... **You Heard It On**



By Maureen Waldron, BA'75

Creighton's sometime campus radio station, KOCU, holds a unique place in the University's history. For many of its 41 years, KOCU trained future news broadcasters, disc jockeys, station managers, engineers and a sales staff.

It also spawned legends ... more than just a few.

There was the contest to measure the size of the listening audience (always

suspected of being small) and the resulting appearance of one lone contestant — a Jesuit — who materialized in the studio to claim the prize only a listener would know about.

Then there was the early production of "War of the Worlds," complete with the "demise" of the entire cast as space creatures opened fire on Planet Creighton.

The station at "550 on your radio

dial," was the inspiration of the legendary Fr. Roswell C. Williams, S.J., who began teaching in Creighton's Journalism Department in 1945. From the beginning, his goal was to have a place to train journalism students in professional broadcasting, although many non-journalism students were also a part of KOCU. Fr. Williams' insistence on high standards lived on for years — in 1971, more than 20 percent of the station's student staff



held broadcast licenses.

Practically unknown to “town” students who did not live in the dorms, KOCU was a carrier current station. That meant the signal wasn’t sent through the public airwaves but through the electrical systems of buildings on campus, limiting the audience to mostly dorm students and Jesuits.

In its early decades, KOCU offered newscasts, talent shows, live entertainment in the studios and remote broadcasts of dramas and variety shows from the Creighton auditorium.

But this is the story of the “rock” years at KOCU, beginning in the late 1960s. Just as change was sweeping through every institution, the station also faced major upheaval in its format and management style. Fr. Williams, then in his final years of teaching, still had strong ideas about how the station should be run — ideas that sometimes clashed with the students who wanted to make changes.

“There is no way of making light of it,” said Ed Leslie, BA’68, of his stint at the station. “It was an unpleasant time.” Leslie, who was station manager his senior year, was among those who wanted to revamp the format at KOCU, including allowing the students to play rock music, a move Fr. Williams had resisted.

“I needed more students to fill the on-air time slots so I brought (them) in from outside” of the Journalism Department — students who were not familiar with Fr. Williams, he added.

Soon the studios were pulsating with a different beat — and that meant regular confrontations between Leslie and Fr. Williams. But, adds Leslie, Fr. Williams “clearly saw the importance of broadcasting. Probably in his vision of the future, he understood the future of broadcasting more clearly than anyone else.”

Once started, the format changes came quickly. Two of the students who

began at KOCU during those years have made their on-air team a career.

Jim Celer and Doug Wesselmann met as freshmen on Delgman Hall’s fifth floor in 1967. Celer, a journalism major, was assigned to a regular radio show. “I just didn’t want to do it by myself,” he recalled and thought it would be funnier to work with a friend. On the air, Wesselmann and Celer became “Otis 12” and “Diver Dan Doomey,” respectively.

Nearly 30 years later, “Otis and Diver” are still working together on Omaha’s radio station CD-105, using the same monikers.

They say their style has changed little in the years since they left KOCU. “We used to go to Nuncio’s, sit around and drink beer and amuse ourselves. We don’t drink beer at the station, but we’re doing the same thing we were doing at Nuncio’s when we were 19 years old.”

Adds Wesselmann, “It drives the consultants nuts.”

“KOCU was a great learning tool,” notes John O’Meara, BA’73, broadcasting major and general manager of the station. “For your show, you were music director, news reader, engineer and disc jockey,” he said, “And you had to answer the telephone.”

To many of the KOCU alumni, the studios in the basement of Wareham Hall could only be described as “a dump.” Others might say the description is too kind. The Wareham location along California Street “was a hole in the base-

ment,” recalls Tim Coyle, BA’77. “The equipment was old and looked like something you put in your basement. It



Celer and Wesselmann of the late Sixties on KOCU became the Diver Dan and Otis 12 of Omaha broadcasting in the Nineties.

was cold down there in the wintertime,” he said, “but it was homey.”

Leslie recalled the shoestring budget on which the station operated. “We didn’t have a decent microphone; we didn’t even have a portable tape recorder.”

“People would come by from a regular radio station,” Celer recalls, “and their engineers would shake their heads and say, ‘This stuff shouldn’t work.’”

But in those days, a lack of amenities was no excuse for a lack of professionalism. “Fr. Williams wanted us to be journalists and report the news,” O’Meara said. “He cared about the basics” such as the correct use of grammar.

The news was a key element of programming in those days. Never mind that getting hold of it required a Herculean effort. Regular updates came from the Associated Press wire machine on the first floor of the Administration Building’s main stairway. The trick with a one-person show was to run from the Wareham Hall studios (up the stairs, out the door, across California Street, up the



front steps of the Administration Building and down the hall) to the wire machine and back without missing the cue. “You put on a long record,” O’Meara explained.

Sometimes even the longest records didn’t provide the needed time. O’Meara declined to name the student disc jockey



who locked himself out of the studio during one of those critical runs. Frantic calls to fellow students finally unearthed another key.

“We had to learn how to do news,” Celer said. “That was a part of it.” One spring night in 1968, Celer was on the air alone when program director Kevin Clark came into the announcer’s booth to tell him that Martin Luther King had been killed. “I had to go on the air and announce it,” he said. He quickly changed the music to something quiet.

In December 1974, KOCU itself made the news by incorrectly announcing the death of former President Richard Nixon, who had resigned from office only a few months earlier. According to the *Omaha World-Herald* story at the time, two students at KOCU received the Nixon information from a faculty member and then made the announcement on the air without confirming it.

Adding to the confusion that day, Dec. 5, was the tragic death of Creighton junior Mike Heck, a 7’1” center on the basketball team. Reporters, who were

gathered in the Brandeis Student Center to cover Heck’s death, heard the KOCU announcement about Nixon.

While the news department — bloopers and all — had a strong educational value, the entertainment programming is probably what most students remember. Wesselmann and Celer called their early

KOCU show “Revolution” after the Beatles’ song and played what the duo calls “very weird, underground, hippie stuff” — music that would have been unheard of on KOCU just a few years earlier.

Then there was “Rumor Line,” an O’Meara creation and one that became part of KOCU programming, off and on, for the next decade. It began with an invitation to listeners to call in with any rumors they’d heard. O’Meara said he usually had about two listener calls during an hour-long show — “and one was my roommate.”

Suddenly, he had 20 calls in a half hour and the show was the sensation of the dorms. Eventually, town students would even drop by dorm rooms to hear the show and find out if they were mentioned in any campus rumors (e.g., who’s dating whom, where’s the party?).

“At KOCU,” said Phil Rooney, BA’75, “we could play whatever we thought was cool, underground stuff.” After graduation, Rooney went on to spend almost 20 years in radio. He said that in “the real world” of broadcasting, music

choices aren’t that flexible. “If playing polka brought in the money, that’s what you’d play. On KOCU, the economic element was removed because we didn’t have to worry about making a payroll or payments on the station.”

In 1975, KOCU moved to the renovated Hitchcock Communication Arts Building, which had once housed the law school. The move meant an end to the mad dash for news, with the AP newswire now situated just outside the studio doors.

“For once, we had room,” said Coyle, who was general manager during the 1976-77 school year. “We had an office area, record library, separate news booth and a main studio,” he said. Donations of used equipment from radio stations allowed them to create a separate production studio.

The student disc jockeys strove for professionalism, as well. “We tried to structure ourselves like the big stations,” Coyle noted, even using a “play clock” to track which music ran when.

A fire in the production studio curtailed the station’s operations for a short time in 1976. The night of the fire, Coyle arrived at the studio while the firemen were still on the scene.

“Brother (Frank T.) Jelinek was not a happy person about it” and gave Coyle a stern lecture. Apparently, some of the station’s second-hand equipment — improperly ventilated, its wires exposed — had ignited and almost threatened to take the studio with it.

By the early 1980s, KOCU’s format had ceased to include news.

Sue Baggerly, BA’82, was a serious television broadcasting major but had a show on KOCU strictly for fun. “We had a ball ‘playing radio,’” she said. “We had to read two PSAs (public ser-



Coyle, in the Seventies



vice announcements), do the weather and say the call letters at the top and bottom of the hour," she said. "That was all the direction we were given. We didn't read the news."

But she feels her KOCU experience and familiarity with station operations helped her land her first job in radio news. Baggerly, who has been a television reporter and anchor in Omaha for the past 12 years, describes her stint at KOCU as "not about news at all. It was about the technical aspects of being a DJ."

Baggerly remembers the nervousness of her first on-air experience as she carefully chose the right music to play for her listeners — "As if we had listeners!" she laughed. "But for all two listeners, I was going to play the best music I could."

At KOCU, the size of the audience was not a worry. In fact, it "was quite low on the list of priorities," said Dr. Thomas Berg, who served for two different three-year periods as an associate professor in journalism beginning in 1982. "It wasn't a matter of who was listening," he said. "What made the difference was how professional you were and the kind of creative things you could do in the facility."

When he arrived in the fall of 1982, the station had been off the air for close to a year. "The signal, such as it was, was so degenerated because the carrier current transmitters were shot. I would have been surprised if anyone could have heard the signal by that point," he said.

Berg's reorganization included new transmitters and a tighter rein on what had become a loose operation. "A lot of students had no idea how to operate the equipment," he said, "and there were frequent complaints about the kind of music being played." Berg established some professional guidelines for the staff and brought back requirements for regular newscasts. A tighter operation improved the station.

But, after three years on the journal-

ism staff, Berg left for doctoral studies. When he returned in 1988, "the direction of the station had changed," Berg said, having become a "hobby" for most students. "Just a place for students to hang out," is how Ann McDonald, secretary in the journalism department since 1975, describes KOCU in its decline.

According to Dr. Dave Haberman, long-time chair of the journalism department, when Berg returned to Creighton in 1988, he brought a new perspective on carrier current radio stations. "They were being shut down across the country," Haberman said. "We found that the journalism department wasn't using (KOCU) as a means for writing and broadcasting news, and it just wasn't serving an educational purpose."

The 1989 Bluejay yearbook notes that KOCU "continued to broadcast... and the discussion over what was best for the future continued also." The yearbook noted problems, including lack of sup-

a student glued himself into the station in protest of its closing. His own protest lasted just 30 minutes

port from the student body and a high DJ dropout rate.

Haberman wrote to broadcasting graduates about KOCU in early 1989. "What was a valuable learning tool," he wrote, "has become an extracurricular activity for people who have no interest

in news, public affairs, sales, production or programming (and sometimes too little concern for the proper use of expensive broadcasting equipment)."

Replacement of badly needed KOCU transmitters would have cost the journalism department thousands of dollars, and Haberman questioned the wisdom of the expense.

The department finally decided that it could no longer sponsor KOCU and offered the equipment and call letters to the Student Board of Governors. "It would have been one thing," said Berg, "if the student government had taken the old

equipment and transmitters and started KOCU someplace else on campus." But the SBG was unable to take on such a time-consuming task, and the department closed KOCU at the end of the school year in 1989.

Thanks to a gift in the memory of Frank E. Pellegrin, BSC'31, the journalism department opted for a production studio, opening two fully equipped audio studios in the fall of 1990. The new facilities approximate many of the features of a radio station, minus the signal. Here, students learn broadcast journalism on state-of-the-art equipment.

KOCU, which began the rock years in the midst of dissent and protest, ended the same way.

In the final months before the station closed, a student fought the declining state of the station by gluing himself into the radio studios. After the glue dried, he contacted local TV and radio stations about his protest, and settled back for a 24 hour sit-in. His demonstration ended after 30 minutes when the Public Safety Department arrived and unlocked the studio door.

It was the end of an era at Creighton. **W**



Dave Petruska was general manager and DJ.

MARRIAGE PREP 'GETS IT RIGHT'

Creighton's 'Test' of compatibility in use everywhere

By Cynthia Furlong Reynolds

Because they were both veterans of failed marriages, Keith and Rose McCormick of Omaha wanted to take no chances the second time around.

They had met through mutual friends and dated more than two years before they were ready to discuss marriage. Before becoming engaged, they signed up for the Catholic Church's marriage preparation program and a second course that priests

and lay couples in their parish offer for couples considering marriage the second time around.

"We didn't want to take any chances. We were both coming into our relationship with burdens from our earlier marriages and some apprehension about remarrying," Rose McCormick, 33, says, as she takes a moment off from supervising the day-to-day operations of her floral shop. "The priest later told us that

Photo by Bezy Photography

he wished more would do it this way, that there might be far fewer failed marriages if everyone stopped to think, talk and weigh the issues that they will face together.”

The McCormicks are very enthusiastic about what FOCCUS (an acronym for Facilitating Open Couple Communication, Understanding & Study) and its team of priests and lay leaders in Omaha offered them. “We were looking at a lifetime commitment, so we felt that we should spend the time up front dealing with issues and potential problem areas so that we could start our marriage without any surprises,” Keith McCormick says. “We found it to be tremendously beneficial.”

The Catholic Church long has been committed to marriage preparation and has served as a leader in the field, believing help in this area to be an essential and central ministry, especially in an age when couples and families are undergoing so many changes and stresses .

In 1985 the Family Life Office of the Omaha Archdiocese studied and evaluated the Pre-Cana program then in use and revolutionized it, formulating a new and updated

*Facing the
issues up front
can avoid
surprises later
when married
life is started*

approach to marriage preparation that would reflect social changes. The authors named the new program FOCCUS. This was the course taken by the McCormicks last year, prior to their wedding in July.

FOCCUS proved to be so successful that 140 parishes around the nation and in Australia and New Zealand have adopted the same format and curriculum, which was heartening to the Archdiocese’s Family Life Office ... but not enough.

“We were getting a lot of verbal feedback, but we weren’t totally satisfied with that. We wanted concrete information about what was helpful and what was not, what brought out the most important issues and what was lacking,” says Sr. Barbara Markey, Ph.D., director of the Family Life Office for the Archdiocese of Omaha. She got it.

A two-year study, conducted by Creighton’s Center for Marriage and Family and the Family Life Office on the effectiveness of FOCCUS, issued last fall, has indicated that the

How’s Your Marriage IQ?

Take the Test

Am I marrying the right person? Do we agree about the most essential issues?

What are the characteristics of a happy and successful marriage?

These and countless other questions are discussed at marriage preparation courses given — and mandated — by the Catholic Church in America and in several other countries. The Family Life Office of the Archdiocese of Omaha pioneered a highly successful pre-marital program it calls FOCCUS (Facilitating Open Couple Communication, Understanding and Study). A newly released survey “Marriage Preparation in the Catholic Church: Getting It Right” indicates that this program has been getting a lot of things right. According to respondents, the program has been enormously success-

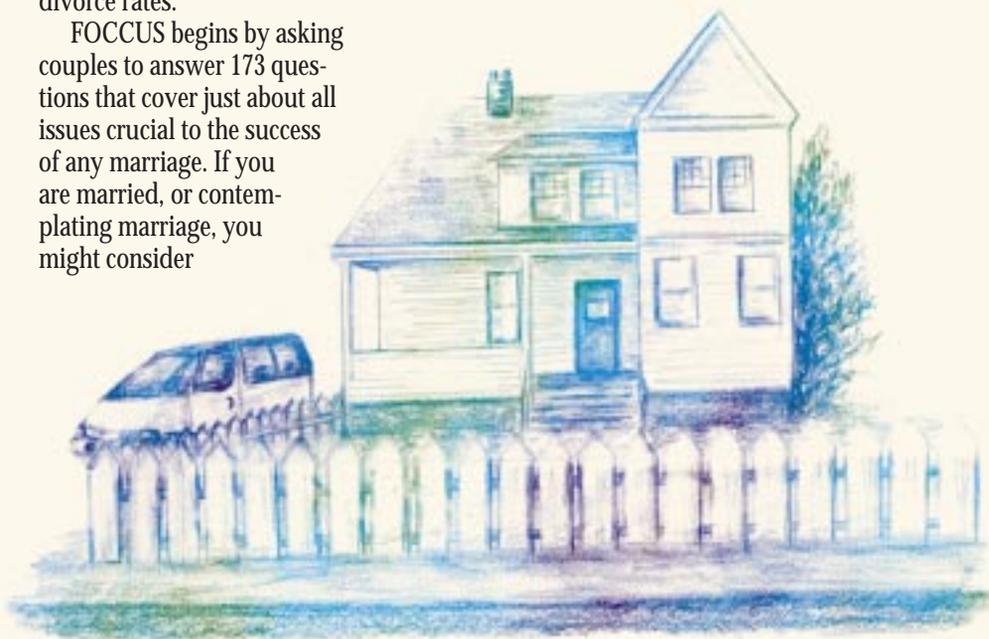
ful in helping couples prepare for the perils, pitfalls and pleasures of marriage. It may, in fact, even have an impact on divorce rates.

FOCCUS begins by asking couples to answer 173 questions that cover just about all issues crucial to the success of any marriage. If you are married, or contemplating marriage, you might consider

taking this test yourself — and discussing the answers with your Significant Other:

As one participant said later, “These questions made us think about a lot of things we’d never discussed before — or thought to discuss before.”

These are among the questions that FOCCUS couples consider. Answer “Yes” or “No” and then



Catholic Church is definitely on the right path. Response from FOCCUS participants was “overwhelmingly good.”

But first we have to back up to 1985, when Sr. Markey and two other professionals in the field of marriage counseling, M. Micheletto, M.A., and A. Becker, ASCA, took a long, serious look at marriage preparation programs then being offered by the Catholic Church and outside the Church. They weighed them against what was happening in society and listened to what married couples were reporting about pressures they were facing.

After surveying 400 parishes and counseling services around the nation for feedback on what worked and what didn't work in marriage preparation programs, they quickly decided that the materials the Church had been using for marriage preparation didn't deal enough with issues related to the family of origin or with social changes, explains Sr. Markey.

For eight long months, Markey, Micheletto and Becker labored over the draft of a questionnaire that would serve as a self-diagnostic inventory and a starting point for in-



Test helps a couple get in touch with individual thoughts and feelings

depth soul-searching and dialogue. “This was not to be a test to categorize someone’s marriageability — although the answers can indicate a strong chance of success or failure. This test aims to encourage a couple to get in touch with their thoughts and feelings and the thoughts and feelings of the other,” Sr. Markey says.

The authors tested its effectiveness on 150 couples. They then revised it, eliminated questions that didn't promote enough discussion, and organized the program format around key areas of concern: lifestyle expectations, friends and interests, personality, personal issues, communication, problem solving, religion and values, parenting, family issues, sexuality, finances and readiness.

FOCCUS questions delve deeply into family histories of problems and attitudes, “what the ‘kid’ inside each of us thinks,” Sr. Markey explains. The FOCCUS authors also took into account that the average age of couples marrying had increased (in the past 20 years from 21 to 27 or 28 for men and to 25 for women), and consequently

compare — and be ready to discuss — the answers.

About Lifestyle Expectations:

- We agree about the husband and wife roles each of us expects in our marriage.
- I am concerned that what I observed about marriage as I was growing up will affect my role as a husband/wife in a negative way.
- I am content with the responsibilities each of us has agreed to accept in managing our home.
- I am concerned that my future spouse's background may create problems between us in how we divide household work.
- We have discussed and agreed on ideas about our future home(s).
- We agree on how we will support our household financially.
- We have identified the goals and ambitions that we share for our future.
- I fully agree with my future spouse's occupation or career plans.
- We agree about how we will combine both careers and child rearing.

- My future spouse and I have agreed to compromise on future career decisions.
- I am concerned that some factor (children, community concerns, work, personal fulfillment) may dominate our life together.

On Friends and Interests:

- As a couple, we have many mutual friends that we both enjoy.
- I am at ease with the friends of my future spouse and how much time they spend together.
- I am upset by one or more of my future spouse's hobbies or recreational activities.
- My future spouse respects the desire I have for individual activities and time alone.
- My future spouse makes most of the decisions about what we do together.
- My future spouse agrees with me on the importance we give to social status, money, possessions and time spent together.

About Your Personality...

- There are certain behaviors, qualities or

habits in my future spouse which sometimes annoy me.

- My future spouse usually respects the way I look at things.
- We seldom differ in our needs to talk things out or to keep things to ourselves.
- My future spouse is comfortable with the way I handle order and organization.
- I am concerned with the way my future spouse considers the feelings of others when he/she makes decisions.
- I feel that my future spouse puts too much emphasis on appearance.
- I usually reach the goals I set for myself.
- How my future spouse deals with change is a problem for me.
- My future spouse tends to be stubborn and/or inflexible.
- My future spouse's sense of humor sometimes causes problems between us.
- I feel my future spouse shows affection adequately and appropriately.

On Personal Issues:

- I am hoping that after marriage my future spouse will change certain behaviors.
- The use of some drug (alcohol, tobacco, marijuana, cocaine) causes problems.

people's history of independence and theories about possessions would change.

The answers are tabulated by Creighton's scoring service — not as right or wrong, but as areas that illustrate mutual agreement and areas that warrant greater attention. The answers are then used on two levels: to launch important conversations between the partners and as a focal point for issues that need to be discussed with qualified facilitators. Those entering second marriages or interfaith marriages work on additional questions, and classes deal with their special needs.

Although FOCCUS was written for Midwestern, and particularly Omaha, parishioners, its format and curriculum have filled a need in parishes around the country and the world. FOCCUS has become the most commonly used marriage preparation course in the country.

But times and society change quickly and the Family Life Office of the Omaha Archdiocese was anxious to keep on top of changing needs. "We needed a measuring stick, to tell us what we were doing right and what we

needed to work on," Sr. Markey says.

Creighton agreed to sponsor a study of the effectiveness of marriage preparation classes in the Catholic Church.

In November of 1993, Dr. Mike Lawler, then dean of the Graduate School and now director of Creighton's Center for Marriage and Family, asked David Van Dyke, a faculty member in the psychology department, to become project director and statistician for the survey. They would work with the enormous data bank of FOCCUS participants already available at Creighton and also with statistics on marriages and divorces available from the National Center for Health Statistics.

"From a data bank that consists of more than 40,000 names, we selected 3,000 people (1,500 couples) who had originally said that they would participate in a follow-up study," Van Dyke says. "They adequately represented each portion of the country and identified an equal number of couples who had been married each of the eight years the program had been in existence."

The national study opened eyes and gave important feedback to the program

- My future spouse and I seldom disagree about appropriate behavior at social functions.
- I worry about my future spouse's interest in gambling.
- I am concerned with my future spouse's relationship with people of the opposite sex.
- My future spouse is not jealous when I show attention to, or look at, people of the opposite sex.
- At times I wonder if my future spouse is honest with me.
- I have some concern about the way my future spouse handles his/her problems.
- My future spouse is often unhappy.
- My future spouse's moodiness causes problems between us.
- I see myself as competent and confident.

On Communication:

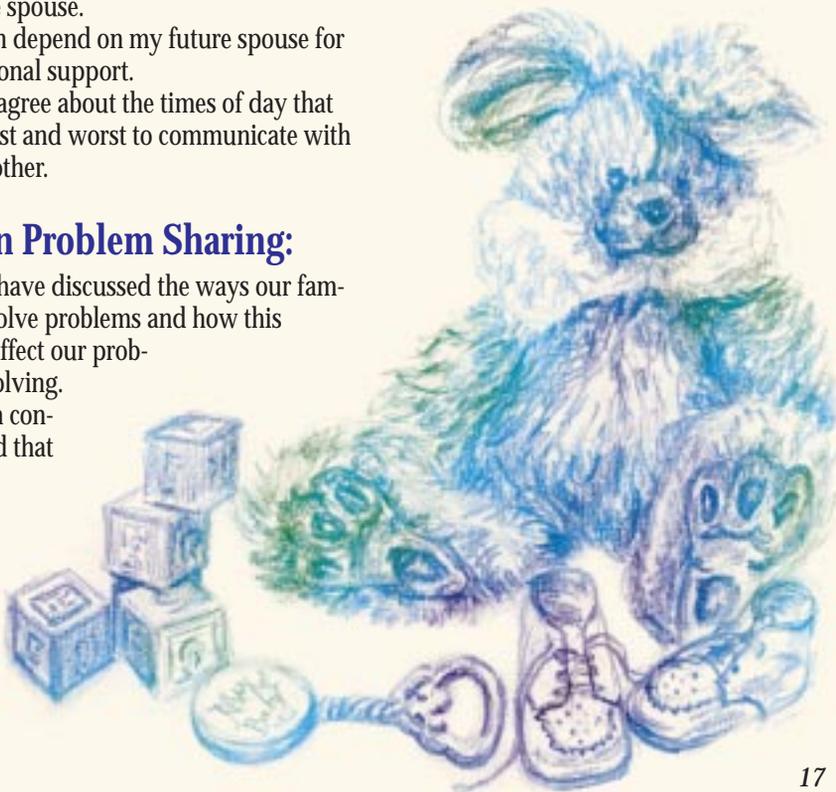
- My future spouse is a good listener.
- Sometimes he/she feels that I do not listen.
- I feel that I can express myself clearly to my future spouse.
- My future spouse knows himself/herself well and shares that with me.

- There are some issues which my future spouse will not discuss.
- I value "keeping peace" at any price.
- I find it difficult to say "I am sorry," even when I'm wrong.
- My future spouse finds it difficult to let go of past hurts.
- I am nearly always relaxed around my future spouse.
- I can depend on my future spouse for emotional support.
- We agree about the times of day that are best and worst to communicate with each other.

On Problem Sharing:

- We have discussed the ways our families solve problems and how this may affect our problem solving.
- I am concerned that

- abusive treatment from my past will affect our relationship.
- We agree that it is not healthy for us to avoid all disagreements.
- We find ourselves disagreeing about the same issue(s) over and over again.
- My future spouse always has to win.



Creighton sent questionnaires to each husband and wife and followed up with phone calls and letters; in the end the project cost somewhere in the neighborhood of \$100,000. Responses came from 697 couples, “a decent response rate,” according to Van Dyke. “We know that our sample is very, very reflective of what’s going on in the general population.”

Late last fall Creighton completed the comprehensive study it calls “Marriage Preparation in the Catholic Church: Getting It Right,” which spells out just what Sr. Markey and the other professionals in the Family Life Office want to know: what role the Catholic Church could — and should — play in marriage preparation and what issues should be addressed in greater detail.

This was the first time a study on marriage preparation has ever been undertaken on a national scale, and it “opened some eyes and gave us important feedback,” says Sr. Markey.

The news was overwhelmingly good.

The vast majority of those who participated in the

Church’s mandatory marriage preparation program strongly value it, especially in the early years of marriage. And the mandatory nature of the program wasn’t regarded as a detriment to its efficacy. Individuals who had religious training in high school or as adults rated the program’s effectiveness especially high.

For the most part, interfaith couples come to the classes with lower expectations and after marriage they have lower levels of Church involvement, the survey shows. Those who came with high expectations report getting more out of the course.

“The questionnaire covered a lot of areas that were valid to discuss and the discussions opened our eyes on issues,” Keith McCormick says. “Many times we looked at each other and said, ‘I didn’t realize that you felt that way.’”

Respondents said that they strongly believe that the best marriage preparation is done with a team of clergy and lay leaders who emphasize “The five C’s”: communication, commitment, conflict-resolution, children and church



“Often we looked at each other and said, ‘I didn’t know you felt that way.’”

- At times I am concerned about the silent treatment I get.
- We can usually meet each other halfway or find a new way to settle our differences.
- My future spouse sometimes puts me down.
- I am satisfied with the way my future spouse expresses his/her feelings of disapproval or anger.
- I have at times been afraid that my future spouse will cause me harm.
- The behavior of my future spouse sometimes frightens me.

On Religion and Values:

- Having a set of religious values to live by is very important in my life.
- At times I am troubled about my relationship with God.
- We disagree with each other over some teachings of the church.
- Our marriage will put stress on my own practice of religion.
- We agree on the extent of our ongoing involvement in the church.
- I am concerned because my future

spouse does not go to church as often as I do.

- My future in-laws are uncomfortable with my choice and/or practice of religion.
- We agree on the amount of financial support each of us will contribute to the church.
- We agree with the church’s expectation that our children will be baptized and reared as Catholics.
- We have discussed and agree on how we will teach our values and beliefs to our children.
- My future spouse’s spirituality (beliefs and lifestyle) will strengthen our marriage.
- We agree on the need to support one another as we grow in faith.

On Parenting:

- My future spouse has shared his/her feelings about the responsibilities involved in having children.
- We are open to having children.
- We have agreed that we will not have children.
- We disagree on when to begin having children.

- We have discussed the number of children we want.
- We have decided on the family planning method we will use.
- I could accept the fact if my spouse were unable to have children.
- We agree on the parenting roles each of us will have.
- We have discussed how each of us was disciplined as a child and how this may affect our parenting.
- I am concerned that my future spouse’s attitudes toward working mothers will cause problems between us.
- We agree that parenting will not become more important than our couple relationship.
- I am concerned because one or both of us already has children.

Other Family Issues:

- My family approves of my future spouse.
- I feel that I am fully accepted by my future spouse’s family.
- I am uncomfortable with my future spouse’s attitude toward one or both of our families.
- There is no problem between us on the

(and perhaps a sixth C, career). The absence of clergy significantly reduces the value found in the program, they believe.

"It wouldn't have been at all as effective without a priest at its head," Rose McCormick says. "Despite the fact that they haven't been married themselves, the priests we worked with did a marvelous job of presenting a knowledgeable, sympathetic and accurate assessment of marriage issues. And the presence of a priest reinforces the idea of marriage as a sacrament, which I think is essential."

Too few sessions limit the value of the program, the survey indicated; too many sessions dilute its value. Eight to 10 sessions appear to be optimum.

"Once we had compiled all the data and assessed it, I wouldn't say there were any surprises," Van Dyke suggests. "This was an exploratory study — we didn't start with any specific agenda and we had nothing to prove. Our aim was to report the facts and findings."

"I was very pleasantly surprised about two things," Sr. Markey says. "First, to see that couples who took the

*Next issue
for marriage
preparation is
making value
last as long as
the marriage*

course only because it was mandatory ended up valuing it even more than they had anticipated — my sense is that 10 years ago that wouldn't have been the case. And I was surprised that cohabitating couples came in with the lowest expectations and ended up really valuing the course. That told us they were being well served."

This survey doesn't merely report its results, however. "Getting It Right" also offers challenges for the future.

"The value of marriage preparation doesn't last long enough," Sr. Markey points out. "As time goes on, its applicability diminishes. We need to work on making a marriage preparation program last as long as the marriage lasts."

The study's authors challenge all dioceses, parishes and ministries to evaluate their own efforts and determine if they offer "maximum value" to their constituents. It urges them to consider the special concerns of interchurch couples and of the others who are currently reporting little benefit from marriage preparation. "Getting It Right" also suggests that long-range responses

issue of receiving financial assistance from our families.

- I am concerned that in-laws may interfere with our marriage relationship.
- I am concerned that the family of my future spouse will expect either of us to spend too much time with them.
- I worry that one or both of our families will interfere in the way we raise our children.
- Our families accept that our marriage relationship will come ahead of other responsibilities to them.

- The social and economic lifestyles of our families are so different that it could cause problems for us.
- We agree on which traditions and customs each of us will bring from our families to marriage.

Sexuality Issues:

- I want a strong sexual relationship in marriage.
- My family had positive attitudes toward sex.
- I think I will feel uncomfortable being nude in front of my marriage partner.
- At times I have homosexual feelings, thoughts or behaviors that cause me concern.

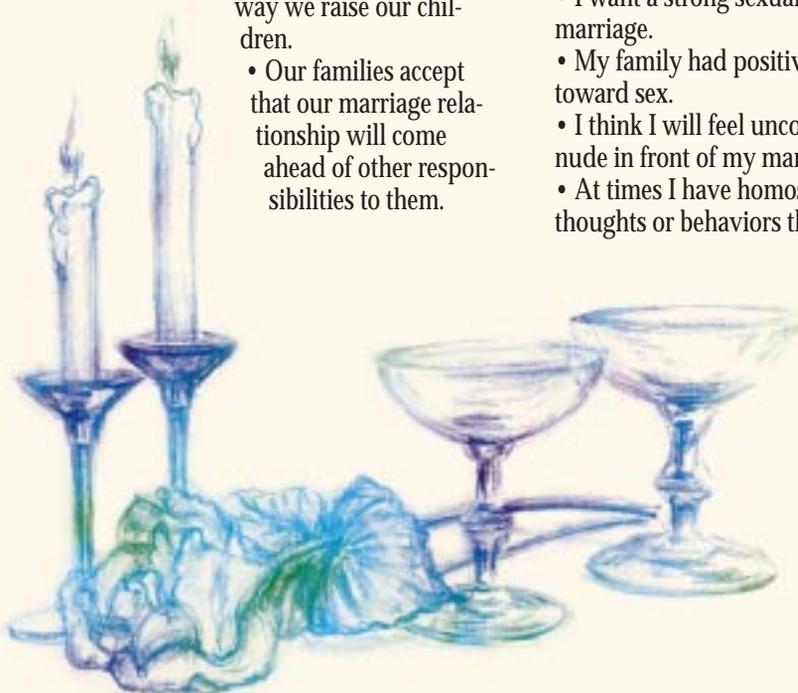
- I am concerned that a past sexual experience could affect our marriage negatively.
- I am uncomfortable about some sexual activities my marriage partner

may ask of me.

- My future spouse and I agree on the relationship between sex and intimacy.
- We can talk about sexual fears, hopes and preferences.
- We have discussed the way that our sexual relationship may be affected by our family planning method.
- I expect our sexual relationship to be affected by changes in needs, moods and techniques of sexual expression.
- I could not under any condition remain married to my spouse if he/she were ever unfaithful to me.

On Finances:

- I am concerned that my future spouse sometimes spends money foolishly.
- My future spouse has some past experiences regarding the use of money that cause me concern.
- My future spouse will be uncomfortable in our relationship if I make more money than he/she does.
- We agree about how we will make financial decisions between us.
- We have decided how we will divide specific responsibilities in managing our financial affairs.



need to be developed to extend the efficacy of the program through the entire marriage, to expand and enhance marriage preparation in religious coursework in high school and in adult parish programs, and to determine a better way to encourage personal relationships with God and deeper levels of commitment to Church participation. A tall order.

Sr. Markey and the Family Life Office are working to make FOCCUS even more suited to the needs and questions facing cohabitating couples (who represent as many as 60 percent of those married each year), interchurch couples and couples marrying for the second (or more) time. In addition, they are polishing RE-FOCCUS, a course on marriage enrichment.

Meanwhile, Creighton's Center for Marriage and Family is just finishing up its "Getting It Right" survey. This spring more in-depth information about the responses from African-American and Hispanic couples will be released.

"One prominent authority on marriage talks about being on his 15th marriage with his first wife — and I

A good marriage requires a commitment to keep growing and changing as a person

think that most married couples can understand what he means," Sr. Markey says. "A good marriage requires a commitment to keep growing and changing as a person — and doing it in harmony with your partner. A good marriage preparation must do the same thing."

"Our marriage preparation program pinpointed all the differences between a civil marriage and a sacramental marriage," Rose McCormick says. "It helped establish the solid basics of marriage and the importance of communication — right up front, long before some issues may arise, so we would know where each one stood and how we felt. The questions we discussed were questions that needed to be asked and answered. We went beyond the basics — finance, sex and possessions — to look at the broadest picture of marriage, in relation to children and to God. I think that this made all the difference between my first marriage and this marriage." **W**

- Differences in our backgrounds and values may lead to problems about how we spend.
- We have agreed on whether we will have individual or joint checking accounts.
- We agree about how we will budget our money.
- We agree about how we will handle the debts and assets we bring to the marriage.
- I am satisfied with the way we have planned for future financial security (i.e., insurance, savings, investments, wills, etc.).
- We agree on the use we will make of credit.
- I worry that our expenses will be greater than our income.

Are You Ready For This?

- I am concerned that I am marrying too soon.
- I sometimes feel that this may not be the right person for me to marry.
- I have doubts that my commit-

- ment to this marriage is strong enough for a lifetime.
- There is no outside pressure on us to marry.
- I am hoping that marriage will solve some of the major problems in my life.
- I can only be happy if I'm married.
- Pregnancy is part of our lives at this time.
- I am not aware of any objections to our marriage.

- I am concerned that past emotional involvement one or both of us have had will affect our marriage negatively.
- I am ready for the many changes in lifestyle that our marriage will involve.
- I expect that our marriage relationship will change as we change over the years.
- There will be little or no conflict in our marriage so long as we love each other.
- There has been no interference from others about our wedding plans.



(Continued from page 3)

of the moral basis for such a law I've ever heard from a layman."

Fr. Markoe was like bookends to my education at Creighton. His moral imperative on race unsettled me at 16 and 24, and in between. Reilly's article reminds me that Fr. Markoe has left me unsettled ever after. I guess it is because he and his life story can justify chronic distrust of the Church and its institutions, with their ever so flawed human agents. I guess it is because he and his life story can justify abiding faith that the Church and its institutions will always manage to achieve redemption through saints like Fr. Markoe, produced when most needed.

*Edward F. Fogarty, BA'62, JD'65
Fogarty, Lund & Gross
Omaha*

Cheers for Ike and Markoe

What a plethora of names and incidents filled Bob Reilly's story on Fr. Markoe!

While I attended Creighton between 1950 and 1954, I knew who Fr. Markoe was, but I was not aware of all of the work he was doing with the black community. I recognized him on campus as the man who looked like an ex-prize fighter. In fact, I even served Mass for him once or twice in St. John's.

But the greatest memory of him was the day Eisenhower spoke in Omaha at the Ak-Sar-Ben coliseum. Before Ike even came on stage, Fr. Markoe was already there. Among the students there were many rumors as to why Fr. Markoe was there, and then one of the Jesuits came over to our group and told us that Fr. Markoe had been a classmate of Ike's at West Point. From there, of course, all kinds of stories were created, most of them unflattering to Fr. Markoe.

But when Ike came on the stage, it was like two old friends meeting after not seeing each other for many years. I know that the audience was cheering for Ike; Creighton students were cheering for Fr. Markoe.

Thanks for a great story.

*David Wm. Hettich, BS'54
Reno, Nev.*

Left With Bad Taste

As a member of the De Porres Club (around 1950) when we had to meet off campus, I read the article on Fr. Markoe with interest.

I was in the Coca Cola plant office with Denny Holland, Agnes Wichita and others when the bottler was confronted. I also stood watch in front yards when blacks bought houses where "they did not belong." I was at a communion rail with a black brother when he was refused Communion. This was heavy stuff for a young conservative Republican who believed in the rights of the individual, freedom of thought and of expression.

I regret not hearing the Archbishop admit he was wrong. I left C.U. and Omaha with a bad taste in my mouth after being abused by the powers that be for my position on human rights and for not being a faithful member of a particular political party "as any Irish-Catholic should be, if he plans to attend graduate school here." Entrance was easier elsewhere.

Those were interesting times in my life and in the history of a Church where most everyone with a hard collar thought he was infallible. (Am I still bitter? Maybe. Integration still has not really happened, and my alumni spirit hasn't either.)

However, I now work with drunks and other addicts, and color is not a question. Having all hurt badly enough, we accept our siblinghood under the care of a Power we do not understand, yet alone agree on. And if you disagree, we accept that as well.

I hope and pray this concept will spread because souls do need saving, regardless of color, and whenever anyone, anywhere, reaches out, each of us is responsible. The De Porres Club lives in my heart today.

*William L. Griffin, Ph.D., BA'51
Riverdale, Mich.*

St. Louis Markoes

My wife and I enjoyed reading Bob Reilly's article, "It Has Been the Few Who Have Acted, Who Have Saved Us from Unspeakable Scandal."

We are both from St. Louis, Mo. The

Markoe brothers are legends to many of the black Catholics who are old enough to remember them.

My late brother-in-law, George Markoe James, was named after Fr. John Markoe, S.J., by his parents because they held him in highest esteem.

We've written to *America Magazine* because of events associated with the Fathers Markoe in St. Louis.

*Genevieve L. Alexander
Hosea M. Alexander, Sr., Deacon
Los Angeles, Calif.*

Memories

This winter issue of *WINDOW* flooded my being with memories.

Between 1944-1955, I taught eighth grade at St. John's School. Many times Fr. Markoe came to the Convent to offer Holy Mass. He is indeed a prince of the Jesuits and of the Church.

The article on Ignatian Spirituality is very helpful. I attended a few of Fr. Richard Hauser's conferences when I lived in Omaha. I like his style and teaching.

*Sr. David Marie DeBock, R.S.M., BA'50
Red Bluff, Calif.*

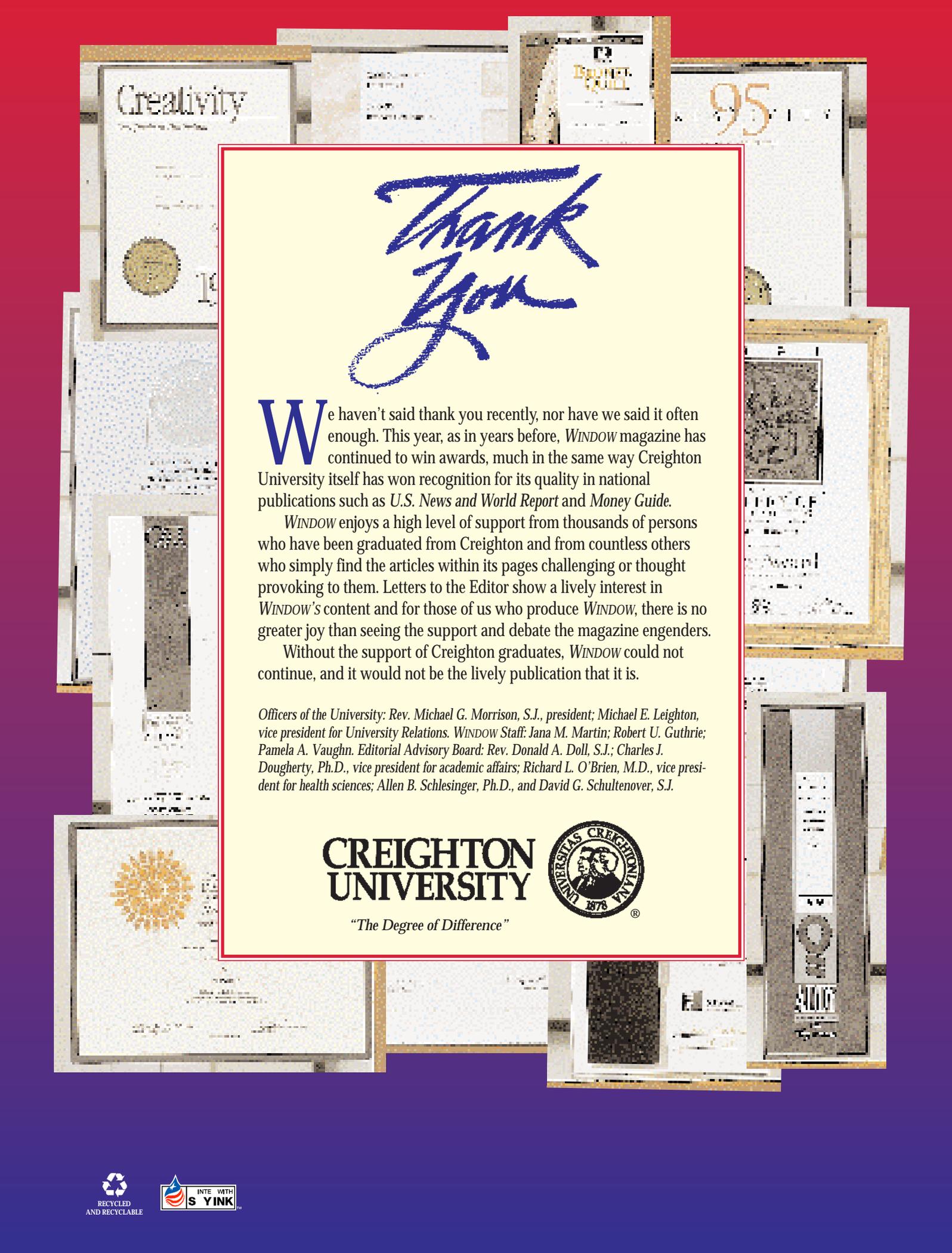
Thermodynamics

Robert Matt asks Charlie Harper, in connection with his article on environmental problems, "What if the rules change? What if an inexhaustible source of energy is found?"

The answer is: We would boil (or at least simmer).

One rule cannot change: the second law of thermodynamics. Energy, used, becomes heat. If the entire population of the planet were to consume energy at the rate of affluent North Americans, total human heat production would increase by a factor of five- to ten-fold! Global warming is occurring at an alarming rate today because energy use (=human heat production) has been increasing at a rate of a few percentage points per year. The mind boggles when trying to reckon the impact of a 500 percent increase.

*Robert P. Heaney, BS'47, MD'51
John A. Creighton University Professor
Omaha*



Thank You

We haven't said thank you recently, nor have we said it often enough. This year, as in years before, *WINDOW* magazine has continued to win awards, much in the same way Creighton University itself has won recognition for its quality in national publications such as *U.S. News and World Report* and *Money Guide*.

WINDOW enjoys a high level of support from thousands of persons who have been graduated from Creighton and from countless others who simply find the articles within its pages challenging or thought provoking to them. Letters to the Editor show a lively interest in *WINDOW's* content and for those of us who produce *WINDOW*, there is no greater joy than seeing the support and debate the magazine engenders.

Without the support of Creighton graduates, *WINDOW* could not continue, and it would not be the lively publication that it is.

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