

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

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Iraq Déjà Vu

Cheer Without Fear

Coffee With
Esperanza

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Winter 2004



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Contact Us

Editor: Rick Davis

(402) 280-1785 rcd@creighton.edu

Associate Editor: Sheila Swanson

(402) 280-2069 bluenews@creighton.edu

Visit the magazine online at:

www.creightonmagazine.org

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Photo by Don Doll, S.J.

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The worldwide leader of the Jesuits encourages religious/lay collaboration during a visit to Omaha.

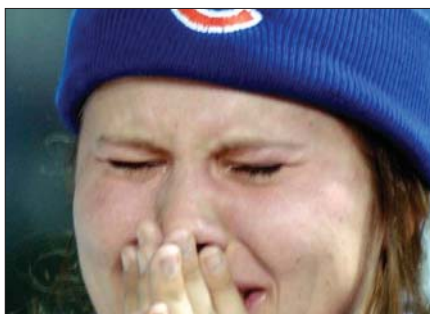


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Living with the poor of El Salvador, Creighton students learn the true meaning of "Church."



Photo by Mike Kleveter

About the Cover

The Very Rev. Peter-Hans Kolvenbach, S.J., superior general of the Society of Jesus, blesses the new sculpture of St. Ignatius on Creighton's campus as Creighton President the Rev. John P. Schlegel, S.J., looks on.

Message from the University President

A Dynamic Campus Environment

Creighton welcomed one of its largest, most ethnically diverse and most academically gifted freshman classes to campus this fall. Our total enrollment now stands at a record 6,723 students.

These students come to our campus at a time of exciting and historic change. One of our goals, as outlined in our Project 125 strategic plan, is to provide our students with a dynamic campus environment in which to live and learn. In this column, we will focus on that priority.

As part of our campus master plan, we look to create at Creighton a national model of an urban campus in a garden-like setting. We are well on our way.

On Sept. 2 — the University's 126th birthday — we dedicated Davis Square, our new Victorian-style junior/senior town homes with two-, three- and four-bedroom apartments housing 258 students.

Davis Square is a cornerstone of the dynamic east campus neighborhood we are creating for Creighton students. Its three buildings encompass a square block just east of the ball fields. These modern town homes will be joined by two additional town squares and a student service center in the not too distant future.

Davis Square represents more than bricks and mortar. It is part of our mission to provide our students with the finest living and learning experience.

The additional space allows us to bring our upperclassmen back to the heart of campus where they can provide helpful guidance, leadership and support for our new students. Having them here on campus keeps them engaged and enables them to be an invaluable resource.

Davis Square, named for Omaha pioneer Thomas Davis, reflects the tremendous generosity of the Davis and Lauritzen families and First National Bank of Omaha, whose \$3.5 million gift is furthering Creighton's eastward campus expansion.

But our growing campus does not end there. On Oct. 15, we dedicated the new Michael G. Morrison, S.J. Stadium, named for my predecessor the Rev. Michael G. Morrison, S.J. Fr. Morrison was the longest-serving president in Creighton's history, holding the

post for 19 years, from 1981 to 2000.

Fr. Morrison held a special affinity for Creighton's students and their success. In his farewell column in this magazine he wrote, "My greatest joy in the last 19 years has been the students. They are bright, they are enthusiastic, they are hard-working."


It is fitting that we name our new soccer stadium in Fr. Morrison's honor, as this has become a gathering place where students, alumni and the greater Omaha community can come together for a variety of functions — from cheering on Creighton's women's and men's soccer teams to enjoying an outdoor concert performed by the Omaha Symphony.

We owe a debt of gratitude to Walter and Suzanne Scott for making this stadium — one of the premier soccer facilities in the United States — a reality. Morrison Stadium — with Omaha's downtown skyline providing a stunning backdrop — is an integral element in our efforts to provide students with additional social and recreational opportunities.

Finally, we opened our beautiful new campus mall to pedestrian traffic this fall. The mall is a blend of the old with the new. While we replaced the old bricks, we kept the brick theme. The cornerstone of the mall is a sculpture of St. Ignatius, founder of the Jesuits, created by our own fine arts professor Littleton Alston.

Words alone cannot do the mall justice. You will find photos of it inside this issue, or we welcome you to visit our ever-changing campus. We trust that as you stroll our grounds, from east to west, you will find a dynamic environment taking shape, one that both engages and welcomes students and visitors.

Please enjoy this issue of *Creighton University Magazine*, and may God bless you and yours.



John P. Schlegel, S.J.

Winner of a 2004 CASE Gold Medal Award
for General Excellence



Creighton University Magazine

Publisher: Creighton University; Rev. John P. Schlegel, S.J., President; Lisa Calvert, Vice President for University Relations. *Creighton University Magazine* staff: Rick Davis, Editor; Sheila Swanson, Associate Editor; Pamela A. Vaughn, Features Editor. Editorial Advisers: Cam Enarson, M.D., M.B.A.; Christine Wiseman, J.D.; Greg Johnson; Diane Dougherty; Rev. Donald A. Doll, S.J.; Tamara Buffalohead-McGill; and Jayne Schram.

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Update your mailing address or send alumni news (births, weddings, promotions, etc.) electronically through www.creighton.edu/alumni, call 1-800-334-8794 or mail to Development Office, Creighton University, 2500 California Plaza, Omaha, NE 68178.

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Creighton University Magazine's Purpose

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



Letters to the Editor

No Mention of *Humanae Vitae*

I began reading Michael Lawler's article, "Marriage and Family in America in the Third Millennium," (Fall 2004) with great hope that he would actually declare why the state of marriage is as it is. By the time I finished reading the portion of the article dealing with what the Catholic Church had to offer, I realized that Mr. Lawler missed the most important part of the story. He made no mention of *Humanae Vitae* and the evils of contraception and how contraception has led to more divorce, promiscuity, abortion and a general decline in the value of marriage. To not mention these items leads one to only get "part of the story" of the decline of marriage.

Ronald M. Sieve, PharmD'98
Rochester, Minn.

Absent in Diversity

It's encouraging to read the president's message in the Fall 2004 *Creighton Magazine*, "Striving for a More Diverse Community." It's encouraging to read in the same issue a piece about marriage and family that states, "If grace is embedded in Christian family, it is embedded not in family structure but in the following of Jesus."

Conspicuously absent is the call to diversify our communities and strengthen families by welcoming and supporting gays and lesbians, single or married, as full members of society.

Rev. Paul Beckel
Wausau, Wis.

Reilly Brightened Spirits

During my second tour of duty in Vietnam, my dad sent me Bob Reilly's book *Come Along to Ireland*. He knew Bob well through their writings, public relations work and their involvement with Creighton. Dad asked Bob to inscribe the book to me. Inside the front cover he wrote: "To Major John R. Murphy in the hopes that this lifts your thoughts from the rice paddies to the green hills of your ancestors — Bob Reilly." It did.

John R. Murphy, BS'58
Col., U.S. Marine Corps (Ret.)
New Bern, N.C.

Corrections

May Spirit of Creighton award winner Katherine Wadas was an English major. Her major was incorrectly listed in the last issue. The name of the poet Gerard Manley Hopkins was misspelled in the last issue.

The 19th annual Christmas at Creighton TUESDAY, NOVEMBER 30, 2004



Mall-lighting and Christmas Blessing Ceremony in front of St. John's Church
beginning at 5 p.m. Hot cocoa and cookies will be provided FREE.
Open to all members of the Creighton and greater Omaha communities!

Sponsored by Creighton's Inter Residence Hall Government (IRHG).
www.creighton.edu/IRHG

CU Again Ranks No. 1

For the second consecutive year, Creighton University is listed No. 1 in the *U.S. News & World Report* magazine rankings of Midwest comprehensive universities. It is the seventh time in nine years Creighton has been No. 1, and the 18th straight year Creighton University has been ranked at or near the top of *U.S. News & World Report* magazine's "America's Best Colleges" edition.

Also for the second consecutive year, Creighton is listed among just 36 universities nationally for its outstanding undergraduate research opportunities. And *U.S. News* lists Creighton as a "best value," one of the schools where students get the best return on their tuition investment.

"The No. 1 ranking reflects Creighton's mission to provide an exceptional learning and living environment that benefits students. It also underscores Creighton's strong academic reputation due to our outstanding faculty members," said Creighton President the Rev. John P. Schlegel, S.J.

"The rankings also support the fact that Creighton is excelling in many areas: This fall we enrolled one of our largest classes ever, and the academic profile of entering

students is one of the strongest in our 126-year history. Creighton fundraising is strong, thanks to many supportive alumni and donors. Our community outreach efforts have received national recognition, and Creighton is building for the future with the largest campus expansion in the



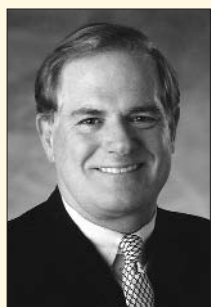
University's history," said Fr. Schlegel.

Creighton was ranked in the *U.S. News* category "Universities-Master's," which consists of schools that provide a full range of undergraduate and master's-level programs — and, in Creighton's case, doctoral programs. The criteria are academic reputation, graduation and retention rates, faculty resources, student selectivity, financial resources and alumni giving. The category includes 572 schools.

Creighton also is cited as outstanding by other publications, including *Money*, *Kiplinger's Personal Finance* and *Peterson's Best 311 Colleges*. Princeton Review Inc. recently ranked Creighton among the nation's top 357 colleges and universities. There are nearly 4,000 colleges and universities nationwide.

Ameritrade CEO Moglia Joins Creighton's Board

Joseph H. Moglia, chief executive officer of Ameritrade Holding Corporation, has been named to



Moglia

Creighton University's Board of Directors.

Moglia has been chief executive officer of Ameritrade since 2001. Prior to that, he served with Merrill Lynch in several

executive management positions including senior vice president and head of the Investment Performance and Product Group for Merrill's Private Client Division. Moglia joined Merrill

Lynch in 1984; in 1988 he was named Merrill Lynch's No. 1 producer in the world.

Prior to entering the financial services industry, Moglia was the defensive coordinator for Dartmouth College's football team, which had the No. 1 defense in the Ivy League. He authored a book on football and wrote several articles that were published in national coaching journals. In football, he set national records and has won several awards, including being named to the Sports Hall of Fame at Archmere Academy in Claymont, Del., where he taught and coached from 1971-74.

Moglia serves on the board of directors of AXA Financial, Inc. and is on the board of trustees of the Boy Scouts of America Mid-America Council, STRATCOM Consultation Committee and the Omaha Chamber of Commerce.

CUMC Receives Over \$1.8 Million for Health Careers Program

Creighton University Medical Center will receive \$1,875,000 over three years from the U.S. Department of Health and Human Services (HHS) to increase Creighton's capacity to train students in public health research. Creighton will receive \$625,000 for each of the three years to address health disparities among medically underserved populations in Nebraska and Iowa.

In making the announcement in October, U.S. Sen. Chuck Hagel, R-Neb., said, "Creighton is a notable university that will prepare its students to conduct important research and deliver health care services to underserved populations."

With this funding, Creighton University will establish a Community-Oriented Primary Care (COPC) Public Health Research Endowment to increase student involvement in public health research, strengthen mentoring and tutoring services and increase the number of medical students interested in conducting health disparity research. Cam E. Enarson, M.D., dean of the School of Medicine and vice president for Health Sciences at Creighton University Medical Center, is the principal investigator for the COPC program.

In 2003, Creighton's School of Medicine was designated a Center of Excellence (COE) by the U.S. Department of Health and Human Services, Health Resources and Services Administration. The long-term goals of the COE program address bridging the gap in local and national disparities in health care and health care delivery. The COPC is an expansion of the COE program.

One 'Hip' Square

"It's Hip to Be Square!"

So proclaimed the *Creightonian* student newspaper in a clever headline announcing the opening of Creighton's newest student housing — Davis Square.

"When I walked into our room for the first time," said Davis Square resident Trenton Pruden, a senior from O'Neill, Neb., "I started smiling and saying lots of oohs and ahs."

Davis Square is the first student housing at Creighton designed specifically for upperclassmen. Located on the eastern edge of campus, at 21st and Webster streets, Davis Square's three Victorian-style town homes feature 79 two-, three- and four-bedroom furnished apartments.

Juniors and seniors entered a lottery last spring to live in the new facility.

There are 258 students living at Davis Square. "And we had twice that many who requested to live here," said John Cernech, Creighton's vice president for Student Services.

The residential community is part of Creighton's campus master plan, which was announced in September 2003 during the University's 125th birthday celebration.

Davis Square's amenities include a spacious, gated courtyard and a diner, featuring short-order comfort food.

"Davis Square is a wonderful environment in which to live, learn, play and interact with each other," said Robert McLean, president of Creighton's Inter Residence Hall Government. "Living here keeps us connected to Creighton."

Davis Square is named in honor of the Davis and Lauritzen families, who have been integral to the development of Omaha from a small frontier town to a vibrant metropolitan city. For more on the name behind Davis Square, see page 41.



Photos clockwise from top — Davis Square at night; a view from above in one of the loft apartments; decorative detailing on the exterior of Davis Square; Christine Fukumoto, Meredith Nunnikhoven and Jamie Reiss relax in one of the loft apartments; and clockwise from left, Trenton Pruden, Chris Weir, Courtney Foote, Darrick Beckman and Michael Mao chat in one of the four-bedroom apartments.

Photos by Bob Ervin



Photo by Mark Romesser

Morrison Stadium Dedicated

Creighton University's new 5,000-seat downtown Omaha stadium was dedicated between the men's and women's soccer games in an on-field ceremony on Oct. 15.

During the ceremony, Creighton officials named the stadium in honor of the Rev. Michael G. Morrison, S.J., who served as Creighton's president from 1981 until 2000. Fr. Morrison served longer than any other Creighton president.

Ordained in 1968, Fr. Morrison acquired five degrees, including a Ph.D. in history. He taught at St. Louis University, Marquette University, the University of Wisconsin, Creighton Prep and Creighton University. While at Creighton, a high point of each day was the hour he spent outside St. John's Church chatting with students on their way to class.

The Michael G. Morrison, S.J. Stadium has drawn nationwide acclaim.

"It is becoming known as one of the best collegiate soccer venues in the nation," said the Rev. John P. Schlegel, Creighton University president. "That is due to the high quality of the playing surface, and the fact that the stadium's physical setting is a bowl, which reduces the effect of wind on the field."

The field was completed in August 2003, and Creighton teams played their fall 2003 seasons on it. Additions have occurred since, such as the construction of a concession area and installation of permanent seating in August 2004. The stadium also has suites and a media area. Morrison Stadium will host soccer tournaments as well as non-athletic events such as Omaha Symphony performances and youth marching band contests.

For more on Morrison Stadium, see page 40.



Photo by Dave Weaver



Photo by Dave Weaver



Photo by Mark Romesser



Photo by Mark Romesser

Photos clockwise from top — The facade of Morrison Stadium faces Florence Boulevard; a view from the field; a statue of Billy Bluejay, funded by Creighton students, greets fans as they enter the stadium; the new scoreboard on the south end of the soccer field; and the clocktower.

Magis Medical Clinic Aids Homeless

After more than a year of planning, Creighton's student-developed, student-run Magis Medical Clinic opened this fall, providing vital care to Omaha's homeless.

The clinic is located inside the Siena/Francis House, a homeless shelter a few blocks from campus. Its Saturday-only hours fill a critical need for weekend care.

"It's extremely needed," said Rick Patch, a fourth-year medical student from Minneapolis and one of the student organizers. "There is nowhere for the homeless to go on the weekends for medical care, except, perhaps, Creighton University Medical Center's ER."

Service-oriented medical students, like May graduate David Semerad, BA'00, MD'04, pursued the idea of a clinic. Semerad is now a radiology resident at



Zulma Barrios checks the blood pressure of a patient at the Magis Medical Clinic.

Madigan Army Medical Center in Tacoma, Wash.

"He did a lot of the early legwork," said Ajay Balam, a third-year medical student from St. Louis and another of the organizers. "He brought this team together."

"The team" consists of eight medical students — three in their fourth years, three in their third years and two in their



Photos by Mark Remesser

Seated, left to right, are Zulma Barrios, Mary Rogers and Rick Patch; standing, left to right, are Dr. James Phalen, Dave Rust, Katie Banker, Ajay Balam and Angie Adams.

second years. In addition to Balam and Patch, the officers are Zulma Barrios, Katie Banker, Mary Rogers, Angie Adams, Dave Rust and Ann Allie.

These students — and several of their fellow classmates — helped make the clinic a reality. They did everything from painting the clinic walls to applying for grants.

In connection with the latter, Creighton was one of eight medical schools in the country to receive a "Caring for Community" grant. The grant is funded by the Association of American Medical Colleges and the Pfizer Medical Humanities Initiative.

"I think it's wonderful," said James Phalen, BA'61, MD'65, associate professor of radiology and associate professor of medicine at Creighton University Medical Center. Phalen volunteers his time as an on-site physician, and was at the clinic during its Sept. 11 opening. "They're not only serving the community, but they're getting experience in the art and science of medicine."

The clinic, located just off the shelter's dining hall, consists of a small waiting area and two examining rooms. During the week, the space is used by other health and wellness organizations to assist the homeless.

On Saturdays, the Magis Medical Clinic comes to life. Magis is Latin for "more" and is commonly used in connection with the

Jesuit motto "Ad Majorem Dei Gloriam" or "for the greater glory of God."

Interest in the clinic among Creighton medical students is high. Those who volunteer to work at the clinic visit with each patient and develop a diagnosis. They then consult with Phalen or another on-site physician, who offers professional guidance.

"We learn while we're doing service," Balam said. "It's the best of both worlds."

Barrios, a fourth-year medical student from Omaha, said, eventually, she would like to see other Creighton students working at the clinic — including those from Creighton's nursing, pharmacy and health professions, and dental schools.

"That's a long-term goal," she said.

Tim Sully, BA'85, director of development for the Siena/Francis House, said the clinic serves a critical need among Omaha's homeless community.

"The Creighton medical students who are the driving force behind this endeavor identified a real gap in the provision of medical care to the homeless — namely medical care on the weekend," Sully said. "The Magis Medical Clinic is a thoughtful, compassionate response to a true need of the poorest of our community."

School of Pharmacy & Health Professions Receives HRSA Grant

Creighton's School of Pharmacy and Health Professions has received a Quentin N. Burdick grant from the U.S. Department of Health and Human Services (HHS), Health Resources and Services Administration (HRSA) for its "Circles of Learning: Clinic as Interdisciplinary Classroom" program. The grant is a cooperative effort between Creighton University and the Omaha and Winnebago Nations.

The "Circles of Learning" program is a three-year interdisciplinary training project involving teams of occupational therapists, physical therapists, nurses, pharmacists and doctors who provide health care services to the Omaha and Winnebago American Indian nations. The grant will provide \$562,000 over three years.

With this project, Creighton University Medical Center builds upon an established 10-year academic-community partnership between Creighton and the Indian Nations to provide health care services for diabetes, geriatrics and mental health services, the areas specified by the reservation communities as areas needing attention.

Gail Jensen, Ph.D., associate dean for faculty development and assessment, and professor in the Department of Physical Therapy, is the principal investigator of the project. Co-investigators include Brenda Coppard, Ph.D., chair of occupational therapy; Teresa Cochran, assistant professor of physical therapy; and Steven T. Boyd, PharmD, assistant professor of pharmacy practice.

"Circles of Learning" is the fourth grant awarded to the School of Pharmacy and Health Professions since 1997 for its collaboration with the Omaha and Winnebago Nations, totaling \$1.9 million. This federal support has helped Creighton provide important services to rural America. In addition to clinical care, students also have provided more than 24,000 hours of service to these projects.

The Office of Interprofessional Scholarship & Service, established within the School in 2001, manages the student involvement and scholarly activity with the Omaha and Winnebago Nations supported by these grants.

By the Numbers

Creighton's 2004 Freshman Class

Creighton's fall 2004 freshman class was the second largest, and one of the brightest, in school history. Creighton now boasts a record total enrollment of 6,723 students. Here's a look at Creighton's newest students.



Fr. Schlegel visits with new students during a Welcome Week dinner.



Creighton students cheer on the men's soccer team at an exhibition match.



Art Stallworth, left, and Deadre Currier at the Welcome Week carnival.



Freshman Katy Myers visits a nursing home with her classmates.

- 970** Creighton's 2004 freshman enrollment
- 989** CU's largest freshman class ever (1979)
- 834** Average freshman enrollment from 1992-2002
- 953** Average freshman enrollment over the past two years

The class profile ...

- 60%** Female
- 40%** Male
- 63%** Catholic
- 30** Total number of faiths represented
- 163** Students representing ethnic minorities
- 42** Percentage increase over 2002
- 3.8** Median high school GPA
- 30** Percentage with a GPA of 4.0 or better

High school class ranking ...

- 13%** Ranked No. 1 or 2
- 39%** In the top 10 percent
- 69%** In the top 25 percent

Where they're from ...

- 35** Different states (and the District of Columbia)
- 7** Foreign countries
- 30%** Omaha and surrounding area
- 42** Students from Hawaii (*CU enrolls more Hawaiian students per capita than any other university in the East, Midwest or South*)

And don't forget the transfers ...

- 104** New transfer students
- 10** Years since CU has had a class this large

Patrick Appointed to Governor's Women's Health Advisory Council

The state of Nebraska has appointed Erline Patrick, Ph.D., as a member of the Women's Health Initiative Advisory



Patrick

Council. Patrick is interim associate dean in the office of faculty affairs and development at Creighton University's School of Medicine.

The Women's Health Advisory Council was established by the

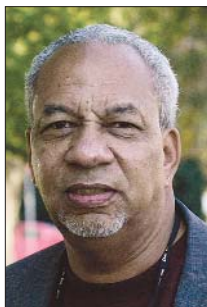
Legislature in the Women's Health Initiative of 2000 to advise and serve as a resource for the Nebraska Health and Human Services Office of Women's Health.

Duties as a member of the council include exploring sources of funding to improve the health of women in Nebraska, interpreting and applying scientific and/or technical information to issues, recommending actions pertaining to women's health and disseminating information.

Creighton's Peak Honored by Red Cross

Frank T. Peak was recognized by the Heartland Chapter of the American Red Cross as a Hero of the Heartland. The award honors individuals who have performed an act of heroism during the past year or who have been deemed heroes by the lives they lead or the examples they set.

Peak, community outreach coordinator for Creighton University Medical Center's Partnership in Health, was recognized in the medical category for forming and sustaining multiple community partnerships that have resulted in health education, screening, care and prevention services to thousands. He and 12 other recipients were honored at a Sept. 15 breakfast and



Peak



Photo by Jim Keller

JayWalk Raises \$5,000 for Jesuit Middle School

On Oct. 9, more than 400 runners and walkers participated in the Second Annual JayWalk 5K Run/Walk, sponsored by the Creighton Students Union (CSU) and Creighton Prep. Pictured above are students from the Jesuit Middle School of Omaha. Holding the ceremonial check, which was presented after the run/walk at Morrison Stadium, are Abby Bruning, CSU vice president of student affairs, and Creighton President the Rev. John P. Schlegel, S.J. Bruning, a Creighton junior, coordinated this year's event.

recognition ceremony.

According to his nominator, Richard L. O'Brien, M.D., Creighton professor of health policy and ethics, Peak has coordinated community needs assessments and education efforts for drug abuse prevention, blindness prevention, cancer screening and cardiovascular disease prevention.

Sattar Receives National Psychiatry Award

S. Pirzada Sattar, M.D., assistant professor of psychiatry, and medical director of the Department of Psychiatry's Institute for Medicine & Law at Creighton University Medical Center, has received the Junior Faculty Development Award for 2004 from the Association for Academic Psychiatry (AAP).

The AAP award is given to recognize promising junior faculty at member institutions. Sattar is one of only six faculty members from across the United States selected to attend the AAP annual meeting in October in Albuquerque, N.M.

In addition to his positions at Creighton, Sattar is director of the Substance Abuse Treatment Center at the Omaha VA

Hospital. Last year, Sattar was named a National Fellow by the Robert Wood Johnson Foundation.

Lynch Receives Aultman Cancer Research Award

Henry T. Lynch, M.D., hereditary cancer expert, professor of medicine and chairman of preventive medicine at Creighton University Medical Center, received the Fourth Aultman Cancer Research Award in September. The Aultman Health Foundation presents the award each year to a scientist who has made outstanding contributions in the field of cancer research. The Aultman Health Foundation is a not-for-profit health system located in Canton, Ohio.

Lynch manages a database of thousands of family pedigrees tracing various hereditary cancers. His detailed histories and tissue collections have provided substantial evidence leading to the discovery of gene mutations such as BRCA1 and BRCA2 mutations that contribute to hereditary breast cancers, rare strains of colorectal cancers in Native Americans, and the strain of hereditary nonpolyposis colon cancer dubbed the Lynch Syndrome in his honor.

Working to Make a Difference

Three women from Creighton's Law School are out in the world making a difference by putting their Creighton education to work for the good of humanity.

"Asja Zujo, Lejla Zvidic and Jeanne Howe represent the best of what Creighton law school is all about — educating for service and justice, and putting the Jesuit mission to work in a very real and tangible way," said Michael Kelly, assistant professor of law at Creighton.

Asja Zujo, a native of Sarajevo, Bosnia, has taken a year off between her second and third year of law school to work at The Hague war crimes tribunal in the Netherlands.

"As a student of international law and a Bosnian citizen, I feel very fortunate to have had an opportunity to contribute to the work of the ICTY (International Criminal Tribunal for the Former Yugoslavia). I have learned a tremendous amount about the powers

continues through the end of this year. She then plans on going to Sarajevo to work for the War Crimes Chamber within the Court of Bosnia and Herzegovina.

Lejla Zvidic, a fellow Sarajevan and survivor of the Bosnian civil war, also has taken time off between her second and third year of law school at Creighton to pursue two internships in Europe.

After working six months for the Prosecutor's Office at the ICTY in The Hague, Zvidic interned with the Organization for Security & Cooperation in Europe doing policy development. Currently, she is assisting in the establishment of the War Crimes Chamber within the Bosnian and Herzegovinian court system.

"When I was invited to participate in establishing a new War Crimes Chamber by the head of the U.N. commission tasked with that project, I decided to take the opportunity and delay my graduation by one more year," Zvidic said. "The new Bosnian War Crimes Chamber will handle cases passed down from The Hague tribunal as it begins to wind up business over the next three years."

Jeanne Howe, JD'02, works for the Washington, D.C.-based International Republican Institute (IRI), a nongovernmental organization, to promote democracy in Mongolia and Indonesia — two societies now emerging as young democracies. As part of her work, Howe travels to the countries to work with political parties and government officials.

"Working with the expatriates and the local staffs in Indonesia and Mongolia has enriched my experiences because they have so much first-hand knowledge and political experiences both in the U.S. and overseas — their insights have helped me grow

personally and professionally," Howe said.

In Mongolia, Howe was able to travel outside the capital of Ulan Bator and get to know the culture of Mongolians, on the steppes once wandered by Genghis Khan, while training them about



Jeanne Howe poses with some children in Mongolia where she worked with the International Republican Institute training election workers.

strengthening democracy. Mongolia's parliamentary elections were held in June, after which a power-sharing arrangement was reached between parties to form the new government.

"The most rewarding aspect of my job in Mongolia has been being able to see the country's political landscape change so much — and it's all at the will of the citizens of Mongolia — not because a single political party forces the change or because an autocratic leader decides for everyone," Howe said.

Howe traveled to Indonesia in October to assist with training for newly elected local officials in Medan and Bali. These legislators were elected directly by the citizens for the first time in April elections. Recently, the current president was replaced by the voters and the transition is predicted to be peaceful.

"I had little exposure to Muslim culture prior to my experience working in Indonesia, which is the largest Muslim democracy in the world," Howe said. "My experience has reinforced to me that democracy in a Muslim influenced culture is possible, which is in doubt of many people right now, especially with Iraq and Afghanistan at the forefront of Americans' minds."



Lejla Zvidic, pictured above in The Hague, is now working to establish the new Bosnian War Crimes Chamber within the Bosnian and Herzegovinian court system.

that can unite a diverse group of people. I was truly impressed with the dedication of individuals who had no personal contact with the tragic events that occurred in the former Yugoslavia to work together for such an important cause," Zujo said.

Zujo's internship with the ICTY

Alumni Merit Awards Presented

School of Medicine

The School of Medicine presented Thomas Habermann, BS'75, MD'79, with its



Habermann

Alumni Merit Award for 2004 on Sept. 17.

Habermann has spent his career at one of the premier cancer centers in the world — the Mayo Clinic in Rochester, Minn. With a focus on finding improvements in the diagnosis and

treatment of hematologic diseases, Habermann is known as a world-class expert in the field of lymphoma.

Joining the Mayo Clinic Rochester faculty in 1985, Habermann currently holds the rank of professor of medicine at the Mayo Clinic College of Medicine. He also is the associate dean of the Mayo School of Graduate Medical Education, consultant for Mayo Clinic's Division of Hematology Department of Internal Medicine, and

associate chair of education in the Department of Medicine.

Throughout his career, Habermann has participated in numerous research studies. He recently chaired the National Large Cell Lymphoma Study conducted under the auspices of the Eastern Cooperative Oncology Group Grant. He also is on the North Central Cancer Treatment Group Lymphoma Spore Grant, and is co-investigator of a grant entitled "The Immunogenetic Determinance of Non-Hodgkins' Lymphoma Survival."

School of Pharmacy and Health Professions

Raylene Rospond, PharmD, BSPha'84, received the 2004 School of Pharmacy and Health Professions Alumni Merit Award on Oct. 8.

Rospond is the dean of Drake University's College of Pharmacy and Health Sciences. She joined Drake in 1997 as associate dean for external pharmacy affairs, became chair of the Department of Pharmacy Practice in 1999, and was promoted to professor in 2003. Rospond is a fellow of the American College of Clinical Pharmacy and, in 2002, received the Innovation in Teaching Award from the

American Association of Colleges of Pharmacy.

In 1987, Rospond earned her doctor in pharmacy degree, which was jointly administered by the University of Texas



Rospond

College of Pharmacy and the University of Texas Health Science Center in San Antonio. She completed an oncology specialty residency at the Medical Center Hospital in San Antonio.

Rospond received further training at

several prestigious institutions and is a board certified pharmacotherapy specialist.

From 1988 to 1999, Rospond succeeded in both teaching and administrative positions at Creighton University. In addition to teaching pharmacy practice courses, she served as assistant dean for student affairs for the School of Pharmacy and Health Professions and as a faculty associate for the Center for Health Policy and Ethics. Creighton recognized her numerous times with excellence in teaching and scholarly achievement awards.

Pharmacy and Health Professions Honors Young Alums

The School of Pharmacy and Health Professions presented its Young Alumni Appreciation Awards at the School's Reunion Dinner on Oct. 8.

Mary Car-Blanchard, BSOT'93, OTD'00, received the Young Alumni Appreciation Award for Occupational Therapy.

Car-Blanchard is an advocate for people who have suffered brain injuries and for the prevention of violence. For her professional rotation, Car-Blanchard worked at the Brain Injury Association of America in Washington, D.C. Because of Car-Blanchard's excellent work there, the association hired her to be its information specialist. In this position, she responds to inquiries from the public about brain

injuries; researches and writes content about brain injury for various education levels and the association's website; and has become a nationally recognized keynote speaker on brain injury and the prevention of violence.

The association recently promoted her to the position of information and resources department administrator.

Jill Heitzman, DPT'02, recipient of the Young Alumni Appreciation Award for Physical Therapy, is a certified wound specialist and a board certified geriatric specialist. As a clinical coordinator of education at Mary Greeley Rehab and Wellness in Ames, Iowa, Heitzman works in the outpatient clinic serving as the geriatric wellness resource clinician and wound management resource clinician.

Heitzman is an instructor at Iowa State University and also is a guest lecturer at Creighton University and Northern Iowa Community College. She recently was elected to the board of directors for the

Section on Geriatrics of the American Physical Therapy Association. She also serves the Iowa Physical Therapy Association as medical chart reviewer.

L. Midori Kondo, PharmD'99, was the recipient of the Young Alumni Appreciation Award for Pharmacy.

In 2000, Kondo joined the University of Washington School of Pharmacy as a clinical instructor. There she was a co-investigator of a study that showed an association between genetic variants in the human enzyme that metabolizes the drug warfarin, a commonly prescribed anticoagulant, and the risk of a serious adverse reaction to the drug. Testing for the genetic variants can be done by a simple blood test and now ensures that patients who test positively are given safer anticoagulant treatment.

In 2004, Kondo was appointed to be director of pharmacy services at Kindred Hospital in Seattle.

The Professors

Pages from the Law School's Centennial History

By Oliver B. Pollak, Ph.D., JD'82

Editor's note: This is the second in a series highlighting the people who have shaped, or been shaped by, Creighton University's School of Law over the past 100 years.

For more than three decades, beginning in 1917, **Hugh Gillespie**, BA'09, MA'11, LLB'15, taught law at Creighton University — inspiring students and setting a high standard for future generations of Creighton law professors.

Gillespie was born in Pottsville, Pa., in 1887. He enrolled at Creighton in 1905 and earned a bachelor's degree in 1909 and a master's in 1911. He then took law courses at night, while serving as Creighton's librarian and registrar and teaching courses in mathematics, English, history and economics.

After earning his law degree from Creighton in 1915, he attended Catholic University of America, earning a master of laws degree in 1917. He returned to Creighton that same year to teach law. He would remain at the University for the next 31 years, until his death in 1948.

Gillespie's contributions were many and varied. He traveled the state promoting Catholic education on behalf of the Knights of Columbus. During the 1920s and 30s, he gave talks on Omaha's WOW radio — examining everything from U.S. relations with South America to the Constitution.

In 1935, he urged the Omaha Bar Association to consider "integration of the bar" to strengthen the bar organization against the "increasing horde of unethical and disreputable practitioners." Nebraska soon adopted the integrated bar, which abandoned the "diploma privilege" and required all prospective lawyers to take the bar exam.

In 1936, Gillespie reflected: "It's hard to realize that the Creighton of today has grown from the college I enrolled in back in 1905. Then we had seven buildings and six colleges; now we have 24 buildings and 13 schools and colleges. The enrollment in 1905 was 726; now it is 2,742."

Upon his death in April 1948 at the age of 60, the *Creighton Alumnus* recorded: "He has been more than an alumnus and member of the faculty — he has been and will always be

remembered as an essential part of the School of Law."

Charles Francis Bongardt, BA'20, JD'22, MA'25, was born in Omaha in 1896. He volunteered for World War I and earned the Distinguished Service Cross and two Croix de Guerre medals for bravery under fire. He crossed an open field in full view of the enemy to repair telephone lines "vitally necessary" to the Allies. After the war, he returned to Creighton, earning three degrees. He also earned a master of laws from Catholic University.

Bongardt treasured his Creighton education. "As an Omaha boy who attended this institution for 16 years, I can say from personal experience that (Creighton) is rendering this community an inestimable amount of service." He added, "(Creighton's) scholarship ranks on par with Yale, Harvard, Dartmouth and Princeton."

Bongardt served on Creighton's law faculty from 1923 to 1943. He penned a weekly column, "Epibellonaria" — which examined the world's political and social conditions and was distributed to nearly 400 Nebraska newspapers in the 1930s.

Bongardt was an authority on evidence. In 1933, he presented "Illegally Obtained Evidence and the Constitution" and touched on the admissibility of evidence obtained by wiretapping. Bongardt was also active in the American Legion. In 1945, he was elected commander of Omaha Post No. 1, then the world's largest American Legion post.

Bongardt joined Union Pacific in 1943 and retired from the railroad in 1968. He remained loyal to Creighton and continued to participate in law school events. He died in February 1973 at the age of 75.

Brendan F. Brown, BA'21, JD'24, was born in Sioux City, Iowa, in 1898. At Creighton, he was associate editor of the *Creighton Chronicle*, editor of the *Creightonian*, first editor in chief of

the *Blue Jay*, president of the Student Union and the University's 1924 chess champion.

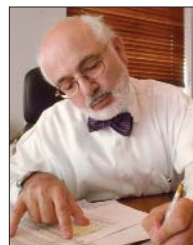
Brown taught English in the Dental College, as well as Latin and history. He graduated with a law degree in 1924.

He attended Catholic University and received a three-year scholarship to study international affairs and civil law at the universities of Oxford, Paris and Berlin. He earned his doctorate at Oxford in 1932.

Brown taught at Catholic University from 1926 to 1954, serving as law school dean from 1947 to 1954. He was a prosecution consultant at the Japanese war trials in Tokyo. He taught at Loyola University in New Orleans from 1954 to 1973.

He sought to make Catholic law schools distinctive from other state and private schools. In 1937, he published "Jurisprudential Aims of Church Law Schools in the United States, A Survey," in the *Notre Dame Law Review*. He also wrote the foreword for the first issue of the *Catholic University of America Law Review* in 1950, stating that the review would "combat secularism" while encouraging "reasonable academic freedom of thought and expression."

Brown, who died in 1982, is remembered at Catholic University by the Doctor Brendan Francis Brown Natural Law Reading Room and at Loyola by the Brendan Brown Natural Law Institute and the annual Brendan Brown Lecture.



About the author: University of Nebraska at Omaha historian, author and attorney Oliver B. Pollak is writing the history of the Creighton University School of Law. This year marks the 100th anniversary of the law school.



Gillespie



Bongardt



Brown

A Call to Partnership

By Rick Davis, BA'88

The Very Rev. Peter-Hans Kolvenbach, S.J., the worldwide leader of the Jesuit religious order, used his historic visit to Omaha — and Creighton University's campus — last month to offer his gratitude and an invitation.

The Rome-based superior general of the Society of Jesus thanked students, parishioners, Jesuits and lay colleagues while visiting Omaha's Jesuit-sponsored ministries during a busy two-day visit to the city Oct. 7 and 8.

During his major address on Creighton's campus — one of only two the superior general normally gives annually — Fr. Kolvenbach invited Jesuits and their lay partners into a deeper relationship, a "partnership of equality" that involves "moving beyond simply inviting lay persons to join Jesuits in Jesuit-sponsored works."

"For there to be a partnership of equality," Fr. Kolvenbach told some 1,500 students, Jesuits and lay colleagues gathered in Creighton's Kiewit Fitness Center, and others watching the speech live over the Internet, "the question changes from 'How can lay women and men assist Jesuits in their ministries?'

"A new question emerges: 'How can Jesuits serve lay women and men in *their* ministries?' For that to happen, Jesuits must think of *our* parish, *our* retreat center, *our* school in a completely new way.

Photo by Don Doll, S.J.

Creighton President the Rev. John P. Schlegel, S.J., and Jesuit Superior General the Very Rev. Peter-Hans Kolvenbach, S.J., address those gathered for the blessing of the St. Ignatius sculpture on campus.

"We have to pass from an exclusive use of our parish, our school to an inclusive use. It is 'ours' now, referring to a larger group, because it is a mission for which all of us — Jesuits and lay — are co-responsible."

The Road to Omaha

Fr. Kolvenbach came to Omaha at the invitation of the Rev. Jim Grummer, S.J., a former history professor at Creighton and now the provincial of the Wisconsin Province of the Society of Jesus. The seven-state Wisconsin Province includes Nebraska.

Fr. Grummer asked the superior general to visit Omaha to celebrate the 125th anniversary of the Jesuits first coming to the city (with the establishment of Creighton University in 1878) and the upcoming 50th anniversary (in 2005) of the beginning of the Wisconsin Province.

In keeping with the theme of the visit — "Celebrating 125 Years of Jesuit/Lay Partnership in Omaha" — Fr. Grummer requested that Fr. Kolvenbach speak on the historic and evolving partnership between the Jesuits and the laity.

The first day of Fr. Kolvenbach's visit was filled with events at Jesuit-sponsored ministries in Omaha. He spent the second day meeting with board members, parish councils, Creighton administrators and Jesuits, as well as Omaha Archbishop Elden Francis Curtiss. He also celebrated a public Mass at St. John's Church on campus.

Meeting with Students

Fr. Kolvenbach began his visit to Omaha by meeting with a group of Creighton student leaders. He offered a few words before listening to their stories of service.

"Our education was never solely for your personal development or to prepare you for a career," Fr. Kolvenbach told the roughly 70 students gathered for the 8:30 a.m. meeting in the Skutt Student Center. "The goal of Jesuit higher education is always in the context of the whole world and the role of the human person in it."

"The vision of Jesuit education is that we can make a contribution to the world by equipping you to make critical analysis of the condition of our world today with compassion and with commitment. The success of our Jesuit education is



Fr. Kolvenbach with students from Jesuit Middle School of Omaha. From left are: front, Jose Aguilar, Michael Leach, Wayne Rolling and Tyrone Robinson; back, Dwight Smith, Fr. Kolvenbach and Chavez Brown.

Photo by Dave Thiel

determined by what you become."

He continued: "Something is wrong in our world. Self-interest, injustice and dehumanizing global patterns call for our attention and critical thinking. And they demand that if we are to be part of transforming the world, we ourselves must be thoroughly integrated persons. The world desperately needs women and men of competence and conscience who generously give of themselves for others that we might all come to know and give ourselves to the Lord's dream for our world."

Five students then spoke of their experiences at Creighton. Sean Burke, a senior from Denver majoring in theology and history, was one of those students. Looking to combine a healthy faith life with serious intellectual thought, Burke said, "What I found at Creighton is something far beyond my expectations."

He added: "I've truly found a community. A community that's at its best when it has invited me to discern not what I want, not what career I want, but who I want to become, and especially who I want to serve with the opportunities that I've been blessed with."

Burke told of his experience traveling with a group of Creighton students to the U.S. Army's School of the Americas (now the Western Hemisphere Institute for Security Cooperation) in Fort Benning, Ga., which trains soldiers and military personnel from Latin American countries. There, the Creighton

contingent joined thousands of other Jesuit students, Jesuits and lay colleagues in a national peaceful protest.

"The energy, the passion, the community, the striking symbolism acted as a catalyst in my personal search for self-meaning and identity," Burke said.

Burke, who would join the protest again in subsequent years, also has traveled on service trips and volunteered at the Siena/Francis House homeless shelter in Omaha. With his sights set on becoming a teacher after graduation, Burke looks to share his Creighton education and experience with future generations.

"I hope to teach them not to expect education to be a mere preparation for a job and a career," Burke said. "Instead, it should be constantly begging another question. Namely, 'What kind of person am I becoming?' And, 'Is this person willing to face the challenges offered by a world where so many are poor and so many are desperate?'"

Fr. Kolvenbach applauded their efforts. "Thank you for allowing yourselves to be stretched, at great personal sacrifice at times, that you might become women and men for and with others now and in the future."

Other Jesuit Missions

After visiting with the Creighton students and hearing their inspirational stories, Fr. Kolvenbach visited St. Benedict The Moor, a Jesuit-sponsored church



Fr. Kolvenbach delivers a major address in Creighton's Kiewit Fitness Center on Oct. 7. The superior general — who typically gives only two major addresses annually — spoke on the importance of collaboration between the Jesuits and laity.

located in North Omaha, and Jesuit Middle School of Omaha, a school in the same area established by the Jesuits to better serve Omaha's minority population.

"This school is a perfect example of the (Jesuit/lay) partnership Ignatius saw nearly five centuries ago," Fr. Kolvenbach told the students, friends and staff gathered for a prayer service at Jesuit Middle School.

He explained how the school, for students in grades four through eight, opened in 1995 after conversations between the Jesuits and the people of North Omaha. The Jesuits asked how they could better serve their north side neighbors. "The answer was overwhelming: 'You are the Jesuits. Education is your specialty. We are losing a generation of young men in our community. Come to North Omaha and do what you do best,'" Fr. Kolvenbach said.

As the students listened intently, Fr. Kolvenbach then touched on the issue of race, offering: "The politics of race relations is beyond our control. But what we can do is make our young men so strong of mind and character that they will succeed in any community and live

the Jesuit goal of making the world a better place for everyone without exception."

He then drew a comparison to Creighton University's history. "The Creighton school, which evolved into Creighton Prep and Creighton University, was founded 125 years ago to serve the underdog. Omaha is filled with the grandchildren and great-grandchildren of boys from working-class families who took the streetcar or walked to the hilltop at 24th and California streets for a Jesuit education. That tradition is still alive and well here at Jesuit Middle School.

"My prayer is that this school enjoys the same success and develops the same legacy as its older brother at 24th and California streets."

Afterward, Fr. Kolvenbach visited the students, Jesuits and lay colleagues and friends at Creighton Prep, the Jesuit high school in Omaha. While at Prep, he blessed a sculpture of St. Ignatius, founder of the Jesuits.

Blessing the St. Ignatius Sculpture

Fr. Kolvenbach then returned to Creighton, where he blessed another

sculpture of St. Ignatius, this one designed by CU fine arts professor Littleton Alston. The new sculpture — made possible through a gift by John, BS'50, and Ann Louise, BA'75, Micek and their family — is located in the flowerbed outside the Reinert Alumni Memorial Library. The piece is the focal point of Creighton's newly redesigned campus mall.

"This image of the Jesuit founder now joins St. John's Church as a tangible sign of our commitment to be a Catholic, Jesuit-inspired University where everyone's gifts are called forth in support of our common mission," Creighton President the Rev. John P. Schlegel, S.J., said during the dedication ceremony. "It is our desire that Ignatius will inspire us all to be women and men for and with others, who will make the power of their faith, regardless of your faith tradition, the power of your faith felt through works of justice."

Prior to blessing the sculpture, Fr. Kolvenbach congratulated Fr. Schlegel on the "renovation of this beautiful mall" and he called the sculpture "an important symbol of the inspiration for Jesuit education."

Photo by Don Doll, SJ.

In offering his prayer, Fr. Kolvenbach asked God to send His "blessing upon this sculpture and support all who will draw support and inspiration from it. Through the intercession of St. Ignatius, may this campus always be dedicated to its mission, and may Creighton always call forth the gifts of this richly diverse community for your greater glory and the service of others."

Cooperating in Mission

The highlight of Fr. Kolvenbach's visit was his keynote address on Oct. 7. His talk was based on part of the proceedings of the 34th General Congregation of the Society of Jesus, which was held 10 years ago and addressed all the Jesuits of the world on the topic of "Partnership with the Laity in Mission."

"Decree 13 of that Congregation begins with these words: 'A reading of the signs of the times since the Second Vatican Council shows unmistakably that the Church of the next millennium will be called, as John Paul II said, the *Church of the Laity*,'" Fr. Kolvenbach said. "The Congregation said that the Society of Jesus acknowledges that this development is 'a grace of our day and a hope for the future' and therefore we seek 'to respond to this grace by offering ourselves to that end by cooperation with them in their mission.'"

Fr. Kolvenbach explained, "Jesuits are not the only ones with a call to holiness or a vocation. Many of the lay partners

in Jesuit institutions are responding to the call of the Gospel summoning the hearts of all the baptized. Jesuits and laity are called to answer in different ways, but it is clearly a call we all share."

The superior general emphasized that this call comes equally to women and men. He said it's important to recognize and appreciate the distinct gifts that women and men have to offer and to "attend particularly to the often overlooked gifts of women."

In developing a mutually collaborative Jesuit/lay partnership in mission, Fr. Kolvenbach stressed the importance of formation — "for both lay persons and Jesuits."

For those lay partners who freely choose this invitation, Fr. Kolvenbach said, "It is our Jesuit responsibility to make available to them the possibility of exploring more deeply the roots of Ignatian spirituality and Jesuit ways of proceeding, to help them carry out their responsibilities toward the Catholic and Jesuit identity of the works they serve."

He added: "All who cooperate with Jesuits in any mission should grow in comfort with turning to Society leadership, Jesuit communities and individual Jesuits for support in their work."

As for his Jesuit brothers, Fr. Kolvenbach asked for "initial and ongoing formation" so they could "gain experience and skills for cooperation with the laity in mission." Men entering the Society, he said, "should be mentored in how to align themselves in solidarity with women and the poor."

"The future of this Jesuit/lay partnership will depend, in great measure, upon the next generation of Jesuits," he said.

Before concluding with a prayer, Fr. Kolvenbach again thanked his lay colleagues for their "patience and care ... especially in the transformation of our ministries during the past 40 years."

"Please continue to help us grow with you in this evolving partnership in mission," he said. "We owe our deepest gratitude and pledge of support." ●

* * *

For more information on Fr. Kolvenbach's visit, or the complete text of his major address, visit: www.creighton.edu/CollaborativeMinistry/Kolvenbach/.

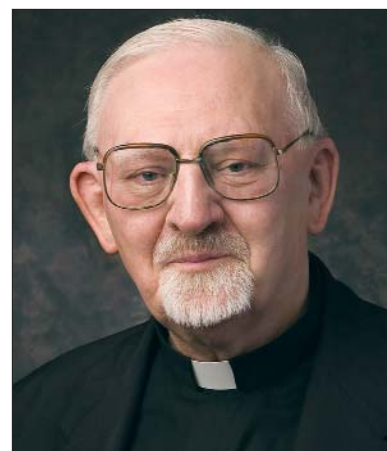


Photo by Don Doll, S.J.

About the Superior General

As superior general for the Society of Jesus, the Very Rev. Peter-Hans Kolvenbach, S.J., leads one of the largest religious orders in the Catholic Church. Today, there are more than 20,000 Jesuits serving the Church in 112 nations on six continents.

Fr. Kolvenbach, who works out of the Jesuit Curia in Rome, was elected the 29th superior general of the Society of Jesus on Sept. 13, 1983, during the 33rd General Congregation of the order.

Fr. Kolvenbach was born Nov. 30, 1928, in Druten, Holland. He attended Canisius College in Nijmegen, Holland, concentrating on modern languages. Fr. Kolvenbach speaks eight languages fluently.

On Sept. 7, 1948, he entered the Jesuit novitiate at Mariendaal, Holland. Following philosophy studies completed at the Berchmans Institute in Nijmegen, he went to Lebanon, where he earned his doctorate in theology at St. Joseph's University, Beirut. He was ordained a priest in 1961.

From 1963 to 1976, he studied and taught general and Oriental linguistics in diverse specialized institutes in La Haye (Holland), Paris and Beirut. More recently, he was professor of general linguistics at St. Joseph's University in Beirut and was the provincial (1974-1981) of the vice-province of the Middle East. He served as rector of the Pontifical Oriental Institute in Rome for two years before being elected superior general.



Photo by Don Doll, S.J.

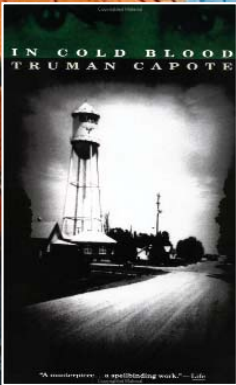
Fr. Kolvenbach is greeted by Maria Teresa Gaston, director of Creighton's Center for Service and Justice, following the superior general's visit with Creighton students.



The Place of Research in Poetry

“Where Do You
Get Your Ideas
for Poems?”

By Susan Aizenberg, Ph.D.
Assistant Professor of English and Creative Writing



Learning of a connection between New York's Brooklyn Heights neighborhood (pictured here) and author Truman Capote (inset) — whose work included the award-winning novel *In Cold Blood* — Brooklyn native and Creighton poet Susan Aizenberg began research that eventually led to her poem "Capote in Brooklyn."

Photos by AP Dust jacket courtesy of Vintage Publishing

an important element in the creation of a poem. Certainly this has been true for much of my own work. "Capote in Brooklyn" and "Muse," for example, are two relatively recent poems of mine whose creation depended to a great extent on a synthesis of research and imagination.

"Capote in Brooklyn" (*Hotel Amerika*, Spring Issue, 2003) is one of a series of poems on which I've been working that draw on the culture and history of Brooklyn, N.Y., where I was born and spent most of my childhood. I discovered that Truman Capote, one of the first writers who made me want to write, lived for a time in Brooklyn, and that he considered the Brooklyn Heights neighborhood where he made his home among the places he loved best.

This coincidence sparked that inner "itch" that often signals the germ of a poem, and I began reading widely about both the writer and the neighborhood. My research included re-readings of *In Cold Blood*, as well as stories, essays and interviews by and with Capote, literary biographies and memoirs, and field guides and histories of Brooklyn Heights.

The resulting poem is set in spring 1963. It was a difficult time for Capote. He'd been working for years on his new book, the first non-fiction novel, *In Cold Blood*, a brilliant chronicle of the horrific murder of an entire Kansas farm family, the Clutters, by two petty criminals named Perry Smith and Dick Hickok.

The book, which Capote knew would be his masterwork, was almost complete, but he could not write the ending until Smith's and Hickok's final death-row appeals had been decided. Complicating matters was the fact that Capote had come to know the two men quite well; they considered him their friend. He spent that spring in a kind of frustrated limbo, unable to complete *In Cold Blood*, unable to begin work on anything else. Nights, he lost himself in the glamorous nightclubs across the river in Manhattan, but in the mornings, he'd take long walks through the quiet streets of Brooklyn Heights, which is where my poem imagines him. Here is the poem in its entirety, as it appeared in the spring 2003 issue of *Hotel Amerika*:

Capote in Brooklyn

Spring 1963

Back from three years' *monastery life*, working in Europe, he's in love with these pacific Heights and genteel streets named for fruit trees that could never grow here, with Willow Street, especially,

the yellow house where he lives with Jack, where each dawn they hear—amazing!—a cock crow from some neighboring yard. Mornings he walks the Esplanade above the docks and the traffic

seething below towards the city, the tall dazzle of its skyline a jagged, brilliant rising from the East River. He notes the flower man with his archaic dull horse and cart, the young mothers pushing carriages,

their candy-bright hair teased high, and makes his way to the end of the docks, where the neighborhood shifts into abandoned warehouses and dim alleys, where there's a haunted hotel, a fabled ghost who passes

each morning by a fifth-floor window. He's waiting, unable to finish the book he knows will make him until the courts decide: *will they swing or no?* They write him from their death row cells. He sends

them cigarettes and books—dictionaries for Perry, porn for Dick, *Swing or no?* Once, Perry told him, Dick ran down a dog on the highway, just for fun. That's the kind of man *he* was. Not like him,

Perry said, he was never mean if he could help it, made Mr. Clutter comfortable before he cut his throat. The wind off the river smells of bait and coffee from the trawlers, and the June mornings fairly

gleam. Far west, a Methodist crypt amidst the wheat fields and prairie wildflowers, the sealed Clutter house also waits—for the living to claim what its dead no longer have a use for: pie tins stacked

and shining on a kitchen shelf, a girl's locked diary buried among schoolbooks, her father's boots ready by the mud scrape. Beside a narrow bed, left where he can find them in the morning, a boy's thick glasses.

Perhaps the most extensive research I have done for a poem so far has been for "Muse," the title poem of my 2002 collection. "Muse" is based on the life of Vivienne Eliot (1889-1947), poet T.S. Eliot's first wife.

A gifted writer and editor in her own right, Vivienne Eliot ended her life as a "Ward in Chancery," stripped of all rights and condemned to a mental institution by her husband and her brother, Maurice Haigh-Wood. Overshadowed, in both life and death, by her iconic husband, she was almost universally condemned as a selfish madwoman whose chief place in literary history was as the grotesque

burden stoically borne by a great man.

I first came upon a depiction of Vivienne in a memoir by a minor figure among that legendary group of literary friends known as the “Bloomsbury circle”; no less a feminist pioneer than Virginia Woolf was quoted as calling her “that bag of ferrets” around her friend Tom Eliot’s neck.

Intrigued, and a little stunned, by such a cruel dismissal of another woman by a writer I deeply admire, I soon discovered that the only way to learn about Vivienne was by gleaning what biographical facts I could from biographies of Eliot and other Bloomsbury group memoirs.

At that time, Vivienne’s papers, held by the Eliot family, had not been made available to scholars, and no biography of her existed. (Since the publication of *Muse*, the first such biography, *Painted Shadows: The Life of Vivienne Eliot, First Wife of T.S. Eliot*, by Carole Seymour

Jones, has been published.) In every case, with one important exception, Vivienne was portrayed as a harridan, irrational, selfish and loud.

I was nevertheless able to learn some objective facts: She was herself a poet and short story writer, a literary editor, a dancer, a highly intelligent and lively woman. She also was a very sick woman, and victim to the poor medical knowledge and sexism of her time — something I would learn in the only sympathetic portrayal of her then in existence, Michael Hastings’ fine play, *Tom & Viv*, and the film based upon it.

Hastings’ play, drawn from the late-life confession of a guilt-ridden Maurice Haigh-Wood, offers a much more complex version of Vivienne’s life. Here I discovered that she had been ill, since early adolescence, with what were then called “women’s troubles.” Given that such illness was then shrouded in mystery and shame, it is difficult to

know precisely what was wrong with her; we do know it was some sort of severe gynecological problem and that the treatment for it, a lifelong daily cocktail of morphine, ether and alcohol, was clearly the reason for some of her more outrageous behavior.

The more I read, the more impassioned I became about attempting, in my own small way, to speak for this much maligned woman. Her fate seems to me emblematic of those of so many gifted and unconventional women before the second wave of feminism, a group to whom I feel an enormous debt. The resulting poem took many months of research and composition. Composed in four brief sections, it begins with a compilation of quotes from the various biographies and memoirs in which she is mentioned:

Muse

— Vivienne Eliot, 1889-1947

Tom’s Bloomsbury bunch called her ‘the river girl.’
They were afraid of her...
— Maurice Haigh-Wood

She has everything to give that I want, and she gives it.
— T.S. Eliot

I. RIVER GIRL a litany

Incarnate provocation
bag of ferrets flirt

morally insane, frivolous

a silly little woman
attractive to men but not a girl
to bring to Mother

shallow self-centered
a prima dona

preoccupied with romance, gross
with women’s troubles

that torture
recking of ether
her voice a shriek—

(it’s true she chose her men poorly:
a lover who found her hellish, loathsome,
her genius husband
with his truss, his vow of celibacy,
his green face powder
and stained lips. Her own face white,
mottled from an excess of bromide,
her eyes vague, acutely sad).

In the poem’s second section, I imagined Vivienne at 16, about the time she would have first started her “medication.” For this scene, I did some research on the English countryside; discovering the phenomenon of the bluebells gave me a key to the poem:



Creighton’s Susan Aizenberg, right, meets with recent graduate Andrea Comiskey-Lawse, BA’02, MA’04.

About the Author

The recipient of the 2003 Nebraska Arts Council’s Distinguished Artist Fellowship, Susan Aizenberg is an assistant professor of creative writing and English in Creighton’s English department.

Aizenberg has published widely in literary journals and been awarded many prizes for her work, including the Nebraska Center for the Book Poetry Award for 2004, the Virginia Commonwealth University Larry Lewis Prize for a first book of poetry, and several Pushcart Prize nominations.

Her most recent books are *Muse* (Crab Orchard Award Series in Poetry/Southern Illinois University Press, 2002) and *The Extraordinary Tide: New Poetry by American Women* (Columbia University Press, 2001), the first comprehensive anthology of contemporary poetry by American women, with co-editor Erin Belieu. For more on her work, see the box on the opposite page.

2. BLUEBELL WOODS
1905, April

Delicious, this absence of pain—

On the smooth pitch behind Father's
house, the adults linger over cricket. She hears

the soft knock of wood,
low murmurs, laughter.

Inside Martha scrubs
this morning's bloody sheets, another
ruined lace gown. For once she doesn't care.

Her head light, gut
unclenched, she sways

past the rhododendron sentries, drifts

invisible, it seems, across the meadow's
riotous gorse, wild red vetch,
white stitchwort, pink ladysmock.

She thinks the flowers may be speaking.

Bless Dr. Arnold, bless Mother.

Bless most of all those bottles gleaming
on the bedstand, their strange names—*anodyne, bromide*—
lovely as the names of flowers.

She moves deep into the woods' damp
shade, until she's lost

in blues—
violet, aquamarine, gentian cobalt...

Endymion nonscriptus—bluebells.

Sodden leaves and these many
silent, soothing bells erase
the footpath, and because she's sixteen,

her head cloudy with ether
and alcohol, she feels she's floating
on azure, a magic carpet

that might take her anywhere. It's so quiet now
she can hear the lisp of grass snakes,

each bird calling, the hush
and chirr of morning gossip
passing, neighborly,

among the sheltering larch.

For the third, and penultimate section
of "Muse," I wanted to show what it
meant to become a "Ward in Chancery,"
stripped of everything by the courts.
Filtering photographs and facts I'd
garnered from Eliot's biographies
through the lens of my imagination, I
wrote the following prose poem:

3. WARD IN CHANCERY
what they took from her

Photographs she'd lived with twenty years, her husband's love letters.
Trunks of filmy scarves, sheer, petal-colored dresses. Her lacework.
Pairs of pastel boots with their many pearl buttons, those straw hats
pinned with gleaming fruit, stockings the color of sorbet—even her
fascist drag, black waistcoat and cape, the ivory cigarette holder. They
took her passport, her driver's license, her right to vote or appeal for
release. They took her powders and elixirs, her car keys, the keys to her
flat. Her money. Her mother lined a steamer with silk pillows, packed
her diaries and sheet music, the hinged box of watercolors, satin-toed
dancing shoes she'd worn down at the heels, French scent. T. hated for
its *female masking* trick. They took her books, cartoons she'd drawn, the
stories and poems she'd written, her copies of *The Criterion*, the margins
scrawled with purple-inked comments in her spidery hand.

For the final section of the poem, I
wanted the reader to experience, with
Vivienne, her last days at the
Northumberland mental institution. Once
again, I researched the English
countryside, this time to imagine it in
winter, and checking to see what sort of
indoor plants might be in bloom. A friend
suggested it might be a good time to let
Vivienne speak for herself. Casting the
poem in her voice, I relied on empathy
and imagination, based on all I had
researched and my own feelings of kinship
with her character as I envisioned it. This
last section of the poem is set during the
month of her death.

4. THE RIM
Northumberland House
1947, January

Reflexed and crownlike, happy enough
in the drawing room's dim afternoon light,
the cyclamen's petals bloom, pink
as nursery paper, above its mottled leaves—
a ring of hearts the damp, sober green
of moss. These fugitive winter days

reluctant darkness shudders into morning,
resolves, each twilight, into evening's
phantom vacancies. In between, the tea
kettle's fading hiss, this cloying scent
of hothouse flowers. I watch snow ghosting
the patio, the abandoned gazebo,

woodsmoke rising over the silver birches
to brindle a chalky sky. I watch myself
moving, like a wraith, between the armchair
and the window, between this overheated
room, its moldering velvets and aging damasks,
these yellowed doilies we residents stitch,

and every feverish, echoing room sprung
from the rising backwash of the past. I am
nearly weightless now, so thin
any small arms might encircle me,
my body grown so light I can easily slip
across the beckoning rim.

After more than three decades of
writing poetry, I still can't fully answer the
question of how poems come to me. At its
heart, I believe the creation of poetry is a
mystery — if it were not, it would be
difficult to imagine a lifetime spent
working at it.

It is, too, first and always, an act of the
imagination, but as I have found in my
own practice, and tell my students,
research can spark and enrich that
imagination, take the poet beyond the
self-absorption which is a hazard of this
art, and infuse one's work with accuracy
and authenticity. ©

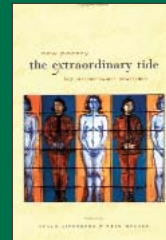
From Susan Aizenberg ...



Muse

From the Publisher:
Muse, the first full-length collection from poet Susan Aizenberg, brings together poems of personal history, elegy, and the complex

lives of artists, writers, and "ordinary" people, in an exploration of the relationship between art and life, esthetics and ethics. She is sharp-eyed in purpose, trying to understand "what love is" in a continual shifting between loss and knowledge. While "there is no other world than this one" for Aizenberg, nevertheless she finds a world of affirmation. Aizenberg sings elegant blues, keeps a perfect balance between elaboration and restraint with formal skill that is both impressive and consoling, reminding us that poetry is a form of intelligence in which music creates a world full of mystery and depth.



The Extraordinary Tide

From Alan Shapiro, author of *The Last Happy Occasion*:
"The Extraordinary Tide is an

extraordinary and important anthology that anyone interested in contemporary American poetry will want to read and cherish. The voices in this book are diverse; the kinds of poems gathered here are various in style and subject. But the one assumption that underlies and animates every line of every poem is that inclusiveness, intellectual and imaginative restlessness, impurity and radical play are the lifeblood of our language and our literature, renewing the very conventions and traditions they resist. Contemporary American women poets have given a great gift to all students of poetry, to those of us who go to poetry for news of what it means to be a human being at this moment in our history."

To Cheer Without *Could a Cubs*

By Randolph Feezell, Ph.D.,
and William Stephens, Ph.D.

Let's face it — unless you're a masochist, it's tough to be a Cubs fan. The lovable losers from the north side of Chicago don't provide much joy late in the baseball season. Even recent success has come with heartache. So, could a centuries-old philosophy — to tweak a line from *Field of Dreams* — “ease a Cubs fan's pain”?



Fear:

Fan Be a Stoic?

Long-suffering Cubs fans — including those who have followed the Creighton-Cubs connection (see page 24) — take heart. While the Cubbies haven't appeared in a World Series since 1945 or been crowned champions since 1908, don't despair.

Perhaps all you need is a dose of early-Greek Stoicism to seep beneath your rally cap.

Remember that little prayer some of us learned in youth? "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

This prayer captures the fundamental idea of the Stoic tradition, which counsels us to seek tranquility by not allowing our happiness to depend on external factors we cannot, in the end, control.

For the Stoic, the important goals in life are internal, not external. Stoicism requires us to be acutely aware of the extent to which we are in control of certain internal aspects of our lives, like desires, emotions and judgments, which are necessary for true happiness and freedom as self-mastery.

Philosophy seeks wisdom, and, in this case, it's wise to remind fans that it's better to approach the Cubs' performance stoically since, in the end, fans can control neither the outcome of sporting events nor the verdicts of history. But they can control their internal economy in order to avoid unhappiness. Cubs fans may benefit from a little Stoic therapy.

The Fan's Dilemma: Do Stoics Care Who Wins?

However, there is a puzzle here, and

even undergraduate philosophy students are somewhat suspicious when they first encounter a Stoic text like Epictetus' *Handbook*. They come to this text with some sense of the everyday meaning of the term "Stoic."

In the American Heritage Dictionary, a Stoic is defined as "one who is seemingly indifferent to or unaffected by pleasure or pain." The Stoic is supposed to appear calm, cool and dispassionate, perhaps in the face of situations that normally cause people to act (and feel) quite differently: failure, tragedy, separation, loss, illness, even death.

There are striking passages in

Epictetus' text that seem to reinforce an unsympathetic picture of the Stoic as unnatural: cold, mechanical and dispassionate to an extent almost inhuman. If this is the ideal of Stoic life, perhaps sports fans are better off ignoring the advice of the Stoic philosopher.

The fan's situation is particularly interesting in this context. Let's suppose a Stoic is, as the dictionary suggests, one who is seemingly indifferent to or unaffected by pleasure or pain. It might reasonably follow from this indifference that the Stoic is never unhappy. But surely most fans realize that being unhappy is a permanent possibility of being a fan. Let's call this "The Fan's Dilemma."

To be a fan is to care who wins, and caring who wins is a condition for being a happy fan. But it is also a condition for being unhappy, and to the extent that your team loses often, it will be a condition for being unhappy often. A fan can avoid unhappiness by not caring, but then she's not really a fan. So being a fan seems inevitably to lead to unhappiness.

If a Stoic is unaffected by pleasure or pain, how could a Stoic be a fan? I either care about my team's successes and



AP Photo/Morry Cash

Jinxed? The Cubs were five outs away from a trip to the World Series in 2003 when a fan tipped this foul ball away from left fielder Moises Alou, whose arm can be seen at right. The Cubs went on to lose the game and the series to the Florida Marlins.



Jim Hendry tips his hat to the Rosenblatt Stadium crowd during Creighton's 1991 appearance in the College World Series.

The Creighton-Cubs Connection

The Chicago Cubs and Creighton's baseball team share more than just the "C" on their caps. The Cubs' general manager, Jim Hendry, was Creighton's head baseball coach from 1985 to 1991. Hendry guided Creighton to a College World Series appearance in 1991, and was inducted into Creighton's Athletic Hall of Fame in 2001.

In addition, former Creighton players and Hall of Fame honorees Oneri Fleita (1987-1988) and Scott Servais (1986-1988) are on the Cubs staff. Fleita serves as the Cubs' director of player development, and Servais (who also once played for the Cubs) is a roving catching instructor. Servais' uncle, Ed Servais, is Creighton's current head baseball coach.

failures or I don't. If I care, I will inevitably be unhappy — at least at times. If I don't care, I will avoid being unhappy, but I'll also be unable to experience fan happiness. If the Stoic's goal is to avoid unhappiness, how could a Stoic be a real fan?

For fans of historically bad teams, like the Chicago Cubs, the problem is more acute, since the Cubs lose — especially the big games — so consistently. Perhaps they need to take their perpetual losing more "stoically." But how could this make sense? Could a Cubs fan be a Stoic?

The Misconception of Simple Stoicism

A caricature of the Stoic sports fan derives directly from a common misconception of the Stoic's view of life. Let's call this misconception "Simple Stoicism."

According to this view, which seems to have seeped into our common understanding and vocabulary, the Stoic is believed to be a stiff, emotionless person who never smiles, laughs or cries, regardless of what happens to him or to the people around him. The Stoic keeps a firm upper lip in the face of adversity, so his courage and the resoluteness with which he pursues his endeavor are usually seen as admirable.

On the other hand, the Stoic is also commonly thought to be utterly devoid of tender feelings. He lacks love, sympathy for others and the ability to grieve real losses. Similarly, the Stoic is usually believed to lack the capacity for joy or exuberance about anything whatsoever. Apathy and emotional indifference characterize the unflappable Stoic, since he simply accepts whatever happens without the least agitation or excitement.

The Stoic, as the caricature has it, resigns himself to all events in life, taking them in stride with a completely neutral emotionality, never celebrating or despairing anything that happens.

While the concept of Simple Stoicism may be a cultural artifact available to anyone who understands the usage described in the dictionary, it appears to have some textual basis. For those who consult the most accessible Stoic texts, there are passages that might be interpreted along the lines of Simple Stoicism. In the *Handbook* Epictetus says:

It is not the things themselves that disturb people but their judgments about those things. Death, for instance, is nothing terrible, or else it would have appeared so to Socrates too. But the terror lies in our own judgment about death, that death is terrible. So, whenever we are frustrated,

or disturbed, or upset, let us never blame others, but only ourselves, that is, our own judgments. (#5)

Do not ask things to happen as you wish, but wish them to happen as they do happen, and your life will go smoothly. (#8)

The Stoic: An Emotionally Detached Spectator?

Passages like these paint a portrait of a passive person whose interests and concerns are utterly detached from the people and events around him.

Handbook #5 insists that one's own judgments determine one's mental state, whether as good or ill, *not* events themselves. This would suggest that if one's team loses, it is not at all bad in itself, but only judging it to be so makes it so. But a (simple) Stoic would not judge an event beyond his control to be bad, because doing so would render him to be the sufferer of a bad thing, and thus unhappy. If the loss of one's team is not a bad thing for the Stoic, then he appears to be no fan of that team at all.

Handbook #8 similarly can be construed so as to make the idea of a Stoic fan look incoherent. Wishing for his team to win seems contrary to the (simple) Stoic's willingness to wish for whatever does happen to happen. That

is, it appears he should wait until the end of the game, and then “wish for” the winning team to win. The (simple) Stoic thus would be just as happy if the opposing team won as he would be if his team won. He will embrace either outcome in order for his life to go smoothly. This way, he avoids having one of his desires, his desire for his team to win, thwarted when it in fact loses. Here again the absurdity is evident. It seems that the (simple) Stoic fan does not and cannot root for a team during a game; he can only welcome the victory of the victors after the game is over, and he has no allegiance to either team during the contest.

Such total detachment from any team’s in-game endeavors coupled with such a bizarre, fickle embracing of the victors’ victory after the fact certainly appears to rule out the Simple Stoic spectator as a fan.

According to Simple Stoicism, the Stoic ought to limit his desires to the things that are up to him. The things that are up to him are his own desires, aversions, judgments, choices, decisions and volitions. In order to preserve his peace of mind and an unhindered, smooth flow of life, he must accept each event in the world. He must also let go of each person and object that is taken from him or lost. The Simple Stoic accepts the roles he finds himself in, concerns himself with making good use of the things that come his way as a traveler treats an inn, but deliberately refuses to attach himself emotionally or psychologically to such things since he knows his use and enjoyment of them is only and always temporary.

It is easy to see how to derive the corresponding attitude toward sport from this general conception of a Stoic person.

The Stoic fan, the argument might go, would be utterly indifferent to any aspect of a sporting contest. First, he would not care in the least which team won or lost. Since the Stoic accepts every outcome as fated, it would make no sense to root for the Cubs over their opponents.

But not only would such a Stoic fan be a completely disinterested spectator about the game as a whole, he would

also not care about any individual performance, no matter how spectacular or abysmal. The hitting displays of Sammy Sosa would not so much as tingle a hair on the Stoic’s head. Nothing, according to the caricature, makes the Stoic happy or sad, and so no game-saving catches made by Corey Patterson, no clutch strikeouts thrown by Kerry Wood, no season of record-smashing hits would evoke the least rise out of him.

If the Stoic’s goal is to avoid unhappiness, how could a Stoic be a real fan?

On the basis of such a portrait, the obvious question is: Why would the Stoic fan bother watching a game in the first place? To be so emotionally detached from the players, the game and the sport itself is to fail to be a fan at all. This or something like it is how the critic of the Stoic sports fan might argue.

Sophisticated Stoicism

Clearly the criticisms just described pose a very serious challenge to the legitimacy of the Stoic sports fan. But we believe they are based on a misunderstanding of Stoicism — one that unfairly distorts the Stoic’s understanding of what things are good, what things are bad and what things are indifferent.

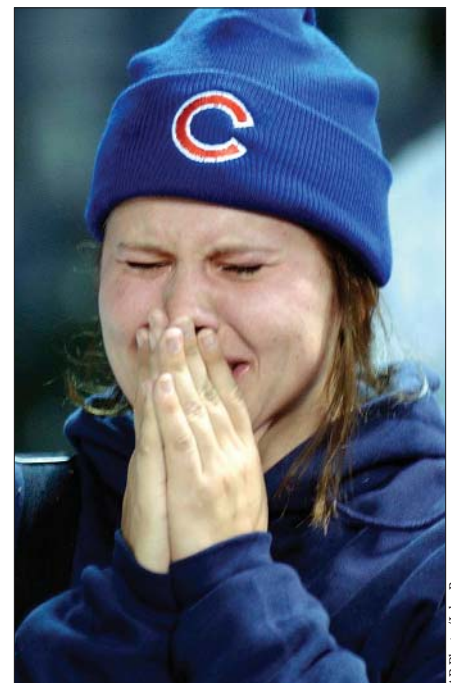
The central error of Simple Stoicism is that it oversimplifies Stoic moral psychology.

Perhaps the major misunderstanding is thinking that happiness, according to the Stoic, is simply a lack of unhappiness, understood as the absence of negative feelings and emotions like frustration, resentment and despair.

The happy life, that is, the good

human life or the flourishing human life, is the virtuous life. Stoicism famously espouses what has come to be called the “Sufficiency Thesis” concerning the relation between the morally virtuous life and the good life. Moral virtue is sufficient for the good life. Simple Stoicism overlooks how enacting the virtuous life requires pursuing goals and preferences in the right kind of way, the virtuous way. The goals, the objects selected and the preferences followed could well include game outcomes and athletic excellences that in themselves lack moral value. So long as the Stoic concentrates her efforts on dealing with the game outcomes and the plays as they unfold by conducting herself in a way harmonious with her reason, that is, in a way that sustains and expresses virtue, she can vigorously cheer for her team.

Stoics believe that the only things that are truly good, without exception, regardless of circumstances, are virtuous states of character — wisdom, temperance, justice, courage — and the actions that flow from them. Only virtues can never be abused. Only



AP Photo/John Bazemore

A Cubs fan weeps after the Florida Marlins beat the Cubs in Game 7 to win the 2003 National League pennant. With the loss, the Cubs became only the fourth team in history to lose a league championship series after going up three games to one.

virtuous actions are worth choosing no matter what.

Conversely, the only true evils, according to Stoicism, are moral vices: ignorance, intemperance, injustice, cowardice and the like. These traits of character, and the intentions, decisions, emotions and actions flowing from them are to be avoided at all costs.

Stoics also believe that our own beliefs, judgments, desires and intentions are the only things completely up to us. No one can force us to accept a belief, hold a value judgment or make a choice against our will. Because of this, Stoics maintain that we enjoy complete sovereignty in the mental and volitional sphere.

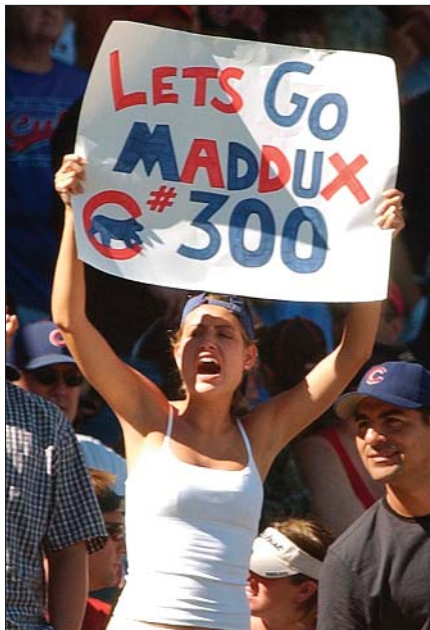
Emotions like greed, anger, fear and envy are not things that happen to us against our will, the Stoics believe. Rather, emotions result from the judgments we choose to make. Consequently, the Stoics believe that our emotional states are also ultimately up to us.

The Basic Stoic Argument

However, in order to strengthen our rational ability to make sound judgments, we must train our minds to consistently assent only to true beliefs about what is good, what is bad and what is neither. Developing such habits of thought is quite uncommon, because most people do not commit themselves to maintaining such uncompromisingly rational and objective beliefs. Too often, people believe what they want to believe. As a result, non-Stoics tend to make unreasonable judgments that trigger greed, anger, fear and envy, and so they cause *themselves* to be frustrated and miserable.

The basic reasoning at the heart of Stoic ethics can be presented as follows:

1. The good life is a happy life.
2. The wisest attitude toward life is one that offers the best chance of happiness for a person.
3. Happiness is a matter of getting what we want (satisfying desires) and avoiding what we do not want (avoiding our aversions).
4. If we desire things that are essentially out of our control, or want to avoid things that are inevitable or out of our control,



A Cubs fan cheers on Greg Maddux this past season, as he became just the 22nd major league pitcher to reach 300 victories. The true Stoic sports fan can applaud these acts of athletic excellence, without getting too wrapped up in the game's outcome.

AP Photo/Ben Margot

then our happiness will be fragile and contingent — we will certainly be unhappy.

5. Therefore, the wisest policy for achieving the good life is to limit our desires to those things essentially up to us.

One example of a judgment a Stoic makes is that when one's favorite team loses, it is not a *bad* thing. The loss of a game is not bad, because it is not a lack of moral character, an irrational judgment, a false belief or a vicious deed. Similarly, when a player one likes, say, Aramis Ramirez, hits into a double-play or makes an error, those failures are not bad. As long as Ramirez did not *try* to err, he is blameless. Only his intention and attempt are completely up to him, after all. So it is foolish to criticize players or teams for failing to make plays or win games, as long as they do their best and use all their skills to *try* to succeed on the field of play.

Developing a rational, objective perspective is no quick or easy feat. Epictetus, the ex-slave and masterful teacher of Stoicism, compares training in Stoicism to the strenuous regimen of Olympic athletes.

Difficulties are the things that show what men are. Henceforth, when some difficulty befalls you, remember that god, like a wrestling-master, has matched you with a rough young man. For what end? That you may become an Olympic victor, and that cannot be done without sweat. No man, in my opinion, has a more advantageous difficulty on his hands than you have, if only you will but use it as an athlete uses the young man he is wrestling against. (Discourses 1. 24. 1-2).

This is an example of what Epictetus calls *askēsis* — the idea of persistent, disciplined training in Stoic ("ascetic") habits of mind. When faced with a challenge that tests our ability to endure, to persevere and to overcome, the Stoic embraces the opportunity to exercise his virtues.

By responding to a trying situation with patience, one strengthens one's ability to be patient in the future. By handling turmoil with poise, it becomes easier to be calm in the future. By refusing to be provoked by someone who is insulting, one frees oneself from the destructiveness of anger. Occasions to deal virtuously with adversity are training sessions in *askēsis*.

How Does This Apply to Sports?

How does this thinking apply in the case of the sports fan — even a long-suffering Cubs fan? By watching the Cubs play and by closely following the players' exploits, Stoic Cubs fans can train themselves to enjoy the blessings they receive without mistakenly judging the team's blunders to be bad things — or the behavior of fans to be responsible for the ultimate downfall of the team. No protracted hitting slump of Sosa, no stupendous fielding error by Mark Grudzielanek, no blown save by LaTroy Hawkins is a hardship that detracts from the happiness, that is, the virtue, of the Stoic Cubs fan.

The Stoic fan can welcome the victory of her team without taunting the opposing team's fans. Moreover, the Stoic fan can exercise the virtues of patience, endurance and loyalty when her team loses. She sees a lost game not as a disaster, but rather as an

opportunity for her team to improve. The virtuous Stoic spectator appreciates the athletic excellence of other players on other teams (even the St. Louis Cardinals). An appreciation of excellence is certainly another virtue.

Therefore, the Stoic fan will not be an indifferent, disinterested spectator, but rather a calm, polite and engaged observer of the sport. The Stoic sports fan is not detached from everything willy-nilly. Rather, she is appropriately detached (for example, from the outcome of a game), because she recognizes sport to be serious non-seriousness.

**Stoic Cubs fans can
train themselves to
enjoy the blessings
they receive without
mistakenly judging
the team's blunders
to be bad things ...**

Sport is serious insofar as seriousness is a condition for the possibility of the development of virtue, non-serious insofar as the outcome doesn't really matter and the important things in life, virtues, are not minimized by athletic victory or defeat.

During the game, for the fan outside the lines, how the game is played is serious business deserving of serious care. The game itself is not a serious activity in the context of the living of a good life.

The Stoic sports fan thereby correctly understands the nature of sport, and so she feels the right things in the right ways. The careful seriousness and confident playfulness which the Stoic sports fan balances constitute her equanimity in victory and defeat. Thus

the Stoic fan can be enthusiastic when her team excels, without jeering when it stumbles. She can cheer without fear.

Back to the Cubs Fan

Could a Cubs fan be a Stoic? Our answer is "yes."

Should a Stoic be a Cubs fan? There are plenty of opportunities in life that challenge our mettle. As a human being, a Stoic has no shortage of chances for *askēsis*. Thus rooting for the Cubs would depend on whether one likes major league baseball, whether one has a special fondness for the Friendly Confines, and whether one is drawn to the continuing saga of the team that calls it home.

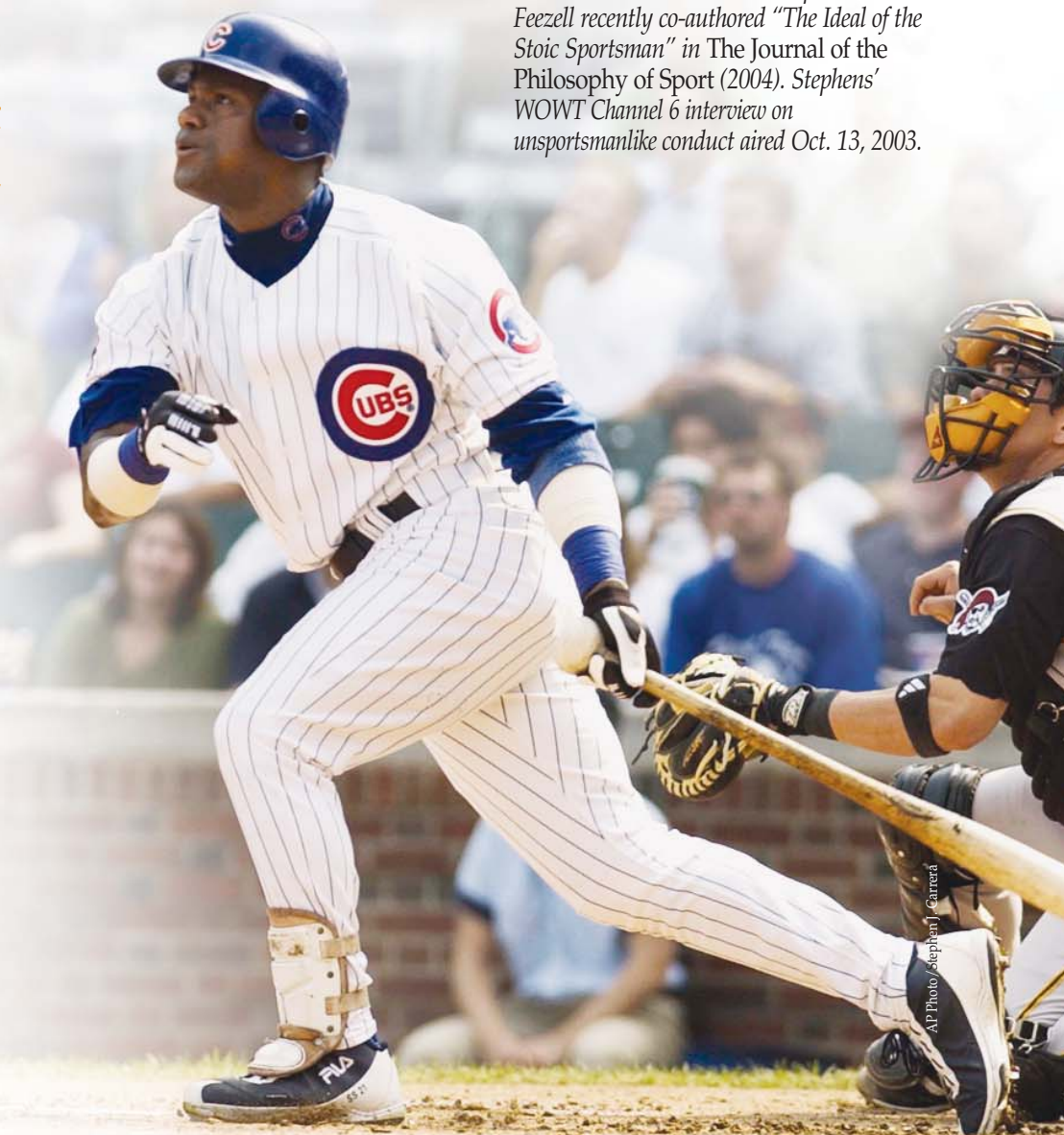
Hope is a hallowed Christian virtue, and the Serenity Prayer is only one remnant of Stoicism that Christian thought inherited. Dare a Cubs fan hope

for post-season baseball at Wrigley? The Stoic Cubs fan will wish for it only provisionally, if it is the will of Zeus.

A Cubs fan would be wise to be a Stoic. Didn't the Florida Marlins show last year that Stoicism is vital to the peace of mind of Cubs fans everywhere? ☉

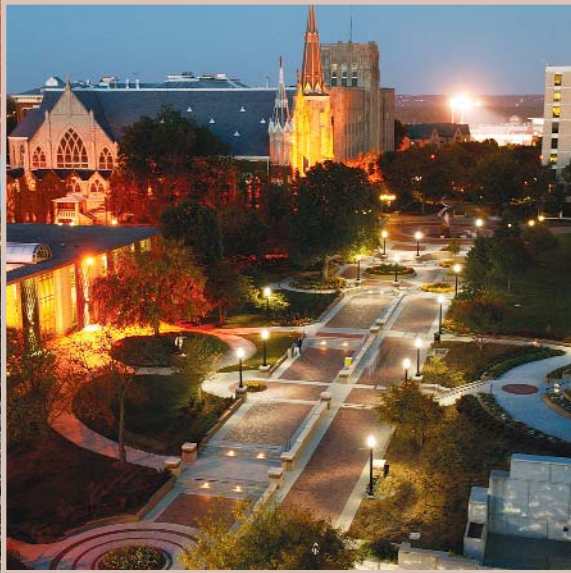
About the authors: Randolph M. Feezell, Ph.D., professor of philosophy at Creighton, has published numerous books, articles and reviews. His books include Coaching for Character: Reclaiming the Principles of Sportsmanship (Human Kinetics, 1997) and Sport, Play, and Ethical Reflection (University of Illinois Press, 2004). His essay on cheating in baseball recently appeared in Baseball and Philosophy (Open Court, 2004).

William O. Stephens, Ph.D., associate professor of philosophy at Creighton, has published various articles, reviews and a translation of a German book on Stoicism. Stephens and Feezell recently co-authored "The Ideal of the Stoic Sportsman" in The Journal of the Philosophy of Sport (2004). Stephens' WOWT Channel 6 interview on unsportsmanlike conduct aired Oct. 13, 2003.



A New Campus View

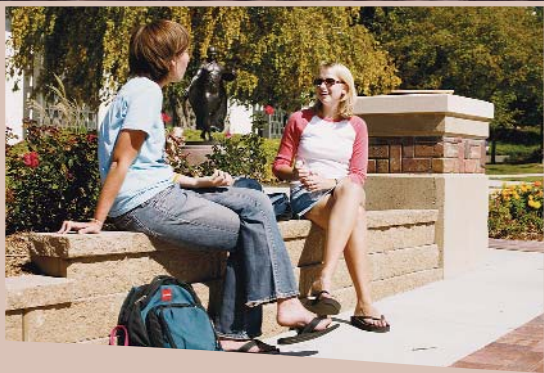
Wearing three-inch heels? Not to worry. Creighton's mall is smoooooth now. Want a place to sit in the sun between classes? Try our mall walls. How about a little inspiration? Set your sights upon the new St. Ignatius sculpture, created by CU's own Littleton Alston, in front of the Reinert Alumni Memorial Library.



Photos by Mark Romesser

“Our goal is to create a modern urban campus in a garden-like setting and to deliver a cutting-edge learning and living environment to benefit our students.”

— The Rev. John P. Schlegel, S.J.
President



Top: A panoramic view of the new campus mall looking east from near the lower-level entrance to the Skutt Student Center. Inset: A view of the mall at dusk, taken from atop Kiewit Hall.

Bottom, from left: The mall's circular flowerbeds; the redesigned entrance to the Skutt Student Center and Kiewit Fitness Center; looking west toward Kiewit Hall; students Annie Wilkins, left, and Carolyn Hund enjoy the mall; the sculpture of St. Ignatius; a view from atop Kiewit Hall.



Iraq



AP Photo/Jerome Delay

"We come as liberators."

In February 1917, the British army entered the fabled city of Baghdad, ending four centuries of Ottoman Turkish rule over Mesopotamia. Some Baghdadis came out to greet the battle-hardened British troops, shouting and cheering from streets, balconies and rooftops. Many more waited nervously behind closed doors, not knowing what to expect.

In an effort to placate those not yet convinced of British good will, Lt. Gen. Sir Frederick Stanley Maude issued a proclamation, which was posted at street corners throughout the city:

Our armies do not come into your cities and lands as conquerors or enemies but as liberators. Your sons have been carried off to wars not of your seeking, your wealth has been stripped from you by unjust men and squandered in different places.... It is the hope and desire of the British people ... that the Arab race may rise once more to greatness and renown amongst the peoples of the earth.

The British tried hard to live up to their stated intention of improving the condition of Mesopotamia's beleaguered population. Yet, within three years of Maude's proclamation the country was plunged into chaos, as Shi'ite clerics, Sunni Arab nationalists and rural tribesmen made common cause in an

that it is both living with the consequences of the British failure in Iraq and is in danger of repeating it.

Come, then, as we uncover the forgotten history of Britain's Mesopotamian venture, and see what lessons it holds for the United States and its allies.

Up Against 'Johnny Turk'

Britain's involvement in Mesopotamia was driven by a combination of geo-economic interest and geo-strategic concerns.

For Britain, Ottoman Mesopotamia held the promise of petroleum. Already, in 1908, Britain had begun to exploit the oil fields at Masjid-e Sulayman in Persia, and there were strong indications that additional oil resources existed in the vast region stretching from Basra to Mosul. Britain, at this time, was building a fleet of oil-propelled big gun battleships, and it was eager to gain control of an independent supply of petroleum. Additionally, Britain had a

Déjà Vu

By John Calvert, Ph.D.
Assistant Professor of History



Photo by Bob Ervin

anti-British uprising that spread from Basra and the shrine towns of Najaf and Karbala, to Falluja and Tikrit.

In the decades that followed, the institutions of government that the British created in Iraq sputtered and collapsed, paving the way for a series of coups capped by the coming to power of Saddam Husayn in 1979.

The parallels between the British experience in Iraq and America's ongoing efforts in that country are eerily similar.

Then, as now, a great power intent on nation-building was met by the opposition of a population that did not accept the presence of foreign troops on its soil. As the United States turns sovereignty over to the Iraqi nation, it must understand

long-standing interest in establishing a strong military and diplomatic presence at Basra, a city that was important to British communications with India.

When, at the outset of World War I, the Ottoman Empire joined with Germany and Austria-Hungary against Britain, France and Russia, Britain saw an opportunity to secure these interests by mounting a campaign in Mesopotamia.

In 1914 the British landed troops at Basra and moved rapidly up the Tigris River toward Baghdad. At first, the Arab conscript regiments of the Ottoman army put up little resistance, allowing the British to advance as far as Ctesiphon, the old Sassanid capital, just outside of Baghdad. However, the Ottomans

Above: British troops enter Baghdad in 1917 in this image that was staged for the cameras. Below: An American soldier watches as a statue of Saddam Husayn is toppled after coalition forces entered Baghdad in 2003.



Lt. Gen. Sir Frederick Stanley Maude led British forces into Baghdad in 1917 proclaiming that they came not as "conquerors or enemies but as liberators."

Photo courtesy of the Imperial War Museum

regrouped and by December 1915 succeeded in bottling up the British forces at Kut al-Amara, an undistinguished town that lay in a loop on the Tigris River.

For five months, the besieged British were subjected to bombardment and attack until 13,000 men, beaten down by starvation and disease, surrendered on April 29, 1916. Receiving little or no mercy from the victorious Ottoman minister of war, Enver Pasha, the surviving British troops were force-marched to prison camps in Anatolia.

Few survived the terrible ordeal.

The scale of the defeat, coupled with the atrocity of the death march, steered the British resolve to succeed in Mesopotamia. "Johnny Turk," the appellation given to the Ottoman soldier by the British, was demonized as a caricature of the Muslim hordes that for centuries had "pounded at the gates of Christendom."

Under the command of Lt. Gen. Maude, a new, invigorated British army crept northward, attacking Ottoman forces

entrenched along the Tigris. Like the American forces of 2003, the British encountered little or no resistance in Baghdad; in the face of superior firepower, the opposition melted away. What the British did encounter in Baghdad was a city in crisis. As was the case during the 2003 U.S.-led offensive, the hasty withdrawal of the enemy forces created a security vacuum, of which looters were quick to take advantage.

A March 16, 1917, report from Britain's *Guardian* newspaper could well have been filed in a recent edition of the *New York Times* or *Washington Post*: "Many shops had been gutted, and the valuables had all been cleared. The rabble was found busily engaged in dismantling the interiors, tearing down bits of wood and iron and carrying off bedsteads. They had even looted the seats from the public gardens."

The British were soon able to impose their authority over the city. In an effort to emphasize the demise of the Ottoman regime, Maude arranged for the 1st Division of the 4th Hampshire Regiment to re-enter the city for the purpose of a staged photograph. Eighty-six years later, the iconic statue of Saddam Husayn crashed to the ground for the benefit of cameras in a similar statement of conquest.

Insurgents

At the Paris Peace Conference following World War I, Britain met with its wartime allies to decide the fate of Mesopotamia and other regions of the vanquished Ottoman Empire.

Acting on arrangements made with France in 1916, the British delegates drew a line around the former Ottoman provinces of Basra, which was predominately Shi'a Arab, and Baghdad, mostly Sunni Arab, and created the state, which, in 1921, was given the name "Iraq." In 1925, the British attached the oil-rich Kurdish region of Mosul to this entity.

At the same time, Britain and France carved other states out of the debris of the empire. Palestine, Transjordan (today's Jordan), Syria and Lebanon all came into being to satisfy the aspirations of European colonialism.

Bowing to this imperial will, the League of Nations allowed London and

Paris to administer these new states, provided that they prepare them politically and economically for eventual independence.

As Arabs today are all too aware, the imposition of this postwar settlement flew in the face of a promise made by the British to the Hashimites of the Hijaz, a region in western Arabia. According to this promise, made in 1916, Britain would facilitate the establishment of an independent Arab state, stretching from Basra to Palestine, in return for a Hashimite rebellion against the Ottoman Sultan during World War I.

The Hashimites fulfilled their side of the bargain; Bedouin irregulars protected British general Edmund Allenby's right flank as he advanced from British-controlled Egypt toward Damascus.

Britain's decision to instead divide the region with France was viewed by subsequent generations of Arabs as but one of numerous ill-intentioned actions directed by Western nations against the peoples of the Middle East. Today, many Arabs and Muslims view the current American activities in Iraq through the lens of this history of intrusion and double-dealing.

What were Britain's intentions in Iraq? The Bush administration has been criticized for not following the "shock and awe" invasion of 2003 with a well-considered plan for peace building and reconstruction. Like the Americans, the British were also caught short in this regard.

Rather than respond to the reality on the ground, the British improvised,



Iraqis push carts loaded with goods after looting a government warehouse near Baghdad in April 2003. Similar looting took place after the British offensive during World War I.

AP Photo/Laurent Rebours

acted on assumptions and deferred to entrenched models of imperial governance. Whereas the Americans would operate according to fuzzy notions of the post-World War II reconstruction in Germany and Japan, Britain sought to emulate its experience in India and Egypt, regarded then as examples of imperial success.

Acting Civil Commissioner Arnold Wilson, who was the Edwardian counterpart of the former U.S. consul in Iraq, Paul Bremer, staffed the offices of the occupation with British and Anglo-Indian administrators. He imposed Indian-inspired civil and criminal codes and lectured Iraq's diverse population on the benefits of Western tutelage. Wilson convinced skeptics in London that the massive expenditures required

to build up the country were worthwhile.

Wilson was determined that Iraq be a showpiece of enlightened British imperialism. However, from the perspective of Iraq's diverse population, the British administration was overbearing and insensitive to Arab honor and Arab aspirations to self-determination.

Each social grouping within Iraqi society had its own set of grievances and distinct vision of the post-Ottoman future. Ex-military men who had served the Ottomans chafed at their sudden demotion and loss of status. Sunni Arab nationalists, many of whom had participated in the Hashimite Arab Revolt, groaned at the prospect of the occupation's continuation and yearned for Mesopotamia to be integrated into



Photo courtesy of the Imperial War Museum



AP Photo/Denis Doyle

British soldiers at Kut al-Amara during World War I, left, and on patrol in the same city in 2003.

an independent, pan-Arab state. Tribal shaykhs resented Britain's patronage of some tribes over others, and were displeased at the occupation authority's efficiency in collecting taxes. The Shi'ite clerics of the shrine towns emphasized the "infidel" nature of the occupation. Their leader, Mirza Muhammad Taqi Shirazi, prefigured current Grand Ayatollah Ali Sistani in demanding clerical guidance over the affairs of state. Despite the differences among these groups, all were united in their odium for the British occupation.

The anti-British uprising began on June 2, 1920, and lasted until October of that year. In the scorching heat of that summer, tribesmen stormed British military posts, severed communication links and assassinated British officials. Shi'ite and Sunni townsmen glowered at patrolling British soldiers and harassed them in hit-and-run attacks. British bodies were mutilated, just as American bodies would decades later be desecrated at Falluja. The Sunni poet Muhammad Habib al-'Ubaydi (d. 1963) captured the almost messianic zeal of the insurgency:

*Set the fire O you noble Iraqis
And wash the shame with flowing blood
O you the people of Iraq, you are not slaves
To adorn your necks with collars*

The British reacted to the insurgents with ruthless efficiency. RAF aircraft strafed and bombed villages. One of the British commanding officers asked London for permission to drop canisters

of poison gas on the revolting Iraqis, but the British cabinet was reluctant to sanction the use of a weapon that had caused so much suffering during World War I. In the end, the British suppressed the uprising at the cost of about 2,000 British casualties and as many as 10,000 Iraqi dead.

As Pentagon officials would claim in relation to the insurgency of 2003-2004, British officials were quick to blame the unrest on "outside agitators," in this case, "Bolsheviks." It is true that foreign Jihadists, such as the Jordanian terrorist Abu Mu'sab al-Zarqawi, contributed to the violence of the recent insurgency. In so doing, they were joined by Baathist "dead enders," including remnants of the "Fedayeen Saddam." But what the British and after them the Americans failed to understand was the grassroots source of the hostility they faced. Ultimately, the uprisings were fed by strong emotions of humiliation, anger and resentment common to the population as a whole.

The 2003-2004 insurgency has included, for example, young nationalistic Iraqis not necessarily associated with the Baath Party, many of whom were hostile to Saddam Husayn. To be sure, the uprising of 1920 lacked the nationalist overtones characteristic of the recent anti-coalition violence; in 1920, a strong, specifically Iraqi patriotism had yet to develop. Nevertheless, like its contemporary incarnation, the earlier uprising reflected the innate desire of a people not to be dominated by foreigners.

'An Imperium of Strangers'

The scale of the revolt prompted the British to reconsider their position in Iraq. Bowing to the opinion of Arabists such as T.E. Lawrence ("Lawrence of Arabia"), Gertrude Bell and Sir Percy Cox, the British government decided to replace Arnold Wilson's consulship with a system of indirect British rule under a monarch and a Western-style parliament.

Indirect rule, it was argued, would be less expensive — British taxpayers were beginning to rail at the cost of the occupation — and would be more palatable to the Iraqi population.

In order to ensure that neither king nor parliamentarians did anything to compromise British political and commercial interests, British advisers would remain in the country. If things ever did get out of hand, British army and air force units would be on hand to enforce compliance. The new system was meant to continue the British imperium under cover of what was meant to appear as native rule.

But the ground upon which the British built this new Iraqi government was less than solid, and it is here that America has the most to learn from the British experience.

The man chosen by the British to sit on the throne in Baghdad was Faysal Ibn Husayn. Faysal had no ostensible connection with Mesopotamia; he was, in fact, a Hashimite prince from the Hijaz in Arabia. But he had been field commander of the wartime Arab Revolt, and for his services Britain felt obliged



Photo at left, Faysal Ibn Husayn, middle, was selected by the British government to lead Iraq after World War I. He was not well accepted by the Iraqi people. Will Iraq's new interim prime minister, Ayad Allawi, shown at right greeting President Bush, and whoever follows him find greater support among the Iraqi people?

to award him with a kingdom, albeit one much smaller than Faysal and his Hashimite family had hoped for.

In 1933, Faysal was succeeded on the throne by his son Ghazi, a playboy who in 1939 died violently in an automobile crash. Ghazi, in turn, was followed by his infant son, Faysal II.

None of the Hashimite monarchs was fully accepted by the people of Iraq. The people tended to regard their kings as foreigners and as British puppets who controlled events in Iraq only in so far as those events did not encroach on British interests. Iraq became technically independent in 1932, but in the eyes of the people, the sovereignty awarded the country was an illusion. Britain continued to determine the shape of the country's politics. The pro-Western orientation of the government was symbolized by Iraq's signing in 1955 of the Baghdad Pact, a British-sponsored regional defense treaty meant to keep the Soviet Union out of the Middle East.

It was only a matter of time before the regime of king and parliamentarians toppled. In July 1958, Brig. 'Abd al-Karim Qasim overthrew the monarchy in a bloody military coup d'état. Scores of people were killed, including Faysal II and his prime minister, Nuri al-Sa'id, who was caught trying to escape Baghdad as a veiled woman. The coup released the Iraqi State from the grip of British influence. At the same time, it unleashed a flurry of nationalist passions that, in the decades that followed, found expression in ideological politics and in

the dictatorship of a man, Saddam Husayn, destined to be tagged with a \$25 million price on his head.

In unseating the dictator, America has wiped the slate clean in Iraq. It must not make Britain's mistake of granting Iraq's interim government a hollow and uncertain sovereignty. Washington will have to demonstrate that it is not pulling all the strings from behind the scenes.

As Johns Hopkins Professor Fouad Ajami writes concerning America's engagement with the Arab countries, "An imperium of strangers (Pax Americana) could work only at the margins of a world so distant, so unsympathetic and so dubious about America's purposes."

Dust of Empire

We return to the town of Kut al-Amara, where British forces suffered their catastrophic defeat at the hands of the Ottomans in 1916. In May 2003, U.S. Marines of the 2nd Expeditionary Brigade Headquarters Group stumbled upon a graveyard at the edge of town, overgrown with weeds and littered with trash. It contained the broken tombstones of British soldiers of the 6th Division who had died during the awful siege.

Here were the remains, both literal and figurative, of a venture that had much in common with the recent Anglo-American invasion of Iraq. For decades, the cemetery was maintained by the people of Kut on behalf of the British War Graves Commission. But in 1991, Saddam Husayn turned it into a city dump to punish Britain for joining

the U.S.-led coalition during the Gulf War of 1990-91.

The Marines cleaned up and repaired the cemetery, and in a ceremony featuring bagpipes, Union Jacks and Stars and Stripes, paid homage to the sacrifices of fellow soldiers. It was not lost on the Marines that the descendants of the buried soldiers were allied with the U.S. in the present campaign.

Like the British before them, the U.S. commanders were possessed of an exceptional sense of mission. Yet, had U.S. leaders considered more directly the earlier British experience, they might have prepared themselves better for the pitfalls of military intervention in Iraq.

They might also have learned that, after victory, comes the much more difficult task of winning the peace. ©

About the author: John Calvert is an assistant professor in Creighton's Department of History. He researches social protest and political resistance movements in the modern Middle East and Southeast Asia, especially radical Islamist ideology and practice. His most recent publication is Sayyid Qutb, A Child from the Village (Syracuse: Syracuse University Press, 2004), which he translated, edited and introduced with William Shepard.



At left, crosses mark the graves of British soldiers who were killed during the World War I battle for Kut al-Amara. The cemetery became a trash dump under Saddam Husayn before it was reclaimed and cleaned up by American and British forces in 2003, right.

By Thomas M. Kelly, Ph.D.
Assistant Professor of Theology
Director, M.A. in Ministry Program

Coffee with



Left, Creighton student Michael Burt washes the feet of Casimiro, Esperanza and Luz prior to the students' departure from Guarjila. Right, May graduate Anne Hodgson, left, with Salvadoran teenager Ana Marilú Chauarria.

As we walked through the streets of Guarjila, I still couldn't believe we were finally here ... El Salvador. I was nervous. I had read so much and taught so much about this country and its suffering that to finally be here was overwhelming.

Elena, a friendly and energetic 17-year-old Salvadoran, was leading me and one of my Creighton students, Michael Burt, to her house — which is where we would stay for the next five days. Through streets both paved and unpaved, we passed small homes with tin roofs and no privacy. As the hot May sun began to set, it was difficult to see much hope for the people of Guarjila.

I had come to El Salvador with Maria Teresa Gaston, director of Creighton's Center for Service and Justice, to co-teach a course titled "Ecclesiology in Context: The Church of El Salvador" for 12 Creighton students.

A significant part of the course was an immersion component, where we had an opportunity to engage students in experiential learning. Our goal was to have the students see and experience how people perceived the Church from the perspective of poverty and suffering.

We wondered, "Would immersion really make a difference? Is it possible that we, as Christians living in a First World nation like the United States, have forgotten the very meaning of the word 'Church'?"

I found my answers in Esperanza.

Esperanza, the mother of my host family, welcomed Michael and me warmly into her two-room (not counting her outdoor "kitchen" and wash area) home.

She and her husband, Casimiro, were caring, experienced and tired-looking souls. Esperanza has the lines of years of refugee life etched upon her face; Casimiro looked beaten down by the *milpa* (a small farm on the side of a mountain) that occupies his day from sunup until late afternoon. Esperanza and Casimiro care for nine children under their roof, five natural children and four "cousins." While their lives bear the history of being refugees in a country devastated by civil war, their hospitality was extraordinary.

Two of Esperanza's daughters, Maria Jesus and Elena, belong to the *Tamarindos*, a faith-based youth group that provides an alternative to the gangs and hopelessness that pervade the village of Guarjila. Grounded in the Prayer of St. Francis — which begins, "Lord, make us instruments of your peace. Where there is hatred, let us sow

Esperanza



Photo by Tom Kelly



Photo by Maria Teresa Gaston

Left, the mural on the side of this Catholic church in Aguilares reads: "And they will know the truth and the truth will set them free." A Jesuit priest who had worked at the church was assassinated. Right, the Creighton group at the Rio Sumpul, site of a civilian massacre during the Salvadoran civil war.

love ..." — *Tamarindos* offer a non-violent response to the problems facing their village. (The *Tamarindo* tree was supposedly the first tree to grow back in abundance after the civil war.)

In Guarjila, unemployment is endemic, crime is on the rise and more and more young people are leaving for the "north." The *Tamarindos* — headed by American missionary John Giuliano and his wife, Maria Antonieta Albaran — are essentially a youth group committed to community, faith and service. John has emphasized the importance of education for these young people, and now six *Tamarindos* are attending university whereas before, few ever finished high school.

Part of the community ministry of the *Tamarindo* families is to house North Americans who come to try to understand the life, the suffering and the church of the poor of El Salvador. And so we were welcomed in.

Esperanza gave Michael and me the largest bed in the house. And after we had settled in, we sat down to talk over coffee. I was struck by Esperanza's poverty. Eleven people under one roof

(13 including us). The kitchen was an open-air fire in an adobe oven. The dishes were cleaned and personal bathing was done from a sort of trough called a *pila* next to the oven. The only bathroom was an outhouse up and behind her home. As Esperanza made tortillas, she gave us the brief and painful history of her family in El Salvador.

Esperanza and Casimiro were living in Guarjila prior to the beginning of the Salvadoran civil war in 1979. The province where they lived was a stronghold of the guerillas who opposed the government, and from whom the elections had been stolen in 1977.

Part of the U.S.-backed Salvadoran government's strategy in this region was to defeat the opposition by depopulating the provinces that supported guerilla efforts. So, before they knew it, Esperanza, Casimiro and their (at the time) three children found themselves walking to a refugee camp in Honduras, some 20 to 30 miles away. They were forced to live in overcrowded conditions surrounded by barbed wire. Their only

assistance came from United Nations-linked agencies and various churches that delivered relief services. A step outside the barbed-wire perimeter meant almost certain death. Their lives were confined to that prison for the next eight years.

I felt guilty that my government had contributed to Esperanza's oppression. The United States had given substantial military aid (\$1 billion over 10 years) to a regime responsible for multiple massacres and numerous documented human rights violations.

As Michael and I listened to Esperanza's story, we were inspired by her continued hope and generosity in the face of suffering.

Her Church certainly had walked with her throughout the 12 years of civil war. Her archbishop was assassinated for speaking out on behalf of the poor. Many of the Jesuits of El Salvador, as well as other priests who spoke out against government policies and tactics, were killed for daring to be voices for the oppressed.

I wondered if my students realized what they were seeing. Can we even



From left, a view from a mountain overlooking Guarjila; a typical home in Guarjila; the author, Dr. Kelly, with Selena and Maria Jesus, daughters of Esperanza.

imagine a Church that would bleed for us? That is what the Jesuits did.

The Jesuits incarnated themselves into the lives of El Salvador's poor. They analyzed the evil of the society, named it and responded to it with courage and compassion. They also were crucified for their prophetic voices. On Nov. 16, 1989, six Jesuit brothers and two women co-workers were brutally murdered in front of the rectory at the University of Central America by members of the Salvadoran military.

So why host North Americans? We were, after all, the people connected to a government that perpetuated the suffering in her country. Esperanza wanted us to understand that while our government may not be popular in her country, Salvadorans could love and forgive us North Americans. Her constant references to the grace of God were humbling to two visitors from a culture that rarely understands God as a part of everyday life. Her hospitality was overwhelming, as she and her husband gave up their own bed to two strangers.

Later that night, Michael and I

reflected on the role of suffering in Esperanza's life. How could she remain so positive, so forgiving, so hopeful? Clearly her faith was quite real and abiding. The *Tamarindos* had given her children other choices than the gangs and crime so rampant in El Salvador. But we thought it was something else as well — something more. The sense of community that Esperanza experienced seemed to be the source of her strength. There was no sense at any time that she would or could "go it alone" as we might prefer to do in the U.S. Community was central to Esperanza's life; she would have died without it.

So why should Creighton students participate in this class on the Church in El Salvador? What did they learn from this experience of poverty and immersion in a Third World country?

I think they learned that a life without a real community is poverty indeed, and that the truest form of community is lived out as Church. At one point during our visit, I remarked to a young Salvadoran that materialistically we North Americans are very rich, but in terms of a deep sense of community, we

are very poor. She replied that life without community would be unbearable, and that she would prefer her own material poverty to our spiritual poverty.

As I continually reflect upon what the class experienced, I try to grasp the enormity of what we have seen, heard, experienced and witnessed. I know one thing for sure: I want this course to become an annual offering; the lessons we have learned about the Church in El Salvador are too valuable to forget.

There is something about immersing oneself in a culture that goes far beyond traditional learning. I think the central issue was the focus on relationships — of really being present and listening to the experience of another.

Because we weren't busy "building things" (others could do that better anyhow), we were able to focus on the reality and lives of those whom we encountered. We listened to survivors of massacres, engaged people in conversation, shared our perspectives on life, participated in Church services, toured parts of the country that were relevant to the civil war and continually



Photo by Anne Hodgson



Photo by Anne Hodgson



Guarjila is a rural village of about 3,000 people, mostly peasant farmers, located near the departmental capital of Chalatenango.

strived for a better understanding of these people and this country.

When one enters into relationship with others, it is transformative. All of a sudden it is not just the "poor of El Salvador," it is Chele, Noemi, Tony, Chamba, Yeleni, Elena. People who

have seen massacres are not just the "victims" but Victoria and Rufina and Tomase. People who work for change and integral development are not just "missionaries" but John and Maria Antonieta, Fr. Cortina, Fr. Sobrino and Fr. Brackley.

When we "experience" knowledge, we really get it, because it means something to us personally. I would call this type of community-based learning "accompaniment." To accompany another means to walk with them for a short time, to listen, to empathize, to receive and not control, to be changed through an openness to the other and their experiences.

What did my students learn?

Ultimately they learned that "Church" is about a community that extends well beyond the walls of Sunday Mass or the rules of a particular faith.

They learned that the responsibility to enter into relationship with others, especially those who suffer, is not simply a choice but an obligation.

They learned that when one is a member of a true community, one cannot but live with hope.

After all, that is what the name Esperanza means — "hope." ☉

For more information on Creighton's immersion course in El Salvador, visit www.creighton.edu/ccsj/immersions/elsalvador.

Scotts Continue to Support Creighton

Morrison Stadium Dedicated

Mirroring the philanthropic spirit of the Creighton family, Suzanne and Walter Scott Jr. will forever be known as two of Nebraska's, and Creighton University's, most generous benefactors.

The Scotts' long-term commitment to Creighton University was realized in the couple's most recent gift of \$10 million for capital projects. Their gift helped make the University's dream of a soccer stadium come to life.

Named after Creighton's longest-serving president and long-time friend of the Scotts, the Michael G. Morrison, S.J. Stadium was dedicated on Oct. 15 between the women's and men's soccer games. Amidst the cheers of a lively crowd, the University thanked the Scotts for their continued support of the University.

"Michael Morrison always was a man for our students. Walter and Suzanne Scott always have been people for the Omaha community. Like them, the Michael G. Morrison, S.J. Stadium will play a vital role



Photo by Mark Romesser

Left to right are Suzanne Scott, Fr. Schlegel, Walter Scott and Fr. Morrison at the dedication ceremony. The Scotts and Fr. Morrison were presented soccer balls signed by the coaches and players of the Creighton men's and women's soccer teams.

in the life of our city. I am personally deeply grateful to the Scotts for their generosity and to Father Mike for the powerful legacy he left here at Creighton," said the Rev. John P. Schlegel, S.J., president of Creighton University.

From 1981 to 2000, Fr. Morrison worked with the Board of Directors to grow the University's endowment, increase faculty

and student support, and build 10 buildings on the Creighton campus.

"I would like to thank Walter and Suzanne Scott, and our other stadium donors, and I am proud to have my name associated with this beautiful facility," said Fr. Morrison.

Walter Scott, former CEO of Peter Kiewit Sons, Inc., served on Creighton University's

Gartlan Works Hard for CU Athletics

When Creighton President the Rev. John P. Schlegel, S.J., arrived at the University in 2000, one of his top priorities was to have a soccer stadium built on campus. When learning of this goal, long-time Creighton athletics booster Ron Gartlan, BSBA'69, enthusiastically volunteered to help raise funds for the new facility.

A member of Creighton's Board of Directors since 1996, Gartlan serves or has served on the Athletics Committee and the Student Life Committee.

"Ron was interested in improving the energy and atmosphere on campus, especially during the fall, with activities for students, faculty and staff, as well as community members," said Bruce Rasmussen, Creighton Athletics Director. "His leadership and initiative helped secure funding for Morrison Stadium."

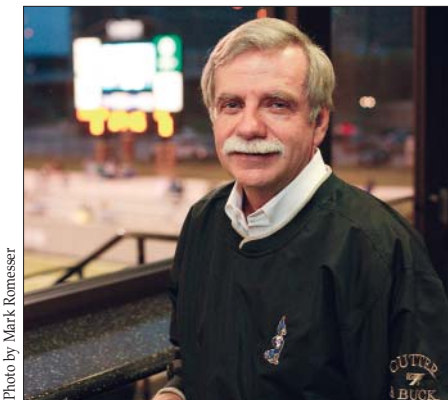


Photo by Mark Romesser

Gartlan at Morrison Stadium

Gartlan, president and CEO of Godfather's Pizza, joined the company in 1982 after working as a certified public accountant and audit partner with Coopers and Lybrand.

"Creighton's soccer teams have succeeded at the highest levels of NCAA Division I, and now they have a home that matches their stature. This is the finest collegiate soccer stadium in the nation. Creighton and

Bluejays fans should be proud of this magnificent facility," Gartlan said.

The state-of-the-art Morrison Stadium is part of the answer to the growing needs for campus recreation and beautification, needs realized by gifts and pledges from donors such as Walter and Suzanne Scott, the Peter Kiewit Foundation, Terry (BusAd'55) and Judy Haney, the Dave and Sandy Parker Family Foundation, Ron and Dee Gee Gartlan, William F. and Charlene Welsh II, and Richard and Pam Berry.

"All of the donors who have made gifts or pledges for the Michael G. Morrison, S.J. Stadium have recognized that Creighton is on the move. Morrison Stadium makes the campus a more exciting place to live, learn and visit," Fr. Schlegel said. "We also appreciate Ron Gartlan's support of our students and our student-athletes who unify the many aspects of a Jesuit education focused on mind, body and spirit."

Board of Directors from 1980 to 2001. His support, both personal and from the Kiewit Companies Foundations, helped build new buildings and renovate others. He served as the Board's chairman from January of 1990 to June of 1996, helping guide the University through two successful capital campaigns and in directing progress in campus and program development.

"I can think of no more fitting public tribute to Mike Morrison than this," said Walter Scott. "Father Morrison provided 19 years of visionary leadership to Creighton University. The Michael G. Morrison, S.J. Stadium is an exceptional facility, improving the lives of Creighton students, Bluejays fans and the University's neighbors."

In addition to the Scotts' support of Morrison Stadium, Creighton students also continue to benefit from endowed scholarships provided by Walter and Suzanne Scott. In 1996, the Scotts pledged \$3 million for the creation of the Scott Scholars Program in the College of Business Administration that awards scholarships to students of high academic standing. To date, 38 Creighton students have received the full-tuition scholarships, which are renewable for all four years of college.

To recognize their leadership, Creighton University awarded its highest non-academic award, the Manresa Medal, to Walter and Suzanne Scott in 1998. At the ceremony, Fr. Morrison recognized his friends by saying, "The Manresa Medal is presented to those who have the ability to conceptualize community projects that have a profound and enduring beneficence. Walter and Suzanne exemplify the type of vision and generosity that characterizes the spirit of Ignatius."

With the completion of Morrison Stadium, Fr. Schlegel's vision of eastward campus expansion continues to take shape.

"The success of Creighton University today is largely a result of the foundation laid by Walter Scott and Father Mike. We have built upon that foundation by planning a living and learning environment for students, members of the Creighton community and members of the greater Omaha community," Fr. Schlegel said. "And with the support of Walter and Suzanne Scott, Creighton now enjoys one of the finest collegiate soccer facilities in the United States named after one of Creighton's finest presidents."

Davis Square Honors Pioneering Omahans

When Thomas Davis first crossed the Missouri River on July 4, 1854, for an Independence Day picnic in the untamed Nebraska Territory, he had a vision of what the future may hold for the fledgling frontier town on the river's western banks.

As one of Omaha's first citizens, Davis established the town's first sawmill and was



Photo by Dave Weaver

From left, Fr. Schlegel with Mrs. John R. Lauritzen and her son, Bruce Lauritzen, and daughter, Ann Pape, after the Davis Square dedication ceremony.

an early investor in the creation of the first "national" bank west of the Missouri River in 1863. Through his investment, Thomas developed a relationship with another early Omaha visionary — Edward Creighton. Creighton, a pioneer in the development of the transcontinental telegraph, was one of the bank's founders and served as its first president. His wife, Mary Lucretia Creighton, would include in her will the money to establish Creighton University.

"The Davis and Creighton names are entwined together in Omaha's history," said Bruce Lauritzen, who is the great-great-grandson of Thomas Davis and the current chairman of First National Bank of Omaha.

Both Edward Creighton and his brother, John, served as presidents of First National Bank, as have five generations of the Davis, and later Lauritzen, progeny. Bruce Lauritzen serves on Creighton's Board of Directors, a role once filled by his father, John, and his uncle, John Davis, both former First National presidents.

The partnership and pioneering vision of these Omaha founding families continues today with the dedication of the new Davis Square student town homes.

"We are proud of what Creighton has given, and continues to give, this community and the world — graduates who are competent, conscientious and committed to justice and a better world for all," Lauritzen said.

Davis Square reflects the tremendous generosity of the Davis and Lauritzen families and First National Bank toward Creighton University. Their most recent

support comes in the form of a \$3.5 million pledge to assist Creighton with its historic eastward campus expansion.

"The Davis and Lauritzen families have been at the heart of the city's progress, providing on-going support for education, the arts and cultural centers," said Creighton President the Rev. John P. Schlegel, S.J. "It is their vision and commitment that has helped build Omaha into the dynamic city it is today."

The Davis and Lauritzen families and First National Bank were honored on Sept. 2 — the occasion of the

University's 126th birthday — as Creighton officially unveiled the Davis Square name during a dedication ceremony.

Davis Square is located at 21st and Webster streets, not far from where Thomas Davis first visited in 1854 and within sight of the new 40-story First National Tower, the state's tallest building.

Davis Square is for Creighton upperclassmen. Its 79 two-, three- and four-bedroom apartments house 258 students.

"Creighton University owes a great debt of gratitude to First National Bank for its leadership, generosity and commitment to our mission and to the students who come to live and learn here," Fr. Schlegel said.

It's also a reminder of the past.

"As generations of students come to Creighton to learn and live here, we hope that Davis Square will remind them about Omaha's proud past and help launch them into bright futures," Lauritzen said.

Werner Family Pledges \$4 Million to Create Institute at Law School

Chairman and CEO of Omaha's Werner Enterprises C.L. Werner made a \$4 million pledge to create the Werner Institute in Alternative Dispute Resolution at the Creighton University School of Law. C.L. Werner's daughter, Gail Werner-Robertson,



Werner



Werner-Robertson

BA'84, JD'88, president and founder of GWR Wealth Management, LLC, also contributed to make the gift possible. Werner-Robertson serves on the University's Board of Directors.

"The Werner Institute will make Creighton a national leader in alternative dispute resolution," said Patrick Borchers, dean of Creighton's School of Law. "By educating law students, lawyers and non-lawyer professionals in the ways of business dispute resolution, Creighton Law School will enhance the quality of life for many persons and allow businesses to thrive. The Werners have shown themselves again to be among Omaha's most generous and leading citizens."

The Werner Institute will seek to find meaningful ways and alternatives to change the process of complaint resolution. It will help people to come together amicably to mediate their differences, saving time, money and the psychological effects of going through a trial process.

"The Werner family is extremely pleased to announce our enthusiastic support for the Werner Institute in Alternative Dispute Resolution. We strongly believe in the entrepreneurial spirit and the benefits that accrue to the community where businesses are embraced and nurtured. Although business disputes are inevitable, there are ways to

minimize the costs to both companies and the state and federal judicial system, which all taxpayers support, through the use of alternative dispute techniques," said Werner-Robertson. "With the Creighton name behind the Werner Institute, we have every confidence that the business climate and in turn the citizens of Omaha will be a beneficiary of the important work that this institute will accomplish."

The Creighton University School of Law will provide programs, conferences, seminars and private consultation services to businesses and corporations to teach the art of negotiation and mediation and explore ways to assist in the resolution of all categories of disputes, particularly business-related issues.

The Werner Institute's program will include

"The Werner Institute will complement the Creighton University School of Law as an integral part of providing professional legal education within the framework of a Jesuit university committed to a comprehensive and values-centered education."

*— The Rev. John P. Schlegel, S.J.
Creighton president*

education for students enrolled in the School of Law, continuing education for practicing attorneys and training for non-lawyer professionals. The Institute will be the first of its kind in the region.

"Creighton University, Dean Borchers and the faculty of the law school are committed to making the Werner Institute truly a place of excellence with a nationally recognized faculty," said Creighton President the Rev. John P. Schlegel, S.J. "We thank C.L. Werner and Gail Werner-Robertson for their landmark gift that will be a service to businesses, attorneys and students."

Give Creighton Some Credit!

Some Helpful Year-End Giving Tips When Making a Gift with Your Credit Card

Year's end is a popular time to give to Creighton University and other favorite charitable organizations. Gifts sent by mail are a time-tested method, but now many donors are making their year-end contributions with their credit cards.

If you wish to make a year-end gift to Creighton with your credit card, please keep the following in mind:

- To receive a 2004 charitable contribution deduction, your bank must process your credit card gift by Dec. 31.
- The University's Mail Center closes from Dec. 24, 2004, through Jan. 3, 2005. Charge authorizations received during this time may not be processed before Dec. 31.

To ensure the University receives your credit card gift in 2004:

- Make your gift online at www.creighton.edu/development. The University accepts Visa, MasterCard and Discover. Gifts made through Creighton's online site are immediately authorized by your account.

Mail all credit card authorizations no later than Dec. 15, if possible.

Call Creighton's Office of Development at (402) 280-2740 or (800) 334-8794 to authorize your gift by phone.

Please see "Year-End Giving Guidelines" on page 43 for a comprehensive review of year-end gifts.



Learn more about Creighton's Alumni Visa card at www.cualumni.creighton.edu

Venteichers Pledge \$1 Million for Endowed Scholarship

With a desire to assist students who have a respect for the body of knowledge that makes up the study of law, George, JD'62, and Susan Venteicher, have pledged \$1 million to establish the George W., JD'62, and Susan J. Venteicher Endowed Scholarship in the Creighton University School of Law.

"The gift by George and Susan Venteicher will address our top goals for the School of Law: increasing quality, strengthening our ability to compete for the most academically gifted students, reducing student debt and promoting justice in the Jesuit tradition," said Creighton President the Rev. John P. Schlegel, S.J. "That tradition also includes a focus on professional ethics and

community service. The Venteichers are outstanding role models for service to others. For generations to come, students will benefit from their generosity."

The Venteicher Scholarship will support second- and third-year students who have displayed high ethical standards and



George and Susan Venteicher professional and who did not receive scholarship aid upon entering law school.

"The Venteicher scholarship is a wonderful gift that invests in our students and the future of the Creighton Law School," said Patrick

Borchers, dean of the School of Law. "Our Jesuit mission demands that we develop men and women for others. By recognizing the importance of legal ethics in this development, George and Susan have shown themselves to be committed to these ideals."

George Venteicher is president and CEO of KVI Associates, a commercial real estate development company in Omaha. Originally from Carroll, Iowa, Venteicher moved to Omaha with his mother, Leone, after his father died. It was his mother's wish that Venteicher attend Creighton University. The reading room in the Law Library is named after Venteicher's mother, and the Venteichers also funded the Rare Book Room at the law school.

"Susan and I are excited to see students experience a Creighton education. Being able to help students is one of the most rewarding experiences we can have in life," said Venteicher.

Year-End Giving Guidelines

By Steve Scholer, JD'79

Director of Estate & Trust Services

Year's end is the time that many of us plan our charitable giving to benefit our favorite organizations and to maximize our yearly financial planning. The following are some guidelines to consider as you contemplate your year-end gifts. Remember, only gifts completed by Dec. 31 can be used to reduce your taxes due in April 2005.

Gifts made by check continue to be the most popular method of supporting Creighton. If you mail your check to Creighton, your gift is considered complete as of the date of postmark. The IRS also has designated the following private delivery services whose pickup date may be used in lieu of a postmark: Airborne Express, DHL Worldwide Express, Federal Express and United Parcel Service Air Services.

More and more donors use their credit cards to donate to Creighton. Please note that credit card gifts are complete only when the transaction is authorized by your bank. If you mail to Creighton your signed authorization to charge your gift to your credit card, please make sure that your letter is postmarked no later than Dec. 15. After the 15th, please contact the Office of

Development by telephone at (402) 280-2740 or (800) 334-8794, or make your gift online at www.creighton.edu/development.

Gifts of stocks and mutual funds also are a common way to benefit Creighton. Gifts of appreciated stock owned for more than one year entitle you to deduct the fair market

value of the stock without having to report the capital gains you would have realized had you sold the investment. If stock you own has decreased in value, you should consider selling the stock and giving the net proceeds as your



Photo by Monte Kruse, BA '83

Scholer

gift. Then, you may be able to claim a loss on the stock and also claim a charitable contribution deduction from the same transaction.

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

stock powers sent by mail or private delivery service fall under the rules already outlined for gifts sent by mail. If you ask to have shares you own reregistered in Creighton's name, the gift is not complete until the reregistration is finalized on the corporation's records. Please call (402) 280-2740 or (800) 334-8794 for the necessary forms and guidance on how to transfer stock and mutual funds to the University.

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

All gifts to Creighton will receive a gift letter and a formal receipt listing whether or not you received "any goods or services" in exchange for your gift. Generally speaking, the IRS requires this receipt as proof of your tax deductible contribution for all gifts of \$250 or greater.

On behalf of the students, faculty and staff of Creighton University, thank you for your continued spirit of philanthropy and willing partnership in our mission. Your gifts are making a real difference.

CREIGHTON Un-wired

Creighton University was recognized this year by Intel Corp. as one of the country's best campuses for wireless computing access for students. Today's Creighton student arrives on campus with an ever-widening array of the latest in technology. Here's a sampling:

Sony Headphones Connected to MP3 Player

Brings excellent sound quality from any type of music player.

Bluetooth Enabled Ear Bud

Students can carry on phone conversations hands-free with this wireless earpiece.

Logitech Bluetooth Optical Mouse

A wireless mouse, incorporating Bluetooth technology and a user-friendly connection interface that allows for straightforward setup and use.

Gateway M275 Tablet PC/Notebook Convertible

The ultimate in mobile computing: a fully functional laptop that allows students to write notes directly onto the screen or take notes via voice recognition.

Hitachi G1000 Pocket PC/Cell Phone

The ultimate in mobile communication, the G1000 is essentially a Pocket PC with phone capabilities. Users can surf the Internet, send and receive e-mail, and upload and share photos taken with the G1000's integrated digital camera.

Logitech Bluetooth Media Pad

A wireless solution for storing music, movies or other media on a PC; works with Outlook and MSN e-mail services to notify users of incoming e-mail.

Acer Smart Card

For use with the Acer TravelMate C302XMi-G and other Smart Card readers; students can use these secure cards to store important data such as bank account information or identification and medical information.

LG Camera Phone

Allows students to take and send pictures with their phone.

HP IPAQ 4155 (Pocket PC)

Serves as an organization/media device with calendar options, contact list, e-mail, Internet and video streaming capabilities.

Motorola T720 Cell Phone

Allows students to stay connected to family and friends regardless of service area.

Acer TravelMate C302XMi-G (Tablet PC/Notebook Convertible)

A fully functional laptop that allows students to write notes directly onto the screen or take notes via voice recognition.

Lexar USB Jump Drive

Allows students to transfer data on a secure digital storage card to another device via USB by plugging the card into the jump drive.

SANDISK 256 MB USB Flash Drive

Allows students to securely store and transport their data with almost no potential data loss.

Precise 100 PC-Card Biometric Fingerprint Scanner

Scans fingerprint for PC login; the highest level of security currently affordable to the average consumer.

Belkin USB Hub

This device gives users seven additional USB ports for desktop use; its two top-loading ports allow for easy USB Flash Drive plug-ins.

Linksys 802.11b/g Cable Gateway/Wireless Router

The latest network connection device from Linksys; plug it in and connect to a cable line for high-speed wireless Internet capabilities for up to 32 users.

Pictured, from left, Creighton students Sarah Castenada, David Black and Clarisse Kobashigawa.

Online
Exclusive

Divine Light



Photo by Monte Kruse, BA'83

In a bouquet of hues, lights and darks, shadows and sun-splashed colors, the stained-glass windows of Creighton's venerable St. John's Church tell many stories.

They tell a story of a church, consecrated in 1888, that grew with its community — expanding in the 1920s and undergoing major renovation in the late 1940s, when the original, plain, amber-colored panes were replaced with the present colorful stained glass.

They tell a story of Scriptural events, meant to be “read” like the sacred texts themselves.

And they tell a story of Creighton's Jesuit heritage, with pictorial references to the history and teachings of the religious order of St. Ignatius.

Creighton University Magazine sheds more light on these rich and colorful stories in its online exclusive: “Divine Light: The Windows of St. John's.” Read it today at www.creightonmagazine.org. ©

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