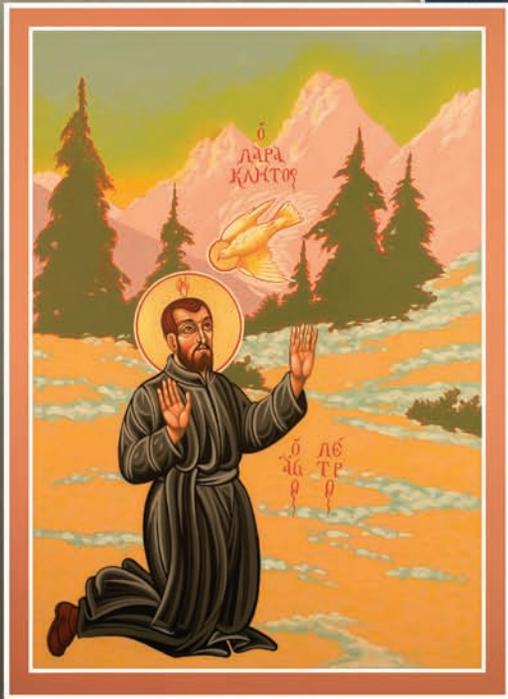
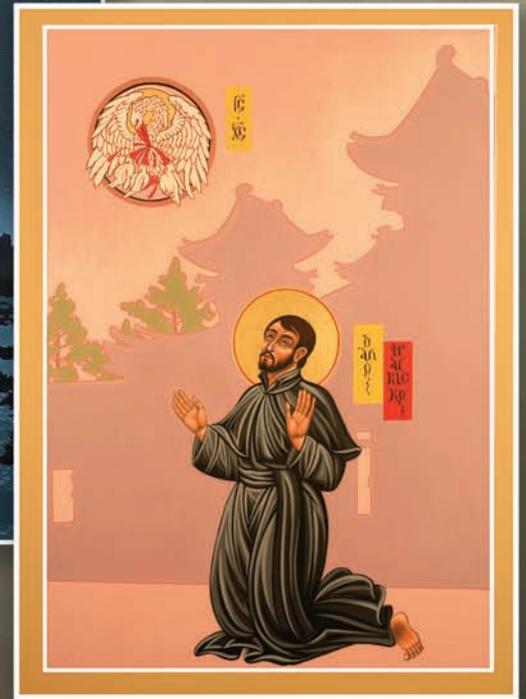


U n i v e r s i t y M a g a z i n e  
**CREIGHTON**



*Pedro fabio*



*## Francisco ##*

*Ignatio J*

# Celebrating a Jubilee Year:

## Jesuits Remember Ignatius, Xavier, Favre

Genesis & Myth

Creighton's  
Far-Reaching Impact

Encuentro  
Dominicano

Math & Hearing

View the magazine online at:  
[www.creightonmagazine.org](http://www.creightonmagazine.org)



FALL 2006

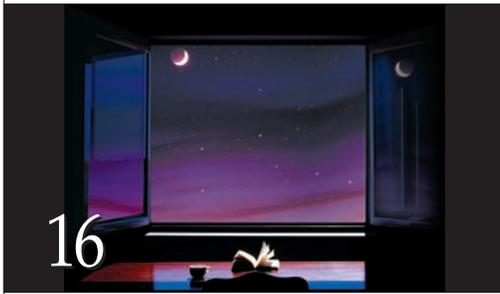
U n i v e r s i t y M a g a z i n e  
**CREIGHTON**



12

**Celebrating a Jubilee Year.....12**

The Jesuit religious order worldwide is celebrating a Jubilee Year in 2006 — marking the 450th anniversary of the death of the Society’s founder, St. Ignatius Loyola, and the 500th anniversary of the birth of two of the Society’s early leaders, St. Francis Xavier and Blessed Peter Favre. So who were these religious visionaries? Three visiting speakers give their insight.



16

**A Window Open Toward Infinitude:  
The Genesis Story and the Power of Myth.....16**

Associating the word “myth” with the Genesis creation story — the foundational pillar for the entire Western worldview — may seem an affront. Who could dispute the Bible’s veracity? But, writes Creighton Theology Professor Nicolae Roddy, Ph.D., the question here is not over whether or not the Bible is true, but how the Bible might be conveying its truths.



22

**Creighton’s Far-Reaching Impact .....22**

Creighton University’s impact on Nebraska’s economy will exceed \$657 million in 2006, according to Creighton economist Ernest Goss, Ph.D. But that’s only part of the story.

***Encuentro Dominicano:*  
Education for Transformation.....28**

It is not always easy living and studying in the Dominican Republic. Our students will tell you this without hesitation. At the same time, they will also tell you that they have grown and changed in ways they never expected.



28

**The Personal Equation .....34**

Creighton Mathematics Professor and holder of the Mordeson Endowed Chair John Mordeson, Ph.D., is on a mission to use his scholarly expertise to help children with hearing loss. It’s more than a dream ... it’s personal.



34

**University News.....4**

**Alumni News.....38**

**On the Cover:**

The Jesuit community at Creighton commissioned the Rev. William Hart McNichols to create these icons of Peter Favre, Ignatius of Loyola and Francis Xavier in honor of the Jesuit Jubilee.

# Message from the University President

## A Time of Hope and Promise

We welcome another academic year with great promise and hope. Creighton is a healthy institution poised for a bold tomorrow.

We welcome a freshman class that, for the fourth consecutive year, will top 900 students. With some 967 freshmen and 103 transfer students, and well-subscribed professional programs, Creighton's enrollment — for the second consecutive year — will set a new all-time record.

These new students, and those returning, arrive at a vibrant, growing campus. This fall, we opened our latest junior-senior town homes, Opus Hall — home to some 280 upperclassmen. The apartment-style living of Opus Hall and its counterpart, Davis Square, appeals to many of our juniors and seniors. It also 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.

In the last few years, we have added some 20 acres to our campus, east and west. We have \$190 million in new construction, renovation and campus improvements either completed or currently in design. Our growth has been steady and purposeful. We are creating a dynamic environment in which our students can live and learn. Our Campus Master Plan earned a gold recognition award for campus landscaping. We also received critically acclaimed architectural awards for the Hixson-Lied Science Building, Davis Square town homes, and central mall renovations.

This summer, we made repairs to the exterior of our venerable St. John's Church, with more interior enhancements planned over the next few years. We've also begun work on the new living-learning center along the eastern corridor of our campus. This unique facility will serve as a dramatic "front door" to Creighton, consolidating traditional student support services into one student-friendly location.

*THE CAMPAIGN FOR CREIGHTON UNIVERSITY*, our most ambitious capital campaign ever, is generating tremendous interest and response from our alumni and friends. We are more than 70 percent of the way to our \$350 million goal.

The campaign will position Creighton as one of the leading Jesuit, Catholic universities in the United States. The campaign supports:

- Jesuit mission and Catholic identity;
- east campus expansion;
- science education and technology;
- endowments for people and programs; and
- the Creighton Fund (sustaining gifts).

This is our moment — our opportunity to fulfill our loftiest dreams. With your help, I am sure we will be successful.

We have every reason to be optimistic about Creighton's future. Let me share a few "snapshots":

- We are one of 66 colleges/ universities nationwide — and the only Catholic university — noted for undergraduate research and independent projects.
- Our graduation rate of 69 percent, over the last four years, ranks us in the top 4 percent of colleges and universities nationwide.
- 94 percent of our graduates have jobs (or are in professional programs/service work) four months after graduation.
- Our students, alumni, faculty and staff volunteered an estimated 58,000 hours of community service in 2005 — locally, regionally, nationally and internationally. Indeed, service is in the air we breathe.

Also of note, we have begun a self-study process for accreditation from the Higher Learning Commission of the North Central Association. Our last accreditation review was in 1996-97.

The accreditation process is valuable on many levels, including the fact that it affords us collectively, as a university, another opportunity for self-reflection, evaluation and improvement. How are we living out our mission? What can we do to get better? These are central questions that strike at the heart of our operation and offer opportunities for growth.

In many ways, these are the same questions we pose to our students.

To borrow a line from the late educator Nathan Pusey, our job is to "educate free, independent, and vigorous minds capable of analyzing events, of exercising judgment, of distinguishing facts from propaganda. ..."

As I told our May graduates, liberal education and education for justice are hallmarks of a Jesuit education. Ours is an education of expansiveness — to explore new ideas, new approaches and cultures not our own. And ours is an education that challenges each student, each graduate to seek a more just, inclusive and humane world.

Indeed, that is what inspires us, nourishes us and propels us forward as we open our minds and our hearts to another academic year.

Please enjoy this issue of *Creighton University Magazine*.

God bless you.



*John P. Schlegel, S.J.*  
The Rev. John P. Schlegel, S.J.

# University Magazine CREIGHTON

Publisher: Creighton University; Rev. John P. Schlegel, S.J., President; Lisa Calvert, Vice President for University Relations. *Creighton University Magazine* staff: Kim Barnes Manning, Assistant Vice President for Marketing and Public Relations; 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.; Richard O'Brien, M.D.; Diane Dougherty; Rev. Donald A. Doll, S.J.; Tamara Buffalohead-McGill; and Jayne Schram.

*Creighton University Magazine* (USPS728-070) is published quarterly in February, May, August and November by Creighton University, 2500 California Plaza, Omaha, NE 68178-0001. Periodicals postage paid at Omaha, Nebraska, and additional entry points. Address all mail to Marketing and Public Relations, Omaha, NE 68178. Postmaster: Send change of address to *Creighton University Magazine*, P.O. Box 3266, Omaha, NE 68103-0078.

For more enrollment information, contact the Undergraduate Admissions Office at 1-800-282-5835, [admissions@creighton.edu](mailto:admissions@creighton.edu).

To make a gift to the University, contact the Office of Development at 1-800-334-8794.

For the latest on alumni gatherings, contact the Alumni Relations Office at 1-800-CU-ALUMS (800-282-5867) or check online at [www.creighton.edu/alumni](http://www.creighton.edu/alumni).

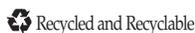
Send letters to the editor to Rick Davis at [rcd@creighton.edu](mailto:rcd@creighton.edu); fax, (402) 280-2549; Creighton University, Marketing and Public Relations, 2500 California Plaza, Omaha, NE 68178.

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

View the magazine online at  
[www.creightonmagazine.org](http://www.creightonmagazine.org)

[www.creighton.edu](http://www.creighton.edu)

Copyright © 2006 by Creighton University



### **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.



Recker

## Recker Named Associate Dean for Research in School of Medicine

Robert R. Recker, MD '63, professor of medicine and director of Creighton University's Osteoporosis Research Center (ORC), has been named associate dean for research in the School of Medicine. The appointment, made by Cam Enarson, M.D., dean of the School of Medicine and vice president for Health Sciences, began June 1.

"Dr. Recker is a passionate advocate for research, knowing the vital role it plays in providing the best learning environment for educating future health care professionals and enhancing patient care," Enarson said.

Recker is an internationally recognized expert in the field of metabolic bone disease. He has served on the school's faculty since 1970 and as head of the ORC since 1973. He is a Master in the American College of Physicians and Fellow in the American College of Endocrinology. He is past governor of the Nebraska Chapter of the American College of Physicians and past president of the American Society for Bone and Mineral Research. He also serves on the Scientific Advisory Board of the National Osteoporosis Foundation and chairs its Research Grants Subcommittee. His list of professional publications includes more than 250 original papers, chapters and monographs that deal with calcium physiology, metabolic bone disease, bone histomorphometry, prevention and treatment of osteoporosis, adaptation of bone to loading, and, more recently, the genetics of bone mass.

## Remembering Fr. Quinn, Fr. Hoffman

Creighton remembers the Rev. James Quinn, S.J., and the Rev. Thomas Hoffman, S.J. Fr. Quinn died July 10 in Milwaukee at the age of 87, and Fr. Hoffman died May 23 in Omaha at the age of 81.

Fr. Quinn taught philosophy and professional ethics at Creighton for more than 50 years.



Quinn

Born in Chicago in 1918, Fr. Quinn entered the seminary in Florissant, Mo., in 1937 and was ordained in 1950.

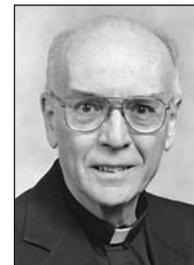
He first came to Creighton in 1953 to teach English and philosophy. He remained at Creighton until his move to St. Camillus Jesuit Community in Wauwatosa, Wis., in 2003.

Fr. Quinn was the last of the official Jesuit Counselors in the School of Medicine, serving in that capacity from 1961 to 1969. Beginning in 1969, he took a three-year leave of absence to study medical morals at the Pontifical Gregorian University in Rome, receiving a Ph.D. in 1972. He then returned to Creighton, establishing the humanities program in the School of Medicine — which remains part of the curriculum today. During

his time at Creighton, Fr. Quinn served as director of hospitals for the Archdiocese of Omaha (1972), moderator of the Catholic Physicians Guild and president of the Nebraska Conference of the Catholic Hospital Association (1976).

Fr. Hoffman taught theology at Creighton for 35 years, and served as an assistant to the department chair.

Born and raised in Milwaukee, he entered the Jesuit novitiate in Florissant, Mo., after graduating from Marquette High School in 1943. He received an M.A. in theology from Marquette University in 1969 and an S.T.D. from the Pontifical Gregorian University in 1976.



Hoffman

Fr. Hoffman taught classics at Creighton Prep High School in Omaha and religion/history at Campion High School in Prairie du Chien, Wis., before his assignment as a speech and religion teacher at the Jesuit novitiate in St. Bonifacius, Minn. When the novitiate was moved to St. Paul, Minn., in 1970, Fr. Hoffman came to Creighton University.

Fr. Hoffman would have celebrated the 50th anniversary of his ordination to the priesthood on June 20.



Photo by Dave Weaver

Mariachi Luna y Sol performs in St. John's Church as part of the 25th annual Conference on Multicultural Affairs sponsored by the Association of Jesuit Colleges and Universities and hosted by Creighton.

## Creighton Hosts Multicultural Affairs Conference

Creighton University hosted colleagues from other Jesuit colleges and universities this summer for the 25th annual Conference on Multicultural Affairs sponsored by the Association of Jesuit Colleges and Universities (AJCU). The theme for this year's conference was "Against the Current of Misunderstanding: Ensuring Excellence in Multicultural Education at Jesuit Colleges and Universities."

**"It's been said that 'Hurricane Katrina exposed the fault lines of race and class in America.' Expose them it did — by every single account."**

—Christine Wiseman  
Vice President for Academic Affairs

The three-day conference, held in June, included speakers, breakout sessions and various cultural events — from jazz performances to a reception at Creighton's Lied Art Gallery, where the Border Project, a nationally touring photo exhibit examining issues of immigration, was on display.

One of the featured speakers at the conference was Christine Wiseman, vice president for Academic Affairs at Creighton, who spoke on "Katrina: Issues of Race, Class and Poverty."

"It's been said that 'Hurricane Katrina exposed the fault lines of race and class in America.' Expose them it did — by every

single account," Wiseman said.

She quoted from Michael Eric Dyson's book *Come Hell or High Water: Hurricane Katrina and the Color of Disaster*, in which the Avalon Professor of Humanities at the University of Pennsylvania charges:

*Poverty's grinding malevolence is fed in part by social choices and public policy decisions that directly impact how many people are poor and how long they remain that way. Our being surprised, and disgusted, by the poverty that Katrina revealed is a way of remaining deliberately naïve about the poor — while dodging the responsibility that knowledge of their lives would entail. We remain blissfully ignorant of their circumstances to avoid the brutal indictment of our consciences.*

In her review of ongoing media coverage of the disaster, Wiseman said that she must conclude that Hurricane Katrina has not yet changed the nature of our national conversation, nor has it changed the way our government responds to its poor.

She went on to explain the significance these issues hold for Creighton and other Jesuit colleges and universities. "First of all, the Jesuit education of today brings together men and women of equal voice as students, teachers, administrators and staff," Wiseman said. "Where once we valued a certain homogeneity, the survival of our Jesuit institutions will depend on assimilating diversity — racial diversity, cultural diversity, faith diversity."

"We don't create diversity — it already exists," Wiseman continued. "But just because we have diversity, doesn't mean we have inclusion. It's not enough to talk about difference — we must know what to do to handle the difference. And frankly, it's not just our institutions that need to focus on these issues — Katrina has taught us that it is our country and our world."

## CU at Joslyn

Creighton University and Omaha's Joslyn Art Museum have announced the schedule for the 2006-2007 CU at Joslyn lecture series, to be held Saturdays at 10:30 a.m. in Joslyn's Abbott Lecture Hall. Admission is free; no reservations are required. The lecture series, below, is sponsored by Creighton's University College.

### Sept. 16

*More Handwriting on the Wall: The Text of the New Testament and the Apocrypha in Art*, Leonard Greenspoon, Ph.D., Klutznick Professor of Jewish Civilization, Professor of Classical and Near Eastern Studies

### Oct. 21

*Lascaux and the Origin of Art and the Sacred*, Richard White, Ph.D., Professor of Philosophy

### Nov. 18

*That Other French Revolution: The French Academy Versus the Impressionists*, Jan Lund, Ph.D., Assistant Professor of Modern Languages and Literatures

### Jan. 20

*What's Wrong with This Picture? Missing Patrons in Renaissance Paintings*, Roger Aikin, Ph.D., Associate Professor of Fine and Performing Arts

### Feb. 17

*Prince Maximilian and Karl Bodmer in German America*, Lorie Vanचना, Ph.D., Associate Professor of Modern Languages and Literatures

### March 17

*La Musique de la Belle France: Vocal Music of Sebastian La Camus, Michel Pignolet Monteclair, Jean-Jacques Rousseau, and Erik Satie*, Charles Jurgensmeier, S.J., Assistant Professor of Fine and Performing Arts

### April 21

*Galaxy (1949): Jackson Pollock's Other Wyoming Landscape*, Michael Brown, Ph.D., Assistant Professor of Philosophy



JCOC participants had a chance to tour the *USS Ronald Reagan* (U.S. Navy, file photo). Inset: Dean Hendrickson.

## Business Dean Gets Firsthand Look at U.S. Military Operations in the Middle East

Creighton's College of Business Administration Dean Anthony Hendrickson, Ph.D., was one of 47 business, academic, civic and organizational leaders nationwide selected to participate in the 71st Joint Civilian Orientation Conference (JCOC) sponsored by the U.S. Department of Defense.

... "Our military personnel were ordered here, and they are doing their jobs to the best of their abilities.' ... The professionalism they exhibited while carrying out their duties made you proud to be an American."

— Dean Anthony Hendrickson

The participants spent a week traveling the Middle East, visiting Kuwait, Bahrain and Qatar, meeting U.S. troops and observing ongoing military operations. This was the first group to visit the Middle East since the Defense Department started the program in 1948 as a way to educate civilian "movers and shakers" about the military.

"The purpose of the trip was not to politically advocate for the war," Hendrickson said. "Instead, the Department of Defense was simply trying to say, 'Our military personnel were ordered here, and they are doing their jobs to the best of their abilities.' I was extremely impressed with the professionalism of all the personnel from the admirals and generals down to the freshly enlisted troops. The professionalism they exhibited while carrying out their duties made you proud to be an American."

Before traveling abroad, the group met with a top admiral at U.S. Central Command at MacDill Air Force Base, Fla. Navy Vice Adm. David Nichols Jr., deputy commander of U.S. Central Command, urged the participants to use the experience as an opportunity to learn, to become more informed citizens and then to share their experience with others.

Those experiences included:

- Donning flak vests and Kevlar helmets, boarding Humvees and maneuvering with Marines from the 11th Marine Expeditionary Unit through the hazards of a training course in Kuwait for dealing with improvised explosive devices (IEDs). The course simulates what U.S. troops are likely to find in Iraq.
- Taking a "ride" in a specially built simulator developed at Camp Arifjan, Kuwait (a scrapped Humvee cab mounted to a tank engine maintenance stand) that is designed to reduce rollovers and fatalities in top-heavy armored vehicles.
- Participating in training drills with U.S. Coast Guard troops in Bahrain, who are tasked with keeping Iraq's offshore oil terminals operating and training Iraq's new marine force to maintain port and waterway security in the region.
- Watching F-18 Hornets and Super Hornets take off from the deck of the world's largest aircraft carrier — the *USS Ronald Reagan* — during its maiden deployment to the Persian Gulf.
- Taking part in a practice drill with Air Force security members at an undisclosed location in the Middle East, and learning how the Air Force supports the troops on the ground.
- Flying aboard an Air Force C-17 cargo plane, as well as Army UH-60 Black Hawk and Navy MH-53 Sea Stallion helicopters.

The group returned to the U.S. on April 30. To learn more about the 71st Joint Civilian Orientation Conference, visit <http://www.defenselink.mil/home/features/2006/jcoc0406>.

## Multicultural Affairs Recognized for Native American Retreat

Creighton University's Office of Multicultural Affairs was recognized for its commitment to civil rights and Native American issues and outreach initiatives during the Nebraska Commission on Indian Affairs 2006 Chief Standing Bear Commemoration Celebration. The ceremony was held in May in the rotunda of the State Capitol in Lincoln, Neb.

Ricardo Ariza, director of the Office of Multicultural Affairs at Creighton, said receiving the recognition was a great honor.

"We have touched the lives of more than 600 Native American high school students over the past 10 years through our Native American retreat. Thanks to the commitment of Creighton University and the involvement of the University's Native American Student Association in planning and coordinating the retreat since its inception, we have been able to show these students that college is a possibility and offer them a chance to grow to their full potential," said Ariza.

The Native American Retreat, which celebrated its 10th anniversary this year, is an intense three-day program designed to help Native American high school students think about and prepare for

higher education. In addition to designing a program that exposes students to college life through experiential learning, the retreat provides facilitated learning sessions on college preparation and career options.

Retreat participants come from Arizona, Iowa, Nebraska, North Dakota, New Mexico, Oklahoma, South Dakota and Wyoming.

Creighton is the only Jesuit university to offer a Native American Studies major, and this year more than 100 students from 16 colleges and universities from across the nation attended the Annual National American Indian Leadership Conference hosted by Creighton University.



Photo by Dave Weaver

Kenneth Bingel meets with dental student Kari Peterson at the Creighton dental clinic in April, some three months after undergoing quadruple by-pass surgery.

## Dental Student Makes Life-Saving Discovery

On Jan. 6, Kenneth Bingel arrived at the Creighton dental clinic for his routine appointment. He had just celebrated his 68th birthday two days earlier and was feeling fine.

During his exam, fourth-year dental student Kari Peterson discovered something in his X-ray: His carotid arteries were severely blocked — from 90 to 100 percent.

He was a “walking time bomb” his wife, Beverly Bingel, wrote in an emotional letter to School of Dentistry Dean Steven Friedrichsen, D.D.S.

Four days later, he underwent successful quadruple by-pass surgery and, within another three days, was at home recovering with his family by his side.

“Without Kari’s excellent training, Creighton’s superior instructors and the up-to-date technology Creighton offers, my husband would have suffered a heart attack or stroke,” Beverly wrote.

“We are so thankful for Kari Peterson and the education she has received at Creighton’s School of Dentistry. If she hadn’t detected the blockage in my husband’s carotid arteries, the other blockages may not have been discovered on time. We believe she helped save his life and want to let you know how appreciative we all are.”

“We hope throughout Kari’s life, she remembers the impact she has had on our lives and can feel rewarded for it. She will always be included in our prayers.”

## Fleming Receives White House Appointment

Patricia Ann Fleming, Ph.D., senior associate dean in the College of Arts and Sciences, has been appointed by the White House to the Veterans’ Advisory Board on Dose Reconstruction (VBDR).



Fleming

Created under the Veteran’s Benefits Act of 2003, the VBDR was established in 2004 as an independent advisory board that will provide oversight of the dose reconstruction and claims settlement programs for veterans. The VBDR is composed of experts in radiation health effects and risk communication, veterans and representatives from the

Department of Veterans Affairs (VA) and the Defense Threat Reduction Agency (DTRA).

Because of her familiarity with ethical concerns regarding health effects from radiation exposure, Fleming served on the National Academy of Science Committee to Assess the Scientific Information for the Radiation Exposure Screening and Education Program from 2002-2005. This led to her participation on the VBDR.

“It is a great honor for me to receive this White House appointment in order to work with our atomic veterans on ethical concerns associated with their service to the United States during World War II and its aftermath,” said Fleming.

The VBDR is required to conduct periodic, random audits of dose reconstructions and decisions on claims for radiogenic diseases and to assist the VA and the DTRA in communicating to veterans information on the mission, procedures and evidentiary requirements of the Dose Reconstruction Program.



Kennedy

## Kennedy Named Interim Dean for Arts and Sciences

Robert Kennedy, Ph.D., chair of the Department of Physics and a member of the Creighton faculty for the past 40 years, has been named interim dean for the College of Arts and Sciences.

Timothy Austin, Ph.D., who had served as dean and professor of English since 2001, accepted a position as vice president for academic affairs and dean of the College of the Holy Cross.

Kennedy has served on several University committees and has been president of both the University Faculty and the College’s Faculty Senate. He also has 21 years of service as department chair.

## Cardoner: *Let the River Guide You*

On the banks of the Cardoner River in Spain, Ignatius of Loyola had a “brilliant enlightenment” that affected forever his faith, theology and spirituality. Cardoner at Creighton offers alumni programs to foster a deliberate exploration of life’s purpose, authenticity and vocation-as-calling.

*For opportunities to let the river guide you, see the alumni calendar or visit [www.creighton.edu/cardoner](http://www.creighton.edu/cardoner).*

**Cardoner**  
Let the river guide you.

# Creighton Presents Alumni Merit Awards

## School of Dentistry

The School of Dentistry honored alumnus Robert G. Griego, DDS'69, with its 2006 Alumni Merit Award on April 21. For the last 35 years, Griego has owned a practice in Phoenix, and is a member of the American Dental Association, Arizona Dental Association



Photo Submitted

Griego

and the Central Arizona Dental Association. Through the years, he has also been the president of the Arizona Dental Association, delegate to the American Dental Association and was a board member on Creighton University's Dental Advisory Board. He has been honored with the title of Fellow by the American College of Dentists, International College of Dentists, Pierre Fauchard Academy of Dentists, and the Academy of Dentistry, International.

## School of Nursing

Anita Mejstrik Becky, R.N., SCN'53, received the 2006 Alumni Merit Award from the Creighton University School of Nursing on May 4. She practiced nursing in her husband's private practice for 16 years and acted as the receptionist, X-ray technician, nurse and bookkeeper. In spite of a busy professional and family life, Becky has been an ardent volunteer. She served as president of the non-profit organization, Friends of Nursing, and the Denver Medical Auxiliary. She generously gives of her time to Creighton's Alumni



Photo by Mark Romesser

Becky

Advisory Board for the School of Nursing and the QuaLife Wellness Community, a Denver-based non-profit that helps people diagnosed with life-challenging illnesses. She and her husband, Joe Becky, MD'53, also raise buffalo, Angus cattle and West Highland White Terriers.

## College of Business Administration

The College of Business Administration honored alumnus Lynn J. Brinker, BSBA'58, with the 2006 Alumni Merit Award on May 12. After graduating from Creighton, Brinker became a partner in the CPA firm of Pisenti and Brinker in Santa Rosa, Calif. After his career took off, he was asked to refurbish a struggling home warranty company, which he reorganized and managed. That company later became the highly successful American Home Shield Warranty Company, which he owned and served as chairman and CEO. During his tenure, he brought much-needed jobs to rural Iowa by establishing a branch of the firm in Carroll, Iowa. That company was later purchased by ServiceMaster. Brinker remains active in business and currently manages a development project in the Lake Tahoe area.



Photo by Marlon Wright, BA'97

Brinker

## Graduate School

Edward J. Keenan, Ph.D., BS'68, MS'72, received the 2006 Alumni Merit Award from the Creighton University Graduate School on May 12. After completing his Ph.D. in 1975 in pharmacology from the West Virginia University School of Medicine, Keenan joined the faculty at the Oregon Health & Science University (OHSU) School of Medicine in 1976. He currently serves

as the associate dean for medical education and is a professor of physiology, pharmacology and surgery in the OHSU School of Medicine. Keenan has received a variety of awards for his



Photo by Mike Kleveter

Keenan

teaching excellence, and has also served on and chaired many committees of the OHSU School of Medicine and at the university. He also volunteered with the American Cancer Society for 12 years. Currently, he is the chair of the Education Program Council for the Oregon Medical Education Collaborative and the chair of the International Medical Education Committee.

## College of Arts and Sciences

Recognized for her leadership in the telecommunications industry, Mary Tapling Manning, BA'72, received the 2006 Alumni Merit Award from the College of Arts and Sciences on May 12. Manning recently ended her 30-year career in the telecommunications field, including work with SBC Communications Inc. and Southwestern Bell in Dallas.

During those 30 years, she worked in sales and marketing, operations and corporate real estate management and achieved major success and leadership in each area. Manning has served on Creighton's College of Business Administration Dean's Advisory Council, and was a trustee of The Catholic Foundation and the University of Dallas, both located in Dallas.



Photo by Mike Kleveter

Manning

## Knoop Elected to International Board

Floyd C. Knoop, Ph.D., Component I Director in the Office of Medical Education at Creighton University Medical Center, was elected to the board of directors of the International Association of Medical Science Educators (IAMSE). His term was effective July 1.

As a member of IAMSE, Knoop will promote the advancement of medical education and work to strengthen public awareness of the crucial role of medical education in health care issues. The IAMSE board provides a multidisciplinary forum to promote the discussion of issues that are central to medical education, advance the practice and

educational mechanisms of modern medicine, and support innovative methods for the advancement of educational issues at all levels of medical science.

Knoop also is a professor in the Department of Medical Microbiology and Immunology at Creighton University's School of Medicine. He is a member of numerous organizations, including the American Society for Biochemistry and Molecular Biology, American Society for Microbiology, American Association for the Advancement of Science, New York Academy of Sciences and Central Group on Educational Affairs of the Association of American Medical Colleges.



Photos by Marlon Wright, BA'97

Fr. Schlegel, second from right, with commencement honorees Bob Dufford, S.J., Roc O'Connor, S.J., Tim Russert, Catherine Hughes, John Foley, S.J., Dan Schutte, and Sr. Johanna Burnell, RSM (president of Mercy High School).

## Russert Highlights May Commencement

More than 1,200 students received degrees during commencement ceremonies on May 13. Highlighting the morning ceremony was the commencement address given by NBC political analyst Tim Russert. Creighton also presented Russert with an Honorary Doctor of Laws degree.

The University also recognized the following individuals and organizations for their contributions to education, community, business and health.

### Presidential Medallion

Mercy High School in Omaha received Creighton's Presidential Medallion. Throughout its 50-year history, Mercy High School has prepared nearly 4,500 young women for college and beyond. Mercy is sponsored by the Sisters of Mercy, an international community of Roman Catholic women dedicated to serving people who suffer from poverty, sickness and ignorance, with a special concern for women and children.

### Honorary Degrees

In addition to presenting an honorary degree to Tim Russert, Creighton recognized Catherine Hughes, the St. Louis Jesuits and Mila Ann Aroskar, Ed.D.

Hughes, who received an Honorary Doctor of Humanities, is the founder and chairperson of the Washington-based Radio One, Inc. Her passion for radio began in Omaha when she was a child and developed as she grew older. While growing up, she was heavily influenced by her parents. Her father was the first African-American to earn an accounting degree from Creighton and with great effort became one

of Omaha's only black accountants. In 1995, she became the first woman owner of a No. 1-ranked major market radio station and, in 2006, *Black Enterprise Magazine* named her one of the 50 Most Powerful Women in business.

The fathers of contemporary American liturgical music, the St. Louis Jesuits, received an Honorary Doctor of Music. Starting as young Jesuits at St. Louis University, Roc



Honorees Robert Pascotto, MD'66, and Mila Ann Aroskar, Ed.D., with Creighton's Vice President for Health Sciences Cam Enarson, M.D.

O'Connor, S.J., Bob Dufford, S.J., John Foley, S.J., and Dan Schutte became the St. Louis Jesuits, a group that brought the ancient traditions of Church music into the present with acoustic guitars and melodies that lent themselves to singing. The group arose in the wake of the Second Vatican Council, which encouraged church songs to be sung in English, and accompanied by popular instruments. The St. Louis Jesuits have put together nine albums with their most recent, *Morning Light*, a collection that was released to mark their 30 years of ministry to the church.

Aroskar was presented with an Honorary

Doctor of Science degree. She has held academic positions at Villa Maria College, the State University of New York at Buffalo and the University of Minnesota. She has served as a Fellow at the Hastings Center, an independent bioethics research institute founded in 1969 to explore fundamental and emerging questions in health care, biotechnology and the environment. Aroskar has also been an active leader in the Society for Health and Human Values, as well as a member of the American Nurses Association since 1962, leading the initiative to formally create a constituency for ethics. With an expertise that spans disciplines, Aroskar pioneered a national profile in bioethics through impressive scholarship. She has authored more than 50 journal articles and book chapters on bioethics and co-published *Ethical Dilemmas and Nursing Practice*, one of the first textbooks addressing ethics in nursing.

### Alumni Achievement Citation

Creighton presented its highest alumni award, the Alumni Achievement Citation, to Robert Pascotto, MD'66. Pascotto is considered one of the best thoracic and cardiovascular surgeons in the United States.

One of his biggest accomplishments and humanitarian acts was founding the "Heart to Heart Mission" in 2002 in Santiago, Dominican Republic. The mission makes three medical mission trips annually, where his team performs free heart surgeries. Pascotto spearheads donations from local hospitals, pharmaceutical companies, manufacturers of

medical products and their distributors.

In 1975, Pascotto and Michael Steier, Ph.D., performed the first cardiac surgery in southwest Florida. He founded his own surgical group and it has grown to eight surgeons operating in three centers. Pascotto has not gone unrewarded for his efforts; in 2005, he was named one of America's Top Physicians and has also been listed in *Best Doctors in America*. In 2003, he was the first recipient of the American Heart Association's "Golden Heart Award" for lifelong commitment to the eradication of heart disease; charitable works; and medical missionary trips in the field of cardiothoracic surgery.



Jensen

## Jensen Named Dean of Graduate School

Gail Jensen, Ph.D., of Creighton University's School of Pharmacy and Health Professions, has been named dean of the Graduate School and associate vice president for faculty development in the Office of Academic Affairs.

"Dr. Jensen brings a wealth of experience in many areas that will enrich our vision for the role of Graduate dean and enrich the culture of the teacher-scholar model as reflected in the divisions of Academic Affairs," said Christine Wiseman, vice president for Academic Affairs and professor of law.

Previous to her current appointment, which became effective Aug. 1, Jensen was an associate dean for faculty development and assessment and professor of physical therapy in Creighton's School of Pharmacy and Health Professions, and a faculty associate with the Center for Health Policy and Ethics.

She received her B.A. in education from the University of Minnesota and her M.A. in physical therapy and Ph.D. in educational evaluation from Stanford University.

Jensen belongs to and chairs many committees; has published, co-authored and edited several books; and has published 50 journal articles. She is the deputy editor of *Physiotherapy Research International* and associate editor for *Physiotherapy Theory and Practice*. She has received numerous awards, including the American Physical Therapy Association's (APTA) Golden Pen, and she was named a Catherine Worthingham Fellow.

## Graduate Earns Scholarship to Study in Germany

May 2006 graduate Carl Maerz is studying at the Berlin School of Economics in Berlin, Germany, this fall as a recipient of the prestigious *Deutscher Akademischer Austausch Dienst* (DAAD) scholarship. Maerz was an international business, finance and German major.

The scholarship, awarded to highly qualified graduating seniors and graduate students of all disciplines, offers an opportunity to study in Germany.

It covers all expenses and provides a monthly stipend for one academic year.

The DAAD is the German national agency for the support of international academic cooperation. It funds the exchange of students and faculty between Germany and other countries and represents the German higher education system abroad.



Photo by Dave Weaver

Maerz



- ◆ 14 consecutive NCAA Tournament appearances in men's soccer
- ◆ 3 NCAA Tournament appearances in the last four years in women's soccer
  - ◆ 9 straight postseason appearances in men's basketball
- ◆ 3 postseason appearances in the last four years in women's basketball
  - ◆ 4 MVC Tournament championships in softball since 1999
  - ◆ 2005 conference championship in baseball (a program first)
- ◆ Top -15 national ranking by the NCAA for academic excellence of student athletes

It all comes at a cost: **Hard Work, Dedication, Your Support**

**20 Years Celebrating Our Successes ... Priceless**

Join us for the  
*20th Annual Bluejay Jamboree*

... a gala dinner & auction to raise funds for Creighton Athletics

**Saturday, Nov. 11, 2006**

Joseph J. Vinardi Athletic Center  
Cocktails/silent auction at 5 p.m.

Dinner at 7 p.m. • Chairman: Terry Kroeger

To donate an auction item or make dinner reservations, please call Carol Ketcham at **(402) 280-1794**.



Photo by Mark Romesser

Lindsay Geier and Sue Kutschkau focus their attention on Reunion Giving.

## Volunteerism Leads Expanded Reunion Giving Program to Success

For the first time in the history of Creighton University, the Reunion Giving Program has expanded to include all Schools and Colleges. The Reunion Giving Program is a special yearlong campaign focused on the 10- and 25-year classes in honor of their reunion. An additional benefit of the program is an emphasis on alumni volunteerism.

Reunion Giving provides the opportunity for classes to directly impact Creighton. Dedicated alumni volunteers lead their class in generating enthusiasm for the reunion, often resulting in new dollar and participation records being set. The co-chairs of the Reunion Giving Program recruit fellow classmates to serve as volunteers in this giving effort. With the support of more than 100 volunteers, reunion giving has seen a significant increase in participation and operational support this year.

"Volunteers bring something special and unique to fundraising that cannot be accomplished by University staff," said Lindsay Geier, assistant director of sustaining gifts. "Classmates share a connection with each other and Creighton that can help motivate their peers to lend their financial support."

Reunion Giving has played a key role in raising operational support in each

of the Schools and Colleges, giving each dean the resources to seize opportunities when they arise.

Reunion Giving has been instrumental for annual giving at many liberal arts colleges. However, for a comprehensive university like Creighton, a program such as this is a tremendous accomplishment. The University has endorsed this program by adding staff members Geier and Sue Kutschkau to specifically focus on Reunion Giving and encourage University-wide involvement.

"This program has the momentum to significantly increase volunteerism, class participation and financial support and to become a model for other comprehensive universities," Kutschkau said.

Contributors to the Reunion Giving Program have the added distinction of being a part of the largest capital campaign in the history of the University — Creighton's \$350 million *WILLING TO LEAD* campaign. When combined, the \$30 million contributed by the sustaining gifts program will represent the second largest gift in the capital campaign.

For more information about the Reunion Giving Program, contact the Office of Sustaining Gifts at (800) 334-8794.

## Campaign off to a Great Start



In December 2005, Creighton University President the Rev. John P. Schlegel, S.J., publicly announced the most ambitious capital campaign in the University's history — *WILLING*

*TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY*. The campaign seeks to raise \$350 million by December 2008.

As a Creighton alumnus (BSBA'71, JD'73) and national chair of the campaign, I am pleased by the tremendous response of fellow alumni and friends. Thanks to your generous support, we are well on the way to our goal.

Fr. Schlegel and the University leadership have a clear vision for the future. As Fr. Schlegel has articulated, this is our moment: Creighton's opportunity to secure its place as one of the finest Jesuit, Catholic institutions of higher education in the United States.

A strategic course has been set. This campaign aligns private funding with University priorities and major initiatives — through endowments, capital investments and ongoing operating support.

The responsibility for shaping the Creighton of tomorrow rests with each of us. Gifts of all sizes are essential for Creighton to further its mission of academic excellence in the Jesuit tradition — educating women and men for and with others.

Thanks to a very talented University Relations staff, a new culture of philanthropy is being embraced across the Creighton community — one that will sustain the gift flow required to continually fund Creighton's mission and aspirations for the future.

The campaign message is now being shared across the country, with recent events in Naples, Fla.; Palm Springs, Calif.; Los Angeles and San Francisco. Future trips are planned for Minneapolis, New York, Chicago, Denver, Dallas and Phoenix. At each stop, enthusiasm for this campaign and for the vision outlined by Fr. Schlegel continue to grow.

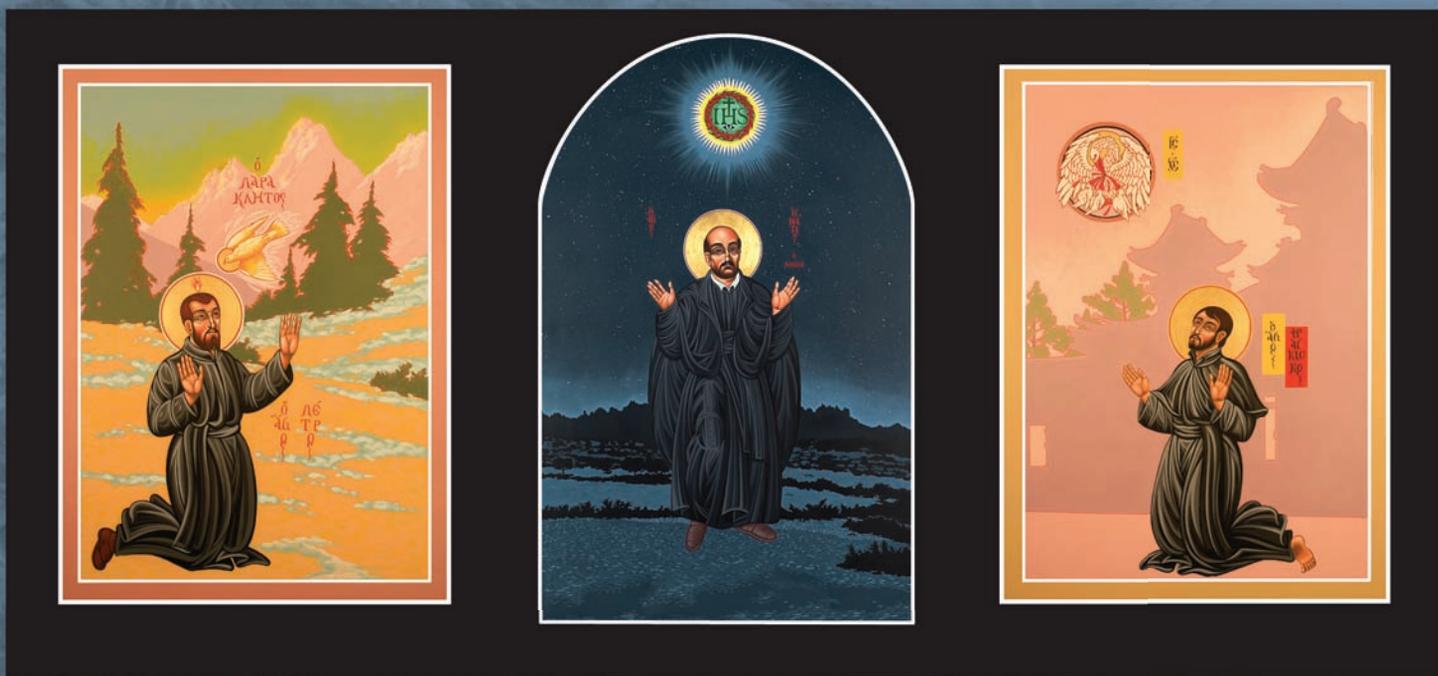
Thank you for your current and future support. For more information, or to contribute or discuss a planned contribution to the campaign, please call (800) 334-8794 or (402) 280-2740.

Bruce Rohde  
National Campaign Chair

# Celebrating a Jubilee Year

## Jesuits Remember Ignatius, Xavier, Favre

By Rick Davis, BA'88, Editor



The Jesuit community at Creighton commissioned New Mexico artist the Rev. William Hart McNichols to create these icons of Peter Favre (left), Ignatius of Loyola (middle) and Francis Xavier (right) in celebration of the Jesuit Jubilee. The icon of Ignatius hangs in the Administration Building, while the icons of Favre and Xavier are located in the Jesuit chapel. Read more about these icons and the artist who created them in "The Triptych" on the opposite page.

As one of 28 Jesuit colleges and universities in the United States, Creighton University is rooted in the tradition and vision of the Society of Jesus — the largest religious order of the Roman Catholic Church.

The Society of Jesus was founded in 1540 by St. Ignatius Loyola, a Spanish nobleman, who experienced a dramatic religious conversion while convalescing from a war injury and reading about the lives of the saints.

St. Ignatius hung up his dagger, gave away his worldly possessions and began a process of spiritual discernment — which eventually became the *Spiritual Exercises*, a book used widely today by those engaged in spiritual retreats.

While studying at the University of Paris, Ignatius befriended Francis Xavier, a passionate, if not somewhat rowdy, nobleman of Spanish descent, who became one of the Church's greatest missionaries, and Peter Favre, a quiet, educated former shepherd from the French Alps, who became a gifted preacher and giver of the *Spiritual Exercises*.

These "companions in Christ" — like the Jesuits of today — took vows of poverty, chastity and obedience to the Church. They were impassioned with an apostolic spirituality — "a spirituality of labor with God, in God's labor in the world."

As the superior general for the Society of Jesus, the Rev. Peter-Hans Kolvenbach, S.J., puts it: "Ignatius wishes to insert himself into the very work of God."

This year, the Society of Jesus is celebrating a Jubilee Year — marking the anniversary of the death of St. Ignatius 450 years ago (July 31, 1556) and the birth of St. Francis Xavier (April 7, 1506) and Blessed Peter Favre (April 13, 1506) 500 years ago.

The Wisconsin Province of the Society of Jesus, which includes Nebraska and is one of 10 Jesuit provinces in the United States, held its Province Days at Creighton this summer. The event focused on the Jubilee Year, with three keynote speakers, pictured at right:

## Province Days Speakers



Photos by Don Doll, S.J.

**The Rev. János Lukács, S.J.**, provincial of Hungary, former novice director and scholar of the Jesuit *Constitutions*, who spoke about St. Ignatius as expressed in the *Constitutions*;



**Sr. Marian Cowan, CSJ**, of St. Louis, spiritual guide, author and contributor to the Institute of Jesuit Sources, who shared her perspective on Blessed Peter Favre and the ministry of spiritual companionship as understood in the *Spiritual Exercises*; and



**The Rev. Hector D'Souza, S.J.**, provincial of India and an anthropologist specializing in indigenous cultures, who reflected on St. Francis Xavier's evolving understanding of evangelization.

## The Triptych

The Rev. William Hart McNichols, a former Jesuit and now a parish priest at the picturesque St. Francis of Assisi Church in Taos, N.M., felt a certain kinship with his subjects while creating a triptych of Blessed Peter Favre, St. Ignatius Loyola and St. Francis Xavier (see images on opposite page). The artwork was commissioned by Creighton's Jesuit community in celebration of the Jesuit Jubilee.

"After 35 years as a Jesuit, I felt like I knew them like you know a relative," Fr. McNichols said. The icon of St. Ignatius can be found on the second floor of the Administration Building, while the icons of Favre and Xavier hang in the Jesuit chapel.

Favre is pictured in his homeland near the French Alps, with the dove of the Holy Spirit descending upon him. Fr. McNichols said Favre was ever-attentive to the movements of the Holy Spirit, a grace he shared with others through the *Spiritual Exercises*. In his writings, Favre describes the Holy Spirit as "powerfully and intimately the beginning, the middle and the end of all creatures," coming "to us by means of every detail of creation."

Ignatius is pictured at night with the jagged peaks of Spain's Montserrat in the background, where Ignatius discarded the vestiges of his earlier courtly life, laying down his sword and giving away his riches. Fr. McNichols said Ignatius loved to gaze at the stars, which the Rev. James Janda alludes to in his poem on Ignatius, part of which reads: "... Finding God in agony ... first but then in stars by night ... he began his mornings with 'What shall we do for God today?'" (The full text of the poem can be found at: [http://puffin.creighton.edu/jesuit/andre/ignatius\\_stars.html](http://puffin.creighton.edu/jesuit/andre/ignatius_stars.html))

Xavier is pictured in the Orient, where he did so much of his evangelization. The red and yellow boxes, which read "Holy Francis," are taken from the Japanese artistic tradition. Also, at the top left, is an image of the mother pelican, part of an ancient legend that preceded Christianity. According to the legend, the mother pelican strikes her breast, spilling her blood to feed her starving babies. In one version, the mother pelican's blood revives her babies from death, but she, in turn, loses her own life. Fr. McNichols said the symbolism was not lost on early Christians, who saw the image of the mother pelican as a feminine symbol of Christ.

Fr. McNichols said he reflected on many different sources in developing the triptych — from a book on the Companions of Jesus by the Jesuits' postulator general, the Rev. Paolo Molinari, S.J.; to acclaimed 20th century Japanese, Christian author Shusaku Endo and his book *A Life of Jesus*; to the writings of physician and mystic Adrienne von Speyr, a friend of renowned Catholic theologian Hans Urs von Balthasar. Speyr, Fr. McNichols said, found spiritual solace meditating on the life of St. Ignatius.

And so, too, may those who gaze upon the triptych.

## The Society is Born

Today, the Society of Jesus, or the Jesuits, is the largest religious order in the Catholic Church. But in the spring of 1539, Ignatius Loyola and his early companions faced a difficult decision: Should they stay together as a group or go their separate ways?

Already ordained to the priesthood, and having taken vows of poverty and chastity, Ignatius and his nine companions met in Rome that year to discuss their future. They prayed and discussed.

After weeks of deliberations, they decided to stay together. Ignatius began writing *The Formula of the Institute* — a document that would lay the foundation for the new religious order.

“The first companions had a strong sense of consolation — a union of hearts and minds,” said the Rev. János Lukács, S.J., the Jesuit provincial of Hungary and a scholar of the Society’s *Constitutions*.

Lukács said the Society was born from three essential elements: a sense of unity among the companions, a belief in the fruitfulness of their common apostolic activity and a feeling of the hand of God at work.

“They believed that this unity and apostolic fruitfulness were gifts from God — a sign of God,” Lukács said. They thought: “It’s not up to us to break up what God created.”

On Sept. 27, 1540, Pope Paul III issued a bull approving the Society of Jesus.

Ignatius then took to writing the *Constitutions* for the young Society, “fully immersed in contemplative prayer.” His task was difficult: How do you set up an institution, with all its inherent defects, while still maintaining the grace that the companions first experienced?

“There was something very daring about this undertaking of St. Ignatius,” Lukács said.

From 1547-1550, Ignatius labored over the *Constitutions*, which Pope Julius III approved in July 1550. Around that time, Ignatius called his early companions to Rome to review the documents. After they gave their blessing, the *Constitutions* were published and put into force. However, Ignatius continued to add final touches until his death in 1556.

Lukács said Ignatius’ work on the

*Constitutions* parallels the saint’s work on the *Spiritual Exercises*. Both texts, he said, were born out of an “active collaboration with God.”

“Ignatius had a strong spiritual experience in developing the *Constitutions*,” Lukács said. “God was guiding him.”

## The Spiritual Exercises

A splendid conversationalist (especially on spiritual matters), extremely affable and gifted in sharing Ignatius’ *Spiritual Exercises*.

That’s how Sr. Marian Cowan, CSJ, describes Blessed Peter Favre, one of Ignatius’ original companions. It could also describe Sr. Marian.

A nun with the Sisters of St. Joseph of Carondelet in St. Louis, Sr. Marian is a well-known spiritual guide for the exercises. Her book *Companions in Grace*, a contemporary version of the exercises, has been called the gold standard for similar books.

“God wants to be the lover and the beloved,” Sr. Marian said. God, she said, does not “hold himself back from creation . . . Everything we do should be for Christ.”

So, it may come as a surprise that Sr. Marian didn’t always like the *Spiritual Exercises*.

“I had to make an eight-day Jesuit retreat at the Motherhouse,” Sr. Marian told those gathered for the Wisconsin Province Days. “I dreaded those retreats. It was a preached retreat.”

But Favre had it right.

“Ignatius singled him out as the most proficient about sharing the *Spiritual Exercises*,” Sr. Marian said. “Not directing . . . sharing.”

Sr. Marian later had a chance to make

a retreat with the Jesuit novices in Florissant, Mo., and, this time, she “fell in love” with the *Spiritual Exercises*.

She began sharing the exercises with her own novices, and then as part of a team with the nearby Jesuits. “My longing to give the retreats grew,” she said.

“What is there about the *Spiritual Exercises*?”

As Peter Favre most likely discovered, the *Spiritual Exercises* provide a protected time for prayer. “God has us captive,” Sr. Marian said.

Through the *Spiritual Exercises*, participants can reflect more deeply on who God is and who they are. “The end for which we are created is union with God,” Sr. Marian said. “The *Spiritual Exercises* give us time to walk with Jesus.”

Sr. Marian said that often people can see God in others, but fail to see themselves as an expression of God.

“Knowing ourselves as loved, even in our sin, is so humbling — and so beautiful.”

The *Spiritual Exercises* call participants to discern which movements within them are trappings of the culture and which ones are truly of God.

It also asks participants to contemplate the power of divine love.

“God wants to be the lover and the beloved,” Sr. Marian said. God, she said, does not “hold himself back from creation. So don’t hold yourself back. Everything we do should be for Christ.”

Like the sunbeam — while not the sun — has everything of the sun, and a water droplet — while not the waterfall — has everything of the waterfall, so is everything of God within us.

“We are the very energy of God,” Sr. Marian said.

“If we realized who we are, our very beings would light up the world.”

## International Outreach

For the Rev. Hector D’Souza, S.J., Jesuit provincial of India, St. Francis Xavier is a role model and something of an adopted hometown hero.

Xavier, who was born on April 7, 1506, near Sanguesa, Spain, is known as one of the Church’s greatest missionaries. Even before the Society of Jesus had been officially established, Xavier was dispatched as a missionary to India.

Xavier and Favre became friends while studying and rooming together

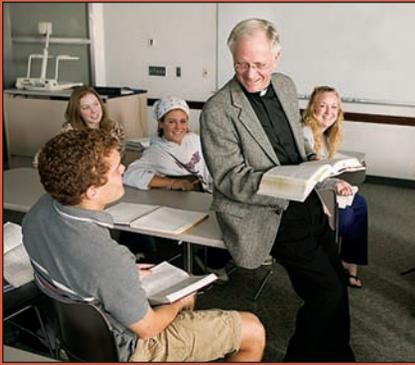


Photo by Scott Deby

Professor Dennis Hamm, S.J., has taught theology at Creighton for 31 years and holds the Graff Faculty Chair in Catholic Theological Studies.

would guide junior faculty in preparing coursework that incorporates values and engages students as active listeners. This would leverage the wisdom of tenured professors and reward them for assisting their junior colleagues. In turn, new Ph.D.s would provide leadership as the teacher-scholars well equipped to promote the mission of Creighton.

For more information on the campaign or on supporting Creighton's Jesuit mission, call the Office of Development at (402) 280-2740 or (800) 334-8794.

## Addressing Creighton's Jesuit Presence

With fewer men entering the ministry, the presence of Jesuits on campus takes on immediacy. To address this challenging issue, *WILLING TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY* seeks support for an Endowed Jesuit Chair and an Endowed Research Chair for Jesuit Mission.

An Endowed Jesuit Chair would bring bright young Jesuits to Creighton to continue their scholarship and further develop their teaching. This chair would add vitality to the Jesuit presence on campus and offer students more personal contact with the spiritual leadership that is so fundamental to the Creighton experience.

An Endowed Research Chair for Jesuit Mission would fund enhanced faculty mentoring to further integrate the Jesuit educational tradition in the classroom.

Through such an endowment, senior faculty



at the College of Sainte-Barbe in Paris. (Both, Fr. D'Souza notes, were born in the same month in the same year.)

They would share something else, too: A friendship with Ignatius Loyola.

Although Xavier was initially cool to Ignatius (Xavier was 15 years younger and something of a carouser), they grew in companionship as the three — Ignatius, Xavier and Favre — roomed together in Paris. Brought together in the spirit, they took vows of poverty and chastity, were ordained, and eventually formed the Society of Jesus — placing themselves at the disposal of the pope.

### Wisconsin Province & India

The Jesuits of the Wisconsin Province have a special "twinning" relationship with the Jesuits of northeast India's Kohima Region. Bordered by China to the north, Burma to the east, Bangladesh to the west and Bhutan to the northwest, Kohima comprises seven states of India. Fr. General Peter-Hans Kolvenbach, the superior of the Society of Jesus worldwide, named the region in October 1995.

"They were friends in the Lord and companions on a mission," Fr. D'Souza said. "They were intimately linked together in the Company — the Society of Jesus."

In the mid-1500s, King John III of Portugal asked the Church to send priests to India. After one of those selected fell ill, Ignatius turned to his good friend Francis. Xavier reportedly responded: "Good enough, I am ready." Ignatius said goodbye to his friend on March 15, 1540; they would never see each other again.

Although Xavier never saw the Jesuit *Constitutions*, he lived them, D'Souza said.

"He lived and breathed the spirit of the Society," D'Souza said. "Xavier was the first Jesuit to set foot on my land. He brought the Catholic faith to southwest India."

D'Souza credits his priestly calling to Xavier. "I carry within me the legacy left behind by Francis Xavier."

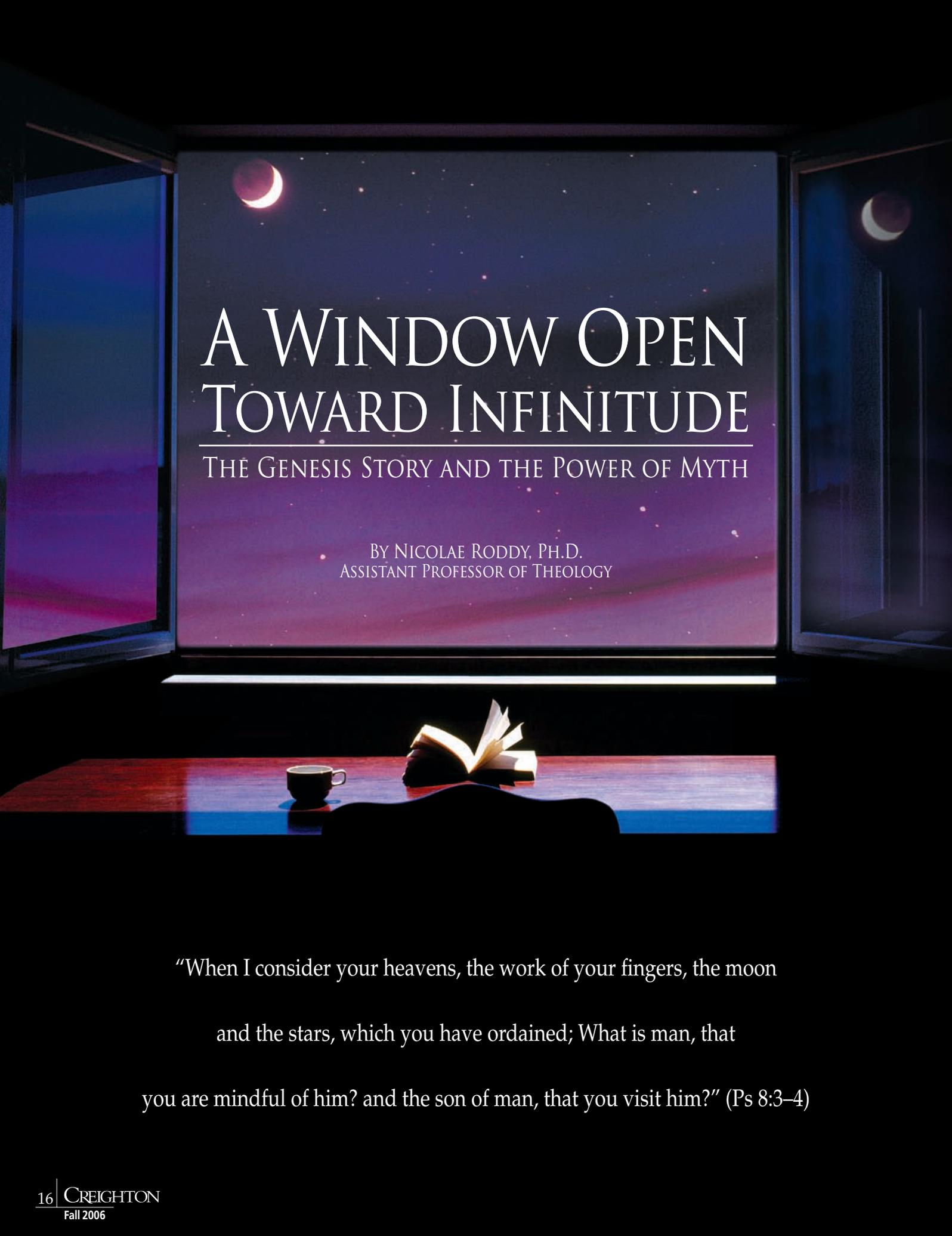
While respectful of differing cultures, D'Souza said, Xavier had a desire to bring the "Good News" to all people — rich and poor, healthy and sick, educated and uneducated. In addition to India, Xavier passionately proclaimed the faith to people in Japan and China. (He was later named the patron saint of the Orient.)

D'Souza said Ignatius and his companions, faced with the enormity of their missionary work, were not afraid to try new methods to "make a possibility out of an impossibility." For inspiration, they could look to Mark's Gospel (Chapter 2:1-12), which tells the story of four men carrying a paralyzed man to see Jesus. Unable to get close to Jesus, because of the large crowd gathered in and around the house in which He was preaching, they cut a hole in the roof and lowered the man down on a pallet.

"Ignatius and his companions, too, created new doors, new openings," Fr. D'Souza said.

While small in number, the early companions — especially the great missionary Francis Xavier — touched many. Their spirit lives on today, Fr. D'Souza said, in the many Jesuits who continue to bring love and hope to people around the globe, especially the poor and the marginalized.

To learn more about the Jesuit Jubilee and the history of the Jesuits, visit Creighton's Online Ministries' Jubilee website: [www.creighton.edu/CollaborativeMinistry/Jubilee](http://www.creighton.edu/CollaborativeMinistry/Jubilee). Or visit the U.S. Conference of the Society of Jesus online at [www.jesuit.org](http://www.jesuit.org).



# A WINDOW OPEN TOWARD INFINITY

THE GENESIS STORY AND THE POWER OF MYTH

BY NICOLAE RODDY, PH.D.  
ASSISTANT PROFESSOR OF THEOLOGY

“When I consider your heavens, the work of your fingers, the moon  
and the stars, which you have ordained; What is man, that  
you are mindful of him? and the son of man, that you visit him?” (Ps 8:3–4)



“THE HEAVENS  
DECLARE THE GLORY  
OF GOD; AND THE  
FIRMAMENT SHOWS  
HIS HANDYWORK.”

(Ps 19:1)

Remember the last time you were stopped in your tracks by a nighttime sky ablaze with stars? Not the pale, washed out sky polluted by city lights, but the kind of sky that draws you up and suspends you in a gleaming web of polychromatic light? What human being in any near or distant time or place has not experienced that extraordinary awe, pondering both its meaning and how it all began?

I remember visiting a natural history museum at the age of 8 or 9. There on display was a model of a Paleolithic man, frozen in curious wonder at the pale orb of the moon. Back then I lacked the language to adequately describe the expression molded on his mannequin face, but immediately I felt a sense of kinship. Today, as a theologian, I would say that he appeared to be held captive in the existential flux of both singularity and dissolution, manifesting itself in feelings of utter aloneness yet somehow being a part of it all, co-arising in the form of gaping, ultimate questions. Leave it to a theologian to try to rationalize

the ineffable, supra-rational mystery of transcendent human experience!

I also now understand that the look on that humanoid face was little more than the artistic representation of some anthropologist's wistful imagination projected back some 50 to 100 thousand years into the past. After all, can we really know for sure what our proto-ancestors spent their time wondering about? Only recently — relatively speaking, of course — several centuries after the invention of writing (ca. 3500 B.C.E.), human beings began chronicling, in words and pictures, stories that reflected their society's collective experience and imagination about the universe and its origin. Some of these earlier stories have been recovered through archaeology. One much younger account, composed no earlier than the sixth century B.C.E., still survives as a living text, continuing to inform living traditions for over two and a half millennia. It is found in the opening words of the Hebrew Bible, of which the following is a translated excerpt:

*“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for day and years, and let them be for lights in the firmament of the heaven to give light upon the earth. And it was so. And God made two great lights: the greater light to rule the day and the lesser light to rule the night; he made the stars also ... And God saw that it was good. And the evening and the morning were the fourth day.” (Genesis 1:14–19)*

## Asking the Big Questions

Why are we here? What is our purpose? Whether it's examining our religious origins or reflecting on the major issues of our day, Creighton University continues to grapple with the "big questions" that shape our humanness and our society. As the Creighton Mission Statement reads: Creighton faculty and students "are challenged to reflect on transcendent values, including their relationship with God, in an atmosphere of freedom of inquiry, belief and religious worship." Through your support of *WILLING TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY*, Creighton will continue to expand its role as a nationally recognized institution for scholarly inquiry — challenging students and the wider community to "ask the big questions." For more information on the campaign, visit: [www.creighton.edu/development](http://www.creighton.edu/development).

Most people are unaware of just how much this creation story influences their thinking about the world. It colors our portrait of divinity, profoundly informs our ethical systems and legal codes, and continues to inspire our art, literature and music, as it has done for many centuries. The Genesis creation story provides the foundational pillar for the entire Western worldview. In fact, it is hard for us to even imagine a worldview that has no biblical context. Perhaps the following scenario will illustrate the point.

Imagine for example that you are sitting by yourself in a coffee shop, looking at magazine photos of galaxies 15-18 billion light years away taken by the Hubble telescope and contemplating the origin of the universe. An acquaintance approaches; finding you deep in thought, he asks what you are thinking about. The moment you tell him, he begins admonishing you that you do not need to waste time thinking about such things. After all, the Bible clearly states that God created the world in seven days and that is all one needs to know or say about the matter!

You smile politely, holding your tongue.

Overhearing the conversation, another acquaintance comes over to the table. She solicits her conviction that roughly 14 billion years ago, a cataclysmic event occurred that unfurled the fabric of space and time, as well as the building blocks of everything contained within it. Then, she adds, roughly 9-10 billion years after

this "Big Bang," the earth was formed and through some natural, active chemical process, life was triggered. She insists that eventually this ongoing, evolving process resulted in the birth of self-conscious human beings, who, reflecting upon their fears of being so tiny and alone in a frightening universe, projected their wishes for order and security into the heavens and called it Father God.

Again you smile politely, carefully considering your response.

If you are like most Westerners, you will find yourself suspended at some point between these two extremes. On the one hand, you are fairly certain that the Bible does not offer an actual, factual, historical account of the creation of the world, for there seems to be something else going on in the text. On the other hand, at the very core of your being, you experience an unmistakable, abiding sense of *Presence* that defies other ways of apprehending reality. Whether you call out into the universe of some 50 billion galaxies or into the unfathomable depths of your own soul, something, or perhaps *Someone*, echoes back.

But wait a moment. Another acquaintance has now approached your table and joined in on the conversation. Theoretically, for our purposes, this person can be from a host of non-Western or indigenous cultures, none of which, by the way, seem to demand the same degree of factuality as the first visitor to your table. But when the newest arrival shares his or her own culture's cosmogony, you realize at once

from the expressions on the others' faces that dialogue has suddenly broken down. The first visitor scoffs rudely at the non-Western view. The second tries hard to avoid noticeably rolling her eyes. You once again smile politely, making a note to self that it might be time to start looking for a new coffee shop hangout.

The point here is that your first two visitors, while not in agreement, offer views that both find familiar and therefore worthy of meaningful discussion. They take each other seriously along a two-dimensional line of reasoning ranging from one end of the spectrum (narrow religious, biblical literalism) to the other (pure western science). But add the third dimension, represented by any non-Western worldview, and meaningful dialogue is derailed, that is, unless the parameters are broadly redrawn. The upshot is that consciously or not, as inheritors of the biblical tradition, scientists and religionists alike see their own reflection in its writings and find their common cultural experiences reinforced. But how does this all come about? What is it about the Genesis creation story that allows it to dominate any modern discussion about how the world began, even when contending with science, as in the current debate over Intelligent Design?

*"Then the LORD answered Job out of the whirlwind, and said ... Can you bind the sweet influences of Pleiades, or loose the bands of Orion? Can you bring forth Mazzaroth in his season, or guide Arcturus with his sons? Do you know the ordinances of heaven? Can you set its dominion in the earth?"*

(Job 38:1, 31-33)

Just as Judaism, Christianity and Islam have inherited the biblical worldview, other world religions also find their roots in the depths of ancient lore. Each of these religious systems views itself as continuing, improving upon or altogether replacing its ancestral, mythic traditions. Hinduism, Buddhism and Jainism, for example, arise out of a particular Indo-Aryan worldview, but the latter two philosophies reject Vedic

priestly authority and radically alter its cosmology. What remains for them in common is a monistic worldview, which affirms that ultimate reality is impersonal and ultimately one in essence, albeit expressed in such terms as “heaven,” “mind” or “non-existence.” This view affirms that the natural world is illusory and ever-changing, but that all living beings — even the gods themselves — are ontologically and consciously connected like drops of water in some vast cosmic ocean (one might even say “yoked,” which is an Indo-European cognate of the familiar Indo-Aryan term “yoga”).

Myths are powerful stories that convey essential truths about the nature of human existence in the world. They open a window toward the realm of ineffable mystery that lies at the very center of human “being.”

These Asian convictions about the cosmos stand in marked contrast to those of Judaism, Christianity and Islam, traditions rooted in the monotheistic worldview arising out of the ancient Near East. Both worldviews express convictions about ultimate reality in terms of a principle of Oneness; but unlike monism, monotheism makes an essential distinction between the Oneness of God and the universe we behold. In other words, a personal God operates in the universe that God has fashioned, one that is essentially real but not divine. The worldviews of both hemispheres have continued to nourish humanity over many centuries, all the while weathering changing socio-cultural climates through the power and energy

of their own inherent relevancy.

What is the source of this enduring dynamism? Much of the power arises in the catalytic integration of rituals and myths arising from human encounters with extraordinary or mysterious circumstances. Ritual, which may be described as routinized behavior carried out in response to such a context, is usually thought to arise from myth, but ritual can also be a catalyst for the generation of myth. On the other hand, myth legitimizes ritual, allowing human participation in sacred realities transcending space and time.

Unfortunately, the nature of myth is greatly misunderstood. People use the word “myth” when they want to signify the opposite of fact, or when referring to something that has no basis in truth. At best, they dismiss the world’s great myths as mere fanciful tales: Kronos swallowing his children; Anansi the Spider spinning his primordial trickster’s web; Izanagi and Izanami copulating the world into existence; and so on.

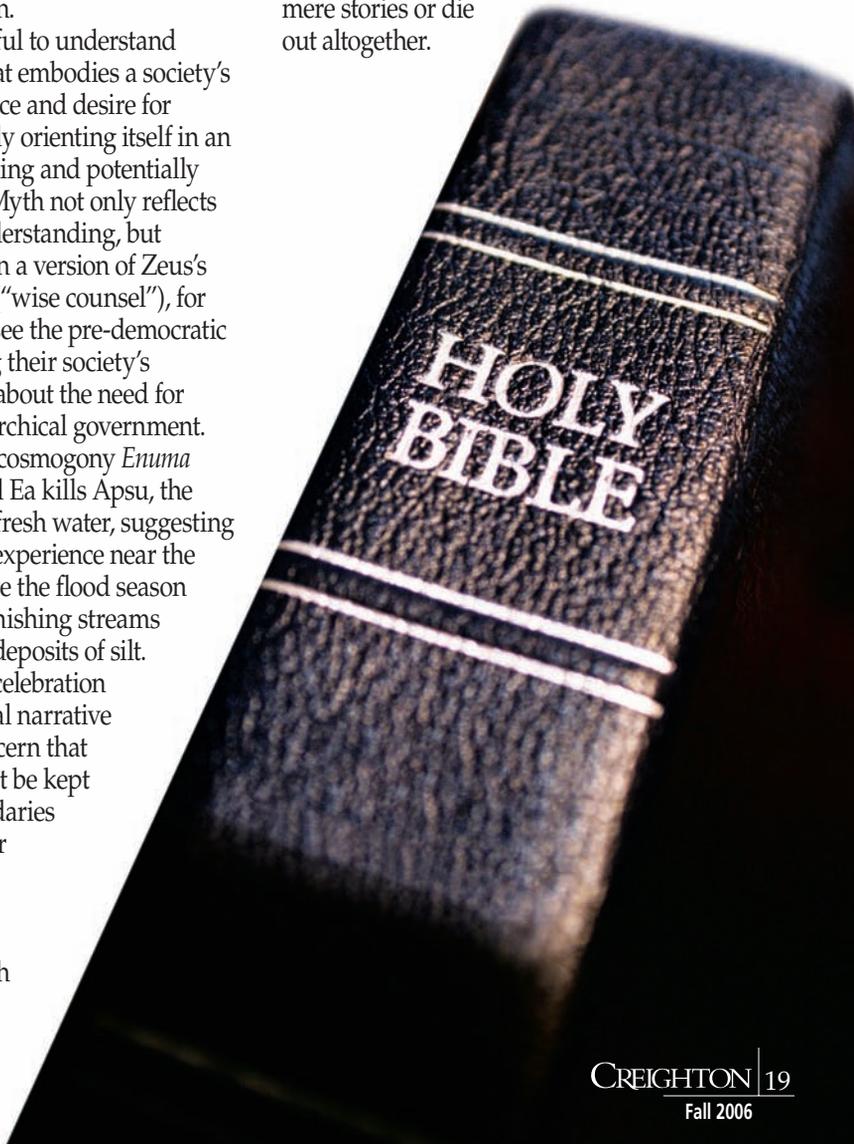
It might be helpful to understand myth as a story that embodies a society’s collective experience and desire for well-being, securely orienting itself in an otherwise frightening and potentially chaotic universe. Myth not only reflects a society’s self-understanding, but also reinforces it. In a version of Zeus’s union with Metis (“wise counsel”), for example, one can see the pre-democratic Greeks reinforcing their society’s developing ideals about the need for prudence in monarchical government. In the Babylonian cosmogony *Enuma Elish*, the earth god Ea kills Apsu, the personification of fresh water, suggesting a reflection of life experience near the Persian Gulf, where the flood season gives way to diminishing streams and massive new deposits of silt. The yearly public celebration of this foundational narrative reinforced the concern that natural forces must be kept within their boundaries through the proper worship of their respective divine personifications.

So it is that myth cannot be so easily dismissed

as having no connection with reality.

On the contrary, myths are powerful stories that convey essential truths about the nature of human existence in the world. They open a window toward the realm of ineffable mystery that lies at the very center of human “being,” thus connecting us intimately to what is ultimately real.

The inherent power of myth derives from this connection. Arising out of collective human experiences of an ultimate nature — the aura of mystery surrounding death, for example, or the world-expunging devastation of a tsunami — myths resonate with a power and energy many call the “sacred.” Myths known only from the archaeological record lack the kind of power they once had in interacting with their respective societies. This happens because sacred stories have a life of their own. When they are no longer nourished by the active participation of their celebrants, they become mere stories or die out altogether.



Myths that describe the origin of the universe are called cosmogonies (from the Greek *kosmos*, “orderly universe,” and *gignesthai*, “to be born”). As myths, cosmogonies integrate their respective societies with that which is ultimately real by allowing its members to participate symbolically in the primordial beginning — a time when cosmic order was established and simplicity reigned. In troubled times, a society believes that medicine for its systemic ills can be found in the myths and rituals associated with its very origin.

So what about our own myth of beginning, found in Genesis, Chapter 1? This becomes a different matter altogether; for when we hear the word myth applied to our own personal belief system, we suddenly become defensive. Who could dispute the Bible’s veracity? But the question here is not over whether or not the Bible is true, but how the Bible might be conveying its truths. A serious mistake is made when we insist that our own myths are literal accounts of what actually, factually, and somehow observably happened, while dismissing out of hand the worldviews of others as somehow absurd or at least unworthy of consideration. Indeed, the Genesis cosmogony arises out of a particular socio-cultural situation; it also reflects and reinforces that culture in such a way that inheritors of the tradition also participate in its power and relevancy.

While we cannot be certain about the origins of monotheism proper, the Genesis 1 account of creation appears to have been written down sometime after the destruction of Jerusalem in 586 B.C.E., when Babylon’s conquering armies, marshaled under the banner of the god Marduk, breached the walls of Jerusalem, destroyed its ruling palace-temple complex and dragged away yet a second Davidic king on a several months’ trek into exile, along with members of Jerusalem’s social elite. There, “by the waters of Babylon” (Ps. 137) in modern day Iraq, a small group of prophet-revering royal and priestly elites laid aside their factious quarreling long enough to try to make sense of their devastating common lot.

One result of their intense reflection



God separates the land from the water in this early 16th century fresco by Raphael found at the Vatican in Rome.

was the collection, editing and shaping of remembrances and traditions, both oral and written, in such a way that would account for how it was that things could have gone so terribly wrong. Standing on the threshold of national oblivion, with the house of God and king in ruins, it must have seemed the end of history itself. But in the attempt to make sense of a bleak and hopeless present, their literary efforts served yet a secondary purpose in preventing cultural demise and providing a potential roadmap for the future — that is, if there was to be one.

The overlying organizing principle that guided their efforts was based on an acceptance of what had happened as the result of their own transgressions against the Most High — and especially sins committed by their own leadership. They reasoned that if Jerusalem and its temple lay in ruins, only God could have brought it about. Moreover, lest the people think that Marduk, god of the Babylonian conquerors, was more powerful than the God of Israel, as ancients might think, let them know that Marduk does not exist! Not long afterward, someone from among this small prophetic priestly group, almost certainly a priest himself, sat down to write a story about the origins of the world (among other things) in such a way that expressed the group’s convictions born of recent experience.

The opening lines of the Hebrew

Bible are so familiar to Westerners that the powerful imagery they evoke is often all but overlooked. Perhaps the best way to appreciate the foundational narrative of the Western worldview is to compare it with the dominant cosmogony of the (neo-) Babylonians, which the Judahite exiles would have heard recited publicly at the beginning of each New Year. In short, the Babylonian *Enuma Elish* recounts the cosmic battle between warring gods and monsters, focusing on the subsequent victory of Marduk over Tiamat. Having vanquished Tiamat, who represents the tumultuous waters of primordial chaos, Marduk establishes the boundaries of the cosmos with her body and sets about fashioning an orderly world. Among Marduk’s many tasks is to find something to do with those pesky human beings, creatures that had sprung up incidentally from the blood of a chaos monster slain by Marduk in battle. What better thing to do with the pathetic little bags of blood than to make them slaves to the gods so that the gods might rest?

The first chapter of Genesis offers a radical response to the prevailing cosmogony of the Babylonians along both theological and anthropological lines. First of all, it affirms through its literary structure the orderliness of creation by a single transcendent God (*Elohim*) who purposefully creates human beings in *imago Dei*. Thinking

of the first three “days” of creation each in terms of a field (to use computer terminology), one finds the creation of light (Day 1); all waters above and below, in a fashion reminiscent of Marduk’s halving of Tiamat (Day 2); and land plus vegetation (Day 3). During the next three days of creation, the elements appropriate to each field are created: the sun, moon and stars fill the field of light (Day 4); fish and birds fill the “waters” above and below (Day 5); and mammals and human beings fill the field of land (Day 6). The literary symmetry of the narrative bespeaks a purposeful and orderly creation that is not subject to its own laws, but to the transcendent *One* who brings it into existence:

Day 1: Light → Day 4: Sun, moon and stars  
 Day 2: Water → Day 5: Fish and birds  
 Day 3: Land → Day 6: Mammals and human beings

By theological contrast, the biblical cosmogony affirms a unique God who transcends nature and creates “good” things in an orderly fashion, over against the *Enuma Elish*, which presents a multiplicity of contentious gods, each personifying various aspects of nature. Anthropologically, Genesis affirms that human beings are the crown of creation, purposefully created in the “image and likeness” of the Creator and

given “dominion” over creation — over against the *Enuma Elish*, which presents human beings as mere incidentals destined to remain slaves to the gods and hence loyal subjects to the king, Marduk’s designated representative.

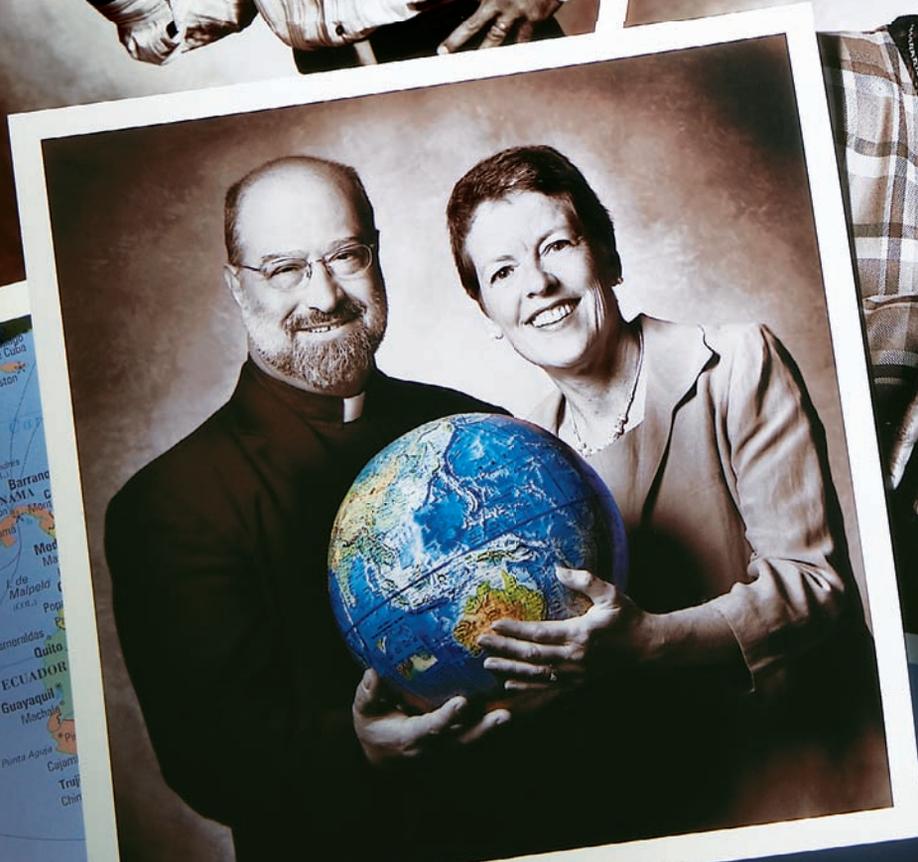
This brings us to Day 7, “and God rested,” that is, God ceased creative activity, reflecting the words of the *Enuma Elish*. Everyone familiar with this story sees in it the institution of the Sabbath, the weekly “sanctuary in time,” as Abraham Heschel has described it, when human creatures refrain from work and find “re-creation.” But given that humans in the *Enuma Elish* were charged with picking up where the gods left off, perhaps a complementary interpretation from an earlier time might be that in light of weekly renewal, human beings are charged with the responsibility of picking up where the Creator left off. Instead of being slaves to gods that they may rest, we become creative stewards of the world that God has brought into being for us to inhabit.

Those who demand the Bible be taken as an actual, factual account of history while ignoring the nature of myth and its cultural context surely believe they love the Bible more than anyone. But to fervently expect something of God’s Word that it does not demand for itself is to miss the inherent power of Scripture, a dynamism that arises out of the

human encounter with the Sacred that permeates the biblical tradition. The result is that the Bible then becomes little more than a dead letter, waiting only to be covered over by the sands of time instead of remaining the vital “soul of sacred theology” (*Dei Verbum*).

*About the author: Nicolae Roddy, Ph.D., teaches various undergraduate and graduate courses in Old Testament at Creighton University. He is co-director for the Bethsaida Excavations Project, an archaeological site located near the north shore of the Sea of Galilee, and the Virtual World Project, a web-based, interactive virtual reality resource available at [www.virtualworldproject.org](http://www.virtualworldproject.org). He is the author of a monograph, The Romanian Version of the Testament of Abraham, and several articles related to biblical archaeology and biblical interpretation.*

**Clockwise from top left:** Following in his father's footsteps, Scott Carollo, BS'86, MD'91, a member of Creighton's National Alumni Board, came to Creighton from Upland, Calif. He is now a cardiologist in Omaha. ... Born in the Congo, Aminatu Rubango is a sophomore at Creighton, where her parents are on faculty. She is majoring in international relations and French with a minor in communications. ... Nigeria native Sade Kosoko-Lasaki, M.D., associate vice president for health sciences, provides glaucoma services for at-risk populations both regionally and abroad, in the Dominican Republic. ... The Rev. Andy Alexander, S.J., and Maureen McCann Waldron, BA'75, MA'98, touch millions worldwide through Creighton's Online Ministries website.



# Creighton's Far-Reaching Impact

By Katie Henriksen

Take a moment to close your eyes and imagine a world without Creighton University. As an alumnus/na of the University, such a thought might be inconceivable. But what about the impact on those who did not attend Creighton? If the University were gone tomorrow — how would it affect the city of Omaha, the state of Nebraska and beyond?

Before you answer that question, stop to consider all of the benefits and services, beyond an education, that Creighton provides. Although many institutions of higher education contribute to the economic impact on the state, as well as prepare professionals to work in its various communities, if Creighton did not exist, from where would Nebraska get many of its health care professionals, scientists, lawyers, teachers, social workers, journalists and business leaders? Who would provide the many affordable health care and legal aid resources to those less fortunate? And to where would the community turn for volunteers, facilities and other resources necessary to support its many nonprofit organizations and events?

The truth is clear: Creighton University has a profound impact on the economy and quality of life in Nebraska.

## An Economic Force

In 2005, the *Omaha World-Herald* published a series of articles that clearly identified the importance of the University of Nebraska-Lincoln to the economic strength of the state. However, according to Ernest Goss, Ph.D., MacAllister Chair and professor of economics at Creighton University, for equivalent annual budgets, private universities and colleges in Nebraska actually contribute more to the state economically than tax-supported institutions.

According to Goss' 2006 study on the economic impact of Creighton University



Goss

on Omaha and the state of Nebraska, this outcome is based on three factors:

"First," he explained, "private institutions tend to recruit a higher percentage of their students from outside

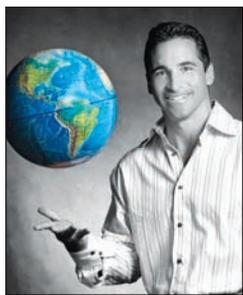
the state than state universities and colleges, thus contributing to 'brain gain.' Second, a large proportion of Creighton's tuition revenues come from outside the state, thus not draining resources from other industries in Nebraska. And finally, Creighton doesn't consume resources from Nebraska citizens via tax support."

For David Brown, president and CEO of the Greater Omaha Chamber of Commerce,

one of the things that stood out the most from Goss' study is the fact that in 2006, Creighton University's impact on the state's economy will exceed \$657 million.

"When you look at Creighton University's overall annual impact on the economy from a layman's perspective, this might appear to be an inordinately high number," said Brown. "However, it should come as no surprise to those of us who have a clear understanding of what Creighton means to Nebraska. It's a huge number, an important number, and maybe it will open some people's eyes as to Creighton's importance to the state."

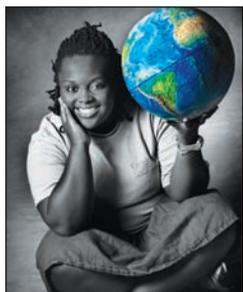
## Human Capital



One of the findings that impressed Professor Goss the most is the impact that Creighton has on "brain gain." According to the study, for

the 2005-06 academic year, 76 percent of Creighton's 6,723 undergraduate students came from outside Nebraska. Furthermore, over the past four years, Creighton University has recruited students from 44 states with a high proportion remaining in Nebraska after graduation. In addition to bringing these non-Nebraskans to the state, the University also encourages Nebraskans to stay here.

## Quality of Life



In terms of other long-term but less measurable impacts, Creighton's presence also increases the attractiveness of the community

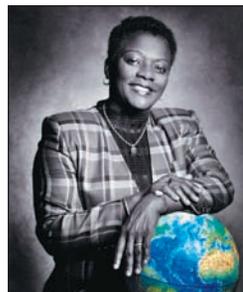
and encourages the startup and/or relocation of other businesses in the state.

"There are many, many ways that Creighton is important to Omaha and Nebraska, not the least of which is having a university of Creighton's caliber here," said Brown. "It's a huge benefit to us as we promote our quality of life and our

available, highly educated workforce to companies that are already here, as well as companies that are considering Omaha for an investment."

While Goss' study provides an overview of Creighton's contribution to the economy from a monetary standpoint, he feels it is also important to consider the charitable contributions of time and energy given by faculty, staff and students each year to non-profit organizations.

## A History of Service



Creighton's legacy of service to those less fortunate is deeply woven throughout the University's history. In fact, when the site for the present

Creighton University Medical Center (St. Joseph Hospital) was chosen, there was much discussion as to whether the hospital should move further west, where the more affluent of the city lived, or stay in the poorest area of the city. It was eventually decided by the Creighton Board of Directors that the hospital should remain at its 30th Street location to continue to serve the poorest areas of the city.

In 2005, Creighton University and Creighton University Medical Center Community Relations Network published a report "Creighton in the Community." According to the author of the report, Patricia Callone, Creighton's vice president for Institutional Relations, the University's physical sites for community outreach in 2005 included some 150 programs found in 440 locations. Of those, 270 locations are found in the poorest areas of metro-Omaha. Creighton resources that are used to support outreach programs include financial support, use of physical facilities, technology resources, and time commitment from faculty, students, staff and administrators.

Locally, Creighton continues to be recognized as a leader in public service by the Greater Omaha Chamber of Commerce. Creighton University President the Rev. John P. Schlegel,

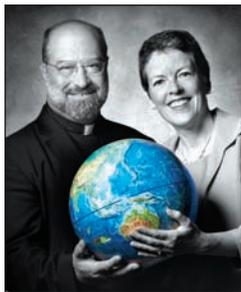
S.J., exemplifies Creighton's spirit of community through his service on numerous boards, public presentations for various organizations, and involvement with various events and other service opportunities. Of Creighton's 150 present programs, the greatest growth in outreach has come during the leadership of Fr. Schlegel, with 71 programs started between 2001 and 2005 alone.

"Creighton receives many expressions of gratitude for its work with various communities locally, as well as nationally and internationally," said Fr. Schlegel. "As a faith-based institution in the public service, we appreciate hearing when Creighton is making a difference in the lives of others. We are affirmed that our mission continues in the present, and we are committed to being of service to those most in need in the future."

In 2006, Creighton  
University's impact on  
the state's economy will  
exceed \$657 million.

Following the example set by Fr. Schlegel, the entire Creighton community of students, faculty, staff, administrators and alumni are annually engaged in outreach programs. In keeping with the University's Jesuit foundation, many of these programs focus especially on the poor and underserved. According to Callone's report, Creighton students, alumni, faculty and staff contributed approximately 58,000 hours of outreach and service to local, regional, national and international communities in 2005. Furthermore, the results of another survey conducted in 2005 by the Office of Institutional Relations showed that the Creighton community of faculty, staff and administrators served in service leadership positions to approximately 400 organizations throughout the United States.

Creighton's impact extends beyond Omaha in other ways, with more than 100 outreach locations found outside the state, impacting communities across the country and around the world.



Added to that is Creighton's electronic outreach to world communities via the Internet. This includes the University's Online

Ministries programs ([www.creighton.edu/CollaborativeMinistry/online](http://www.creighton.edu/CollaborativeMinistry/online)), which attract visitors from every state of the U.S. and more than 120 countries worldwide.

Clearly, it is safe to say that the loss of Creighton University would have a tremendous impact far beyond the many students and alumni who have received an education here. Economically, Creighton continues to serve as a tremendous resource for both the city of Omaha and the state of Nebraska. Even greater are the many lives across the country and around the world that have been touched by Creighton's commitment to service.

*About the author: Henriksen is a local freelance writer.*

## Willing to Lead

Poised to be one of the finest Jesuit, Catholic institutions of higher education in the United States, Creighton University has embraced its leadership role — locally, regionally, nationally and globally. In its pursuit of the Jesuit ideal of *magis* — to be more — Creighton has boldly embarked on a historic \$350 million capital campaign, the largest in the University's history. This campaign supports new facilities — dramatically reshaping and reinvigorating the campus and downtown Omaha — as well as a renewed commitment to and focus on academic excellence, life-enhancing research, service to others and Jesuit values. In this transformative moment, learn how you can help fulfill Creighton's vision for the future. Visit: [www.creighton.edu/development](http://www.creighton.edu/development).

## By the Numbers – Breaking Down Creighton's Economic Impact

Twice in recent years, Creighton University's Department of Economics has conducted a study of the University's economic impact on the city of Omaha and the state of Nebraska, and the numbers and implications are eye-opening. For example, the University's impact on the state's economy in 2006 will exceed a half a billion dollars.

On Sept. 2, 1878, when "Creighton College" first opened its doors on the banks of the Missouri River with five faculty members, few could have envisioned what Creighton's impact would be in 2005. The following are highlights of Goss' 2006 report on Creighton's economic impact.

### ***On state and local tax collections:***

- For 2006, it is estimated that Creighton University will generate \$27.4 million in state and local taxes as a result of its spending in the state.

### ***On the labor force:***

- Creighton University spending supports roughly 8,334 full-time, year-round equivalent jobs with a total payroll of approximately \$231 million for the state of Nebraska.
- For 2006, Creighton University spending will support 1,405 jobs in retail trade and 466 in the construction industry.
- Creighton University's job force of 2,500 makes it the 20th largest private employer in the state and the 10th largest Omaha employer.



### ***On Nebraska's "quality" or knowledge worker base:***

- For 2006, Creighton University spending will support 146 jobs and \$5.8 million in wages and salaries for "scientific research and development" jobs in Nebraska.
- Creighton University has a stabilizing impact on the economy, with University spending expanding through the last U.S. recession and in every year over the past decade.

### ***On the overall Nebraska economy:***

- For 2006, Creighton University spending will add an estimated \$657.9 million in sales to the state's economy.
- For 2006, Creighton University is estimated to add approximately \$71.6 million in "retail trade" sales and \$134.1 million in "health services industry" revenues.



### ***On Nebraska's brain gain:***

- In the 2005-06 academic year, 76 percent of Creighton's 6,723 undergraduate students came from outside Nebraska.
- In the Omaha metropolitan area, 27 percent of physicians, 69 percent of dentists, 59 percent of pharmacists, 72 percent of occupational therapists and 16 percent of registered nurses are Creighton graduates.

# Creighton in the Community

In 2005, Creighton University and Creighton University Medical Center Community Relations Network published a report "Creighton in the Community." The report focused on three key areas: 1) Creighton's Outreach Programs; 2) Creighton as Citizen; and 3) Creighton as Faith-Based Institution. Following are highlights of the many ways Creighton impacts the community.



The Creighton dental clinic is one of several University clinics providing quality, affordable care and service to the community.

## Legal & Health Clinics

Through Creighton's clinics, many people receive health care and legal services. In 2005, the Creighton University Medical Center (CUMC) had 504,486 patient visits to various Creighton health care sites (medicine, dentistry, pharmacy, occupational therapy and physical therapy). In 2005, the Creighton School of Law gave free service to 1,467 individuals through its clinics.

## Charity Care

Most of Creighton's clinics — health care and law — are in the poorest areas of Omaha. Due to the location of many of Creighton's clinics, patients and clients are sometimes not able to pay for services. The total charity health care dollars written off by CUMC in 2005 were more than \$23 million.

## The Institute for Latin American Concern (ILAC)

For over 30 years, Creighton's Institute for Latin American Concern has provided assistance, health care and education for the people of the Dominican Republic. At the same

time, the program gives students a unique opportunity for service and reflection. Creighton's ILAC programs offer undergraduate and professional students the opportunity to learn, serve and be served in the Dominican Republic. These same opportunities are also offered to high school students, as well as to faculty-led groups, medical/surgical teams and other college/university students.

## Support of Community Events

Since 2001, the Office of Institutional Relations has worked with all areas of Creighton that financially supported community efforts, participating in conferences that help minority populations improve their economic status, offering scholarships to Creighton at Catholic high schools and more. In 2005, Creighton supported 111 events in the community in these ways. Figures from the hospital and the University show that Creighton provides significant support for these community events annually.

## Public Use of Creighton Facilities

Creighton has always been generous in providing space for community events open to the public. Many organizations return to Creighton to hold their annual events. Of special significance is the use of many Creighton facilities to hold the Special Olympics each May. Many areas of Creighton are involved with every facet of the program — from Residence Life to Food Service, Athletics and beyond.



Creighton President the Rev. John P. Schlegel, S.J., recognizes the Boy Scouts during a Creighton men's basketball game last season. Fr. Schlegel is chairman of the board of trustees for the Mid-America Council of the Boy Scouts of America.



Photo by Caroline Thompson

The torch is lit for the 2006 Special Olympics Nebraska Summer Games at Creighton's Morrison Stadium. Creighton has hosted the Games for more than 30 years.

## Downtown Development

The Cuming Street Project is a collaborative arrangement to make significant changes in the flow of traffic on Cuming Street, which borders the north edge of the Creighton campus. The changes are part of the redevelopment efforts under way in downtown Omaha and on the riverfront directly east of the Creighton campus. This partnership between Creighton and the city, state and federal government results in outstanding outcomes for all parties.

Involved since its inception, Creighton continues to have an active role in the Destination Midtown project. The board consists of representatives from the major business and nonprofit entities, as well as the neighborhood and business associations within its boundary. Fred Salzinger, associate vice president for Health Sciences, serves on the board of directors and is the treasurer.

## Online Ministries

The Online Ministries website developed by Andy Alexander, S.J., vice president for University Ministry, and Maureen Waldron, associate director for Collaborative Ministry, is unique among the 28 Jesuit universities in the U.S., and as far as can be determined, unique in the world. It is by far the most extensive outreach of Creighton in the

world, and averages 15 million hits to its website each year. What began as a peer-to-peer ministry for the Creighton campus quickly became global, as people around the world discovered the power of the Internet. All of the resources on this website are available for free to others to use in printed materials, with the only request being that a line crediting the Online Ministries be included in the printing. The Online Ministries website is visited by people from over 120 countries. Creighton's

Creighton's Online Ministries website received 4.5 million hits during the six weeks of Lent this past spring.



popular Online Retreat, based on the Spiritual Exercises of St. Ignatius, has been translated into Japanese and Spanish and is currently being translated into Russian and Ukrainian. The Online Retreat can be found at [www.creighton.edu/CollaborativeMinistry/cmo-retreat](http://www.creighton.edu/CollaborativeMinistry/cmo-retreat). Links to the Japanese and Spanish versions are also available on the site. *See Page 44 for more about the upcoming Online Retreat.* (Creighton's current capital campaign seeks endowment support for the Collaborative Ministries Program, which includes Online Ministries. For more information, visit the campaign website, [www.creighton.edu/development](http://www.creighton.edu/development), or call the Office of Development, (402) 280-2740 or (800) 334-8794.)

## Diversity Scholars

The Creighton University Diversity Scholars Program was established in 1987. It was originally intended

to provide scholarship assistance to black youth in Omaha, who might not otherwise be able to afford a Jesuit education. Since 1987, the program has provided from four to six full-ride scholarships each year, including room and board to Omaha area black students. In 1994, the program added scholarships for Hispanic youth from Omaha area high schools. In 2005, the program provided eight full-ride scholarships to black and Hispanic youth from the Omaha area. Many of the scholars have pursued

postgraduate education, earning degrees from the nation's most prestigious colleges and universities. Since 1987, Creighton has provided approximately 145 scholarships to talented black and Hispanic scholars.

Outreach to Native American youth has been an ongoing mission of the Wisconsin Province of the Society of Jesus (Jesuits) since the 1880s. Beginning in the 1950s, Creighton has provided academically

qualified Native American youth from the Rosebud and Pine Ridge Reservations financial support to attend the University.

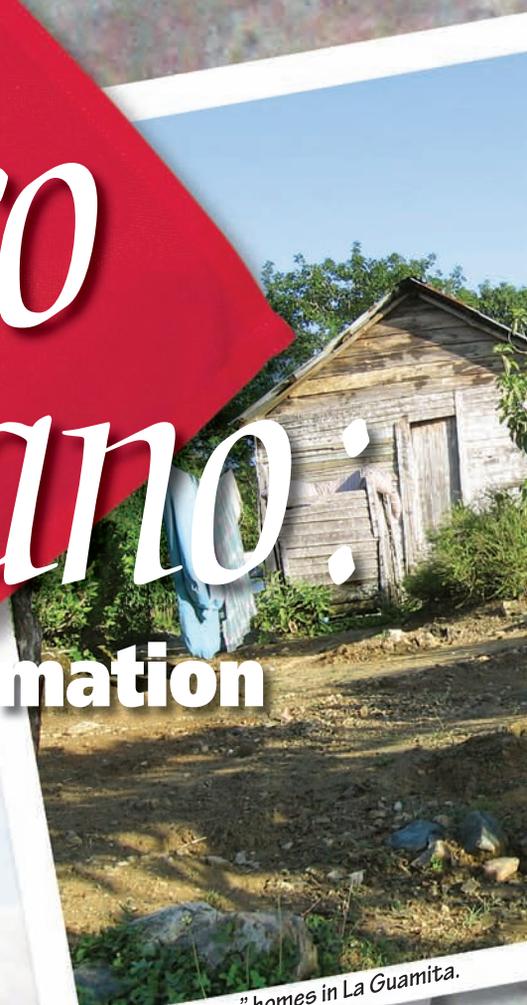
## Center for Service and Justice

Grounded in Jesuit values and Catholic Social teaching, the Creighton Center for Service and Justice is committed to building a community of faith in service for justice. The center helps students mature in ways few other college activities at the undergraduate level can. It helps those involved to grow up to the realities of life beyond the struggles of college study — learning mature relationships and discovering what special gifts and talents they alone have. The center invites students, faculty, staff and administrators to join in their programs. In 2005, a record 192 participants served and learned around the country as part of one of the nation's oldest Spring Break Service Trips programs.

# Encuentro Dominicano:

## Education for Transformation

By Thomas M. Kelly, Ph.D., and Justin Lampe, M.A.



Typical "campo" homes in La Guamita.



A scenic view near one of the immersion "campos."



Creighton student Joel Herdzina with a young child in La Guanita.

It is not always easy living and studying in the Dominican Republic. Our students will tell you this without hesitation. At the same time, they will also tell you that they have grown and changed in ways they never expected. When you see people suffering from easily preventable and treatable diseases, massive systemic injustice, widespread unemployment and underemployment and living conditions that most only see on infomercials for international charities, you are going to change and change drastically.

**E**ncuentro Dominicano is Creighton's study abroad program in the Dominican Republic. Students are housed at the *Centro para Educacion y Salud Integral* (Center for Latin American Concern, ILAC). In their four months here, students take 15 hours of coursework, immerse themselves in local communities for nearly three weeks, and volunteer twice a week in Santiago. The program is a mix between the traditional approach to study abroad (living together, studying and traveling) and an immersion component that puts students in direct and prolonged contact with communities that survive on subsistence farming and occasional outside employment. ILAC has built relationships in these communities,

called "campos," for more than 30 years, and Creighton students have the opportunity and privilege to experience and understand life in the Third World in a unique way. *Encuentro Dominicano* has three main priorities that flow through all its programming and coursework: to make concrete connections between academic learning and direct experience; to reveal the complexity and responsibility of living in a global community; and to integrate this new knowledge and experience in a spirituality of faith and justice.

### Connections

It is one thing to study the reign of the late Dominican dictator Raphael Trujillo — it is another to listen to a Dominican *campesino* reminisce about

times when things got done because someone was in charge. It surprises many of our students when typical Dominicans communicate a preference for a dictatorship over a democracy, a development that is becoming more and more common in Latin America. It is one thing to study about "machismo" — the cultural dominance of men in Latin America, and another to experience it while on immersion in one of the *campos*. It is one thing to study Haitian immigration to the Dominican Republic and listen to representatives of the Jesuit Refugee Service document human rights abuses — it is another to see a Dominican border guard quietly put away his whip as the students arrive at the bridge that separates Haiti from the DR.



Creighton students John Gervich and Joel Herdzina (with hat) play with Dominican children on the streets of Sabana Rey Latina, the second immersion *campo* for the semester.

Students encounter situations that require them to synthesize and integrate their new knowledge, cultural understanding and personal reflection in real time. Can or will students confront these issues beyond the structured classroom setting? Will students recognize that newly befriended Dominicans are treated differently than themselves when they are out dancing Merengue, Salsa and Bachata? Will they confront the machismo they experience in the *campo*? We hope that through many hours of preparation and course work, students are well prepared to handle real situations that might conflict with their individual ethics and past cultural experience. While traditional academic learning is invaluable in our culture, it is its connection to the real world that *Encuentro Dominicano* emphasizes.

Opening students to experiential learning and drawing them away from the comforts and normalcy of the traditional university setting can be a cause for disturbance and frustration. Students can begin building the knowledge base they need to be successful in the classroom through experience and travel opportunities

well in advance of class discussions. This can be a cause of frustration for students who have grown accustomed to simply cramming for exams, or reading enough to solely get through the next class session before heading back to their campus apartment to play Xbox. Yet, grounding the program in real-life learning is essential if we intend for our students to learn about the poverty they will inevitably encounter in the context of the Dominican Republic.

A central aspect of the program is how students learn about poverty. We can study statistics (and we do), we can see flowcharts on unemployment, we can hear about the struggles of those in poverty — but until we experience the lives of those who live in poverty (even as a visitor) our knowledge is incomplete. Mari Depenbusch, a senior theology major, saw her “little sister” in the *campo* suffer from an infection for seven days because the family could neither afford the cost of medicine nor the transportation to a pharmacy. Arin Guschewsky, a junior business major, watched her “father” suffer from simple ailments that could have been remedied back in Santiago without a

second thought. Students witnessed children throughout the *campo* drinking unsanitary water, which caused parasites and worse, simply because they didn’t know better. John Gervich, a junior political science major, and Andy Gobel, a senior creative writing major, worked on farms with their host parents, sweaty and exhausted at the end of the day — they knew their “fathers” had worked all day for the equivalent of \$6.

When we meet with every community prior to our students’ immersion, we emphasize that they — the community — are the teachers of their way of life — and if they welcome a student like a member of the family, they can teach some invaluable lessons. Students help cook, do laundry, care for animals and share meals with their families. Others work on farms planting corn, picking yucca and carting bananas. Some pre-med students accompany rural physicians as they serve those with little or no access to decent health care. Some bathe with buckets of water and most go to sleep at 7 p.m. because there is no electricity. Slowly, slowly, they begin to realize what poverty really is. Poverty is not so much the lack of iPods and air conditioning, but rather one’s vulnerability, in all aspects of life, which comes from a complex set of factors beyond the grasp or control of those who suffer. This vulnerability cannot be taught in a classroom, but it can be briefly glimpsed in the *campo*. Prior to our departure from the *campo*, one student asked me to drive to the pharmacy (six miles away) to buy some cold medicine. I asked, “What would a *campesino* do if they had what you have now?” He said, “They would lie down and wait to get better.” I said, “Have a nice rest.”

### Global Complexity

Upon their arrival in Santiago and settling in at their new home, the ILAC Center, the students have a difficult time understanding Dominican reality. “Why don’t people work here?” Their first response: “If they just try hard, it will pay off, and they can climb the economic ladder.” This, of course, presupposes a reality where success is

possible and, therefore, hope is normal. Breaking through preconceived notions brought by North American students to another country is often one of the great challenges of educating in a Third World context.

What difference does it make that this country was conquered by Spanish, French, American and Haitian forces and that an oligarchy has always dominated social, cultural, political and economic life? Can those on the bottom of the socioeconomic ladder think in terms of upward mobility? Is our perspective that “if people simply work hard, they will succeed” a product of our own cultural upbringing that does not translate into other contexts? What psychic barriers exist in a country where the wealthy have always controlled access to opportunity and possibilities of improvement?

Poverty is not so much the lack of iPods and air conditioning, but rather one’s vulnerability, in all aspects of life, which comes from a complex set of factors beyond the grasp or control of those who suffer. This vulnerability cannot be taught in a classroom, but it can be briefly glimpsed in the *campo*.

Soon, students learn that reality is very complex. *Campesinos* work hard in their fields but cannot compete with dairy and corn products from the heavily subsidized and highly technical U.S. market. Electricity is expensive and never steady because of government corruption that results in much electricity being stolen. “Why don’t companies take better care of their workers?” Business students learn here, through “internships” with major multinational companies, that such a question is very complicated. Some companies refuse to pay more in salary and benefits because if they do, buyers will simply go to factories in China or Honduras and buy the exact same product for much less. What students are confronted by is an increasingly complex world where subsidies in the U.S. or lack of workers’ rights in China directly affects

the standard of living in the Dominican Republic.

Providing both the intellectual and experiential components of understanding a complex global reality is central to the goals of *Encuentro Dominicano* — and much easier said than done. What is certain is that First World responses to seemingly simple problems are almost never sufficient. Often what is necessary is to delay judgment and try to understand multiple dimensions, both proximate and distant, to a given problem. This “delay” is often frustrating for First World “problem-solvers,” those for whom problems have always been fairly easy to both understand and fix.

### Faith and Justice

In a talk given at Santa Clara University in 2000, the Very Rev. Peter-Hans Kolvenbach, S.J., superior general of the Society of Jesus, proposed that these two deliberately open words — faith and justice — may be interpreted as meaning respectively, “the service of faith ... [by bringing] the counter-cultural gift of Christ to the world,” and the “justice of the Gospel which embodies God’s love and saving mercy.” Kolvenbach emphasizes Ignatius’ desire to combine words with deeds. Social action in the name of the justice of the Gospel must be combined, he proposes, with much analysis and reflection. He adds that the promotion of justice needs to combine academic rigor with social activism.

In applying these principles to contemporary higher education in



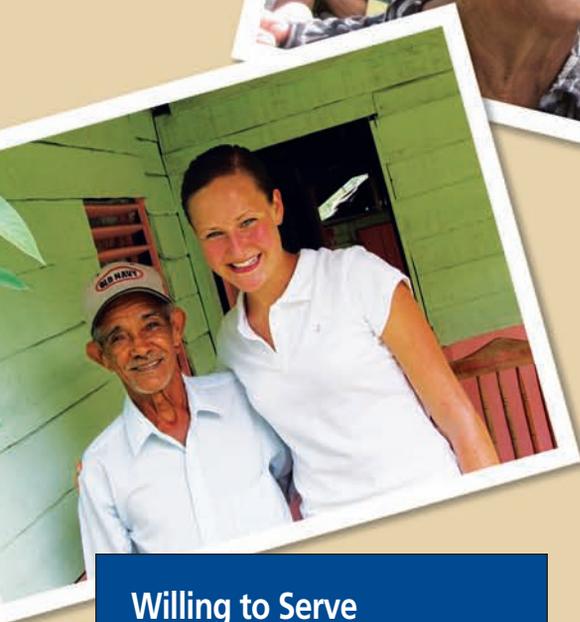
In La Guamita, a child peers out the window, Dominicans work at sewing machines at a local factory and Creighton student Katie Dirks befriends a young girl.

Jesuit universities, Kolvenbach proposes that students be educated in “solidarity for the real world,” and “solidarity is learned through contact rather than through concepts [only].”

He told those at Santa Clara: “When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.” He added that “students, in the course of their formation, must let the gritty reality of the world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively.”

Finally, he proposes that “insertion programs,” “off-campus contacts” and “hands-on courses” at Jesuit universities should not be “too optional and peripheral, but at the core of every Jesuit university’s program of studies.”

*Encuentro Dominicano* has tried to apply these goals directly to the curriculum and formation that is an integral part of the program. Orientation begins with the Rev. Patrick Malone, S.J., spiritual director at the ILAC Center, modeling ways to reflect and integrate the enormous amount of information and experience to which students are exposed. Texts in the core class focus not only on sociology, history and economics but on discernment, faith and solidarity, as



Creighton students Lauren Krautmann (left) and Andy Gobel (above) with members of their host families in La Guamita. Top right, a young girl in Sabana Rey Latina.

as a group for two days to discern how to integrate our experience into a vision for our life that may challenge deeply held presuppositions and beliefs. This integrating aspect of the program is essential if the knowledge gained and the experiences lived are to mean anything in the future. As Brackley writes, "Responding to massive injustice according to each one's calling is the price of being human and Christian today. Those looking for a privatized spirituality to shelter them from a violent world have come to the wrong place."

### Conclusion

Ultimately, *Encuentro Dominicano* will only be successful if our students make choices and commitments in the future that distinguish them from a world where material accumulation, self-interest and individualism reign supreme. We hope that exposure to a Third World reality will open hearts and eyes to the responsibility that we have to care for others — especially the "least among us." That responsibility can and should take varying forms — business leaders who care about more than simply the bottom line, teachers who truly want to form and develop students, doctors who connect with their patients in their own language, government and civic leaders who have a preferential option for the common good over self-advancement. Will we be successful? Only time will tell. In the meantime, we do everything we can here in the Dominican Republic to teach students how 70 percent of the world lives day to day. We hope they leave us looking forward to a life for and with others.

well. We understand that students come to us from varied belief backgrounds, but we insist that there be a spiritual dimension to personal development and experiential learning — in fact, it is essential. One of the key texts in the core course is *The Call to Discernment in Troubled Times*, by the Rev. Dean Brackley, S.J., an author and educator at the University of Central America. In it, Brackley writes: "I do know that the world needs a critical mass of people who will respond to suffering, who are ready to make a long-term commitment, and who will make wise choices along the way. Without such 'new human beings,' I doubt any amount of money, sophisticated strategies or even structural change will make our world much more human. ... Sustaining a life of generous service requires a spirituality."

What does this mean for a program emerging from a University that is both Catholic and Jesuit? We propose that "to live means to seek and find God everywhere, in order to collaborate with God in service to others." Part of this "everywhere" is, of course, in the world in which we find ourselves. Another part is through the relationships that form and sustain us, and yet still another part is in God's movement in our heart and soul, while we are buffeted by the challenges and suffering in this world. This is why, following each immersion, we "retreat"

### Willing to Serve

Service is a hallmark of the Creighton experience. In the practical application of a Jesuit education, Creighton students are encouraged to embrace the world and immerse themselves in it. Living their faith in solidarity with others demands ethical decisions that are honest and reflective. Creighton provides students an environment in which they can put their faith into action — for each other, the community and the greater global society.

You can help support that mission. Through your gifts to the Creighton Fund, the University's sustaining giving program, you become a partner in this vision — preparing future generations of women and men who have the knowledge, commitment and compassion to shape a more just world. To learn more about the Creighton Fund and WILLING TO LEAD: THE CAMPAIGN FOR CREIGHTON UNIVERSITY, visit: [www.creighton.edu/development](http://www.creighton.edu/development).



*About the authors:  
Thomas M. Kelly, Ph.D.,  
is the academic director of  
Encuentro Dominicano;  
Justin Lampe is the student life  
coordinator of Encuentro Dominicano.  
Both live and work in the Dominican Republic.*

Kelly with his wife, Lisa, and children,  
Michael (9), Andrew (11) and Catherine (4).  
Lampe with residents of Sabana Rey Latina.



## Encuentro Dominicano

This semester-long study abroad program in the Dominican Republic is open to undergraduate students in the Colleges of Arts and Sciences and Business Administration and the School of Nursing.

Professor Kelly teaches the six-credit-hour core course titled *Social Justice in the Dominican Republic: History, Sociology and Economics in Caribbean Context*. Visiting professors from Creighton's various colleges and schools teach intensive three-week courses (three are offered each semester), and a Dominican teaches Spanish.

Students live at the ILAC Center in Santiago, except during their immersion experiences — when they live with Dominican families in the rural *campos*. Some of the service opportunities in which students partake include working with children at local orphanages and assisting the elderly poor.



At right, from top to bottom, Jacob Priluck rides a mule with his host brother in La Guamita; Arin Guschewsky with her host mom in La Guamita; Dirks with a child in Sabana Rey Latina; participants in the fall 2005 Encuentro Dominicano with the Kelly children in Puerto Plata.

# The Personal Equation

By Brian Kokensparger

## A Math Professor's Quest to Help Children with Hearing Loss

The center he helped establish has produced nine books, supported visiting professors from China, India, Saudi Arabia and Japan, and has provided additional research support for professors from Bangladesh, Pakistan, Egypt, Nigeria, Iran, Iraq and Malaysia. Its members have published some 150 journal articles and papers. Now it is branching out into the natural sciences and comparative politics.

But it's the center's latest pursuit that excites its director the most.

Because it's personal.

In May, thanks to the generosity of a former student (George Haddix, MA'66, Ph.D., and his wife, Sally Hansen Haddix), John Mordeson, Ph.D., professor of mathematics and director of the Center for the Mathematics of Uncertainty (also known as "fuzzy math"), became the first Creighton professor to have an endowed chair — with its deep historical roots of honoring a university's most esteemed scholars — established in his name. But he has not slowed even a second to savor his accomplishments.

Because it's personal.

So why, when he and the center have accomplished so much, start an entirely new project? Why take another

uncertain leap? Why apply mathematics to the languages and devices of the deaf and hard-of-hearing?

Because it's personal.

It's personal, because one of Mordeson's grandsons is deaf.

Rewind to four years ago.

"Josh was born June 28, 2002. He was diagnosed as severely to profoundly deaf two weeks after his birth. His mother, Mary, and father, Jim, lived across the street. I remember exactly when my daughter, Mary, told me Josh was deaf," Mordeson said.

"I was standing in the hallway inside the front door of her house. Tears came to her eyes. We hugged. I had a feeling of helplessness."

Mordeson immediately began searching the web. He pored over texts on American Sign Language (ASL),

Signing Exact English and Cued Speech. He purchased sign language books for the entire family. It became a family affair. The entire family signed up for an ASL class. He and his wife, Pat, also began signing to Josh immediately.

"Every day I would walk across the street and get Josh and carry him to my house. I would lay him on my lap and sign letters on blocks and objects to him. Even though I knew he could not understand, I wanted to stimulate his mind. I signed pictures in books. I carried him around the house and signed objects in the house. I took him outside and signed objects. One of the most productive times as he grew older was when he was in his high chair. I signed flash cards to him."

Although Mordeson had always been an advocate for his grandson,

Creighton professor John Mordeson, Ph.D., works on words with his 4-year-old grandson, Josh, who was born deaf.



almost overnight he also became an advocate for Josh's extended family — the estimated 278 million people worldwide who have moderate to profound hearing loss. The World Health Organization estimates that one quarter of hearing impairment cases begin during childhood.

Advocacy, for Mordeson, does not mean speaking engagements, hanging posters, walk-a-thons or rallies. It means mathematics — theoretical or applied — that make a difference in people's lives.

Most people might think that hearing has very little to do with mathematics.

"Not so," Mordeson said. "American Sign Language, Cued Speech and Signing Exact English may all bridge the gap between spoken language and hearing; fuzzy mathematics may help make learning to use and interpret these signing systems easier and more effective." His book, *Fuzzy Automata and Languages*, which he co-authored with Creighton mathematics colleague Davender Malik, Ph.D., is considered "the first in-depth treatment of the theory and mathematics of fuzzy automata [a mathematical construct that mimics a machine] and fuzzy languages."

However, to understand Mordeson's

excitement, we must step back and look at the big picture, as set out by the field of semiotics.

Semiotics is an approach to cultural studies, with origins usually attributed to French literary critic and philosopher Roland Barthes. In his translated work, *Elements of Semiology*, Barthes wrote that "semiology aims to take in any system of signs, whatever their substance and limits; images, gestures, musical sounds, objects and the complex associations of all of these, which form the content of ritual, convention or public entertainment: these constitute, if not languages, at least systems of signification."

For example, a simple hand signal such as the well-known "peace sign" (first two fingers held high with the latter two tucked under the thumb) may mean "peace" among one group of people (especially if they have lived through the 1960s). In another culture, it may mean "two," or even "house." The field of semiotics is more concerned with how something becomes a sign in a certain culture, rather than with how that sign is interpreted.

Even at this theoretical level, Mordeson hopes that mathematicians and philosophers can collaborate on

research into how signing systems are used by the deaf and their interpreters to express — and perhaps reinvent — the deaf culture.

The systems of visual-spatial signs that interest Mordeson include American Sign Language, Signing Exact English and Cued Speech. Though each of these systems seems to be designed with the same goal in mind (helping deaf people communicate among themselves and with hearing people), the popularity of each varies greatly among practitioners and researchers. Each language system seems to be an attempt to improve upon perceived weaknesses in the other systems.

American Sign Language is a complex system of signs used by deaf and hard-of-hearing persons in the United States and some parts of Canada. It should not be confused with English, for the syntax is entirely different. (In its simplest description, ASL is said to use a "topic-comment" syntax — that employs the same signs for "house large green burn" with special classifiers to differentiate between "the large green house burned" and "the large green house is on fire" — while a spoken language such as English uses syntax that is

a construction of nouns, verbs and modifiers.) ASL is not a language of hand gestures, however, because facial features (mostly the eyebrows and the mouth) and even people and objects in the surrounding space are used as needed. Since a sign language such as ASL is so tightly related to the culture of its origin, each culturally distinct geographic area tends to propagate and evolve its own unique sign language. However, some critics of ASL decry its grammatical distance from English, a distance that means the deaf children who understand and use it as their primary language have problems reading written English, and are slow to visually interpret spoken English.

It is this disconnect with the English language, therefore, that gives those who champion Signing Exact English the motivation to modify the delivery of the standard signs. They have instituted a system of signs that replicates spoken English as exactly as possible, to assist the deaf community in the development and mastery of the English language. As ASL has little connection with English words and grammar, Signing Exact English is a visible extension of the English language. Idioms and expressions of speech, such as “show her the ropes” are signed as exactly as possible, though distinctions are made for the same word used in different contexts (such as “roll that over here,” and “would you like a sweet roll?”).

A third system of signs, Cued Speech, is also an attempt to help deaf children become good readers. Cued Speech highlights spoken English, drawing the deaf child’s attention to the signer’s mouth, and then augments the spoken position of the mouth with one of eight different hand shapes, placed in four different places around the face. This emphasizes helping the deaf child to interpret spoken English, and to improve communication with hearing and speaking people who have not learned to sign.

These systems of signs, delivered through combinations of hands, facial characteristics and sounds, may seem at first glance to have no relationship with

mathematics whatsoever. However, there is always a bit of uncertainty in the communication process; verbal language is often imprecise, and signed language can be even more so. The mathematics of uncertainty, to which Mordeson and the center are dedicated, pursues methods and theory that reduce the level of uncertainty in real-life situations. How this will apply to sign languages is sure to write the next exciting chapter in the center’s history.

In addition to the uncertainty involving language expression and interpretation, Mordeson is also excited about the multitude of possibilities for mathematical discovery and support of physiological research in the field.

“My goal now is to use the power of mathematics to help, even in a small way, those dedicated researchers and teachers of the little children who come pouring out of their classes with either a hearing aid in each ear or a Cochlear implant on the side of their head.”

— John Mordeson, Ph.D.

Mordeson first got a sense of these possibilities when he came across a reference to a paper, entitled, “L-Fuzzy Automata. Description of a Neural Model.” It inspired him to first consider the possibilities of using mathematics to model physiological responses, as the author of the paper models the behavior of the *VIII-th* cranial nerve (which is the primary sound processing nerve in the ear).

“I saw a reference to the paper about the *VIII-th* cranial nerve. Right away I

wanted to see the paper because of the topic and because I was familiar with the type of mathematics used in it,” he said.

Though the mathematical calculations are too complex to cover in detail here, the research models the behavior of the nerve by building a fuzzy automaton based on the “reception-change-answer” pattern that is critical to the hearing process. Briefly, this pattern involves: sound waves entering the ear (signal reception); those sound waves being changed into bioelectric impulses, which are then sent to the brain; and, finally, the hearer providing a response or answer. Since a large number of variables can affect each step of the process, a more “human-like” mathematics is needed to properly deal with the values that are often not “yes” or “no” — but more “sort-of yes” and “kind-of no.”

Fuzzy mathematics is perfect for modeling this nerve behavior, because it allows for subtleties to be acknowledged and incorporated into each step of the reception-change-answer process.

Mordeson is committed to putting the center at the service of those on the frontline in the ongoing battle against hearing disorders.

In this pursuit, he has arranged meetings with Boys Town National Research Hospital, and the Omaha Hearing School, both of which have experts who are actively engaging in research into communication needs among the deaf community and diseases and devices that affect hearing. Mordeson hopes that collaboration with these and other institutions will provide the physiological and practical expertise that complements the mathematical dimension.

He and Shih-Chuan Cheng, Ph.D., another professor of mathematics at Creighton, recently met with researchers at Boys Town National Research Hospital to open the door to collaboration. During the meetings, it was expressed that some clinical research teams can benefit greatly from the assistance of an expert statistician and abstract mathematician. With

the possibility of extended complex mathematical calculation and statistical modeling, the practitioners and physiological researchers may be able to escalate their research and take it beyond the original scope of the project, making new discoveries formerly considered impossible. Discussion ranged from review and possible enhancement of the special mathematical signs used by interpreters to help recipients grasp complex

one Cochlear implant and hopes to get another.

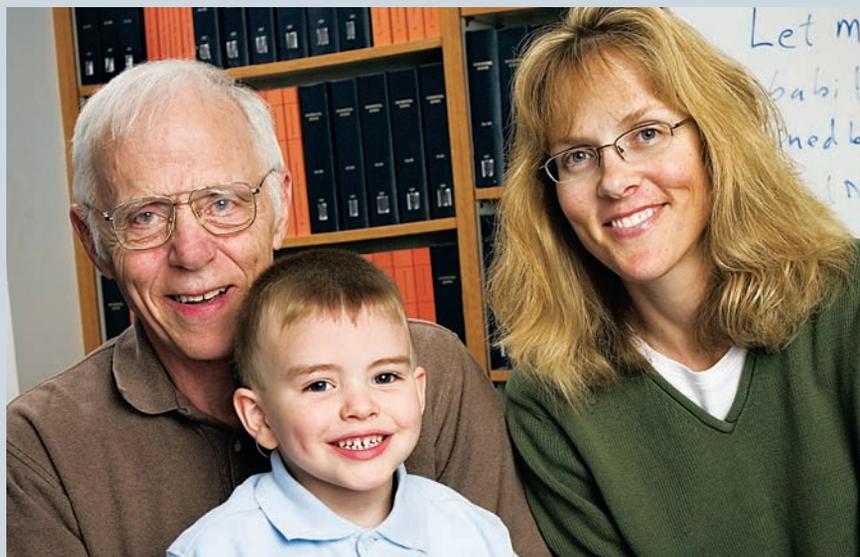
"When Josh was 1 year old, he received his Cochlear implant. He began noticing noises. Our strategy with Josh changed. We would talk constantly to him. His dad and brothers were very good at interacting with Josh. When he was at my house, I would tell him everything we were doing. I would sign to him also in order to bridge the gap between the words I was

clearly and effectively. There is also a need for further research into the settings of the Cochlear implant, each of which should be carefully adjusted to the needs of each individual user. There are thousands of combinations; each setting must be painstakingly adjusted (and re-adjusted), and each adjustment may affect other settings. Fuzzy mathematics may help solve this problem by automatically adjusting the settings in concert with other settings, and then continuing these adjustments as the child grows.

All of these initiatives are not possible without collaboration, and Mordeson's greatest strength lies in the steady, humble, cheerful facilitation of the center's various research teams. As holder of the Mordeson Chair, he is willing to apply the fruits of mathematics to any academic discussion.

Mordeson still has a passion for teaching and mathematical research. "As a mathematician, I was never bothered by the fact that my research was theoretical in nature and didn't have an immediate application. However, my goal now is to use the power of mathematics to help, even in a small way, those dedicated researchers and teachers of the little children who come pouring out of their classes with either a hearing aid in each ear or a Cochlear implant on the side of their head. The parents of these children are devastated upon being told their newborn baby is deaf. The same parents soon discover that they had been given a most precious gift imaginable. This discovery is made through their love and hard work on behalf of their child. Yet we always remember that this special gift is due to their child's sacrifice."

Theoretically speaking, mathematics could be described as just a bunch of numbers and symbols. An academic center could be described as just a vehicle for producing a bunch of books and papers. Holding an endowed chair could be described as just another job. But when the mathematics, academic center and endowed chair work together to help a deaf child, it's more than just theory: It's personal.



Mordeson holds his grandson, Josh, with his daughter, Mary, at his side. Mordeson said he'll never forget the day Mary told him Josh was deaf. "I had a feeling of helplessness," he said. Now he is using his math expertise to try to help kids like Josh.

mathematical concepts, to developing mathematical models to assist in a wide range of experiments.

Another possibility discussed during the meetings centered on the employment and configuration of Cochlear implants.

Cochlear implants are not new, but they have become more acceptable within the past few decades, due to the miniaturization of electronics and a more thorough understanding of the brain's role in the aural system. In its simplest description, a Cochlear implant is a device implanted in or behind the ear. It differs from a hearing aid in that it does not amplify sound; it converts it into bioelectrical signals that are then electronically sent to the brain as impulses.

This area is one of special significance to Mordeson, whose grandson has

saying and what he had learned when signed to. Josh responded very well to his implant. He became a hearing and speaking child. He was fascinated with the alphabet, numbers and words. At age 2, I would write words on a slate such as tree, ball, up, down, kite, grandpa, mom, dad, his brothers' names. He would say the letters and then the words. Because he became a hearing child, the family quit taking sign language lessons except for Mary and me. We continued for two more years. Now Josh is like any other boy."

Though Cochlear devices have been implanted for decades, there is still much to be learned about the wearer's physiological response to the signals. This is especially difficult with young children, who are not able to communicate what they are hearing

# FALL 2006 ALUMNI REUNIONS

## SCHOOL OF MEDICINE REUNION WEEKEND 2006

### Friday, Sept. 15

7:30 a.m. — 21st Annual: A Day with the Perinatologists "Perspectives in Practice"

8 a.m. — 2006 Magis Golf Classic

5:30 p.m. — Class of 1966 Photo Session and Reception

6 p.m. — Golden Jays Class of 1956 Photo Session and Reception

6:30 p.m. — School of Medicine Alumni Reception and Dinner

The 2006 School of Medicine Alumni Merit Award will be presented to George J. Bost, MD'73, at this event.

### Saturday, Sept. 16

9 a.m. — School of Medicine Update and Tour

10 a.m. — Guided Campus Walking Tour

11 a.m. — Trolley Tour of Omaha

5 p.m. — School of Medicine Alumni Reunion Mass

6:30 p.m. — Class Reunion Gatherings for the

Classes of 1946, 1956, 1961, 1966, 1971, 1976, 1981, 1986 and 1996

## SCHOOL OF LAW ALUMNI WEEKEND 2006

### Thursday, Sept. 28

6 p.m. — Class of 1996 Welcome Party

### Friday, Sept. 29

6:30 p.m. — School of Law Annual Dinner and Dance. The 2006 School of Law Alumni Merit Award will be presented to Brig. Gen. David G. Ehrhart, JD'81, at this event.

Additionally, a special presentation is planned to honor Professor Richard E. Shugrue, Ph.D., for 40 years of service to the Creighton community.

### Saturday, Sept. 30

8 a.m. — School of Law Alumni Golf Outing

6-8 p.m. — Class Reunion Receptions for the

Classes of 1961, 1966, 1971, 1976, 1981, 1986, 1991, 1996 and 2001

### Sunday, Oct. 1

10:30 a.m. — Mass at St. John's Church

### Monday, Oct. 2

5 p.m. — Red Mass for Legal Profession

## SCHOOL OF PHARMACY AND HEALTH PROFESSIONS REUNION WEEKEND 2006

### Thursday, Oct. 5

6-9 p.m. — Continuing Education for Pharmacists

### Friday, Oct. 6

11:30 a.m. — Class of 1956 Golden Jays Luncheon followed by Tour of Omaha

Noon — Continuing Education Classes for Occupational Therapists and Physical Therapists. Class start times and locations vary.

3 p.m. — Tour of the Hixson-Lied Science Building

6:30 p.m. — School of Pharmacy and Health Professions Alumni Reception and Dinner followed by dance. The 2006 School of Pharmacy and Health Professions Alumni Merit Award will be presented to David H. Pederson, BSPHA '54.

### Saturday, Oct. 7

8 a.m. — Second Annual School of Pharmacy and Health Professions Alumni Golf Outing

8 a.m. — Continuing Education Class

5 p.m. — School of Pharmacy and Health Professions Alumni Reunion Mass

6:30 p.m. — Pregame Tailgate and Class Reunion Receptions for the

Classes of 1956, 1966, 1976, 1981, 1986 and 1996 followed by a Bluejays soccer game.

For more information, visit [www.creighton.edu/alumni](http://www.creighton.edu/alumni) or call the Alumni Relations Office at 402.280.2222 or 800.CU.ALUMS.

**Creighton**  
UNIVERSITY



# Upcoming Alumni Events



Fall

## Denver Alumni & Friends Fall 2006

Alumni Event. Date, time and location to be determined. Denver

## Dallas Alumni & Friends Fall 2006

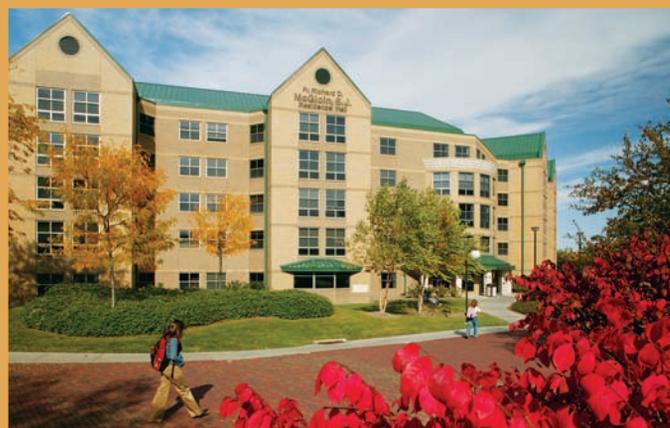
Alumni reception. Date, time and location to be determined. Dallas

## Des Moines Alumni & Friends Fall 2006

Alumni Reception. Date, time and location to be determined. Des Moines

## St. Louis Alumni & Friends Fall 2006

Alumni reception. Date, time and location to be determined. St. Louis

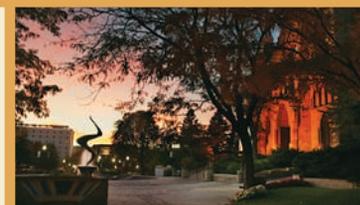


## Twin Cities Alumni & Friends Thursday, Sept. 21

Alumni Reception. 7-9 p.m. Location to be determined. Twin Cities, Minn.

## Omaha Area Alumni & Friends Thursday, Sept. 21

Fr. Ronald Rolheiser, O.M.I., considered one of the country's leading authors on Christian spirituality today, will speak on campus. Rigge Science Auditorium, 7 p.m. Offered by Cardoner at Creighton.



**Sioux City Alumni & Friends  
Wednesday, Oct. 4**

Golf Outing & Reception. Tee-time and reception time to be determined. Dakota Dunes Country Club. Sioux City, Iowa

**Omaha Area Young Alumni & Friends  
Sunday, Oct. 15**

Young alumni from the classes of 1996-2006 are invited to lunch and an afternoon to reflect on, renew and refresh their vocation-as-calling. Skutt Student Center, Mutual of Omaha Ballroom, noon to 4 p.m. Offered by Cardoner at Creighton and Alumni Relations.

**School of Dentistry Alumni & Friends  
Wednesday, Oct. 18**

American Dental Association reception. 5:30-7:30 p.m. Luxor Las Vegas.

**Alumni & Friends  
Friday-Sunday, Oct. 20-22**

Vocation Vacation for Creighton's faculty, staff and alumni. 5 p.m. Friday until noon Sunday. Creighton University Retreat Center, Griswold, Iowa. A weekend to further remember and renew your professional and personal life's callings. Offered by Cardoner at Creighton and Alumni Relations.

**Omaha Area Alumni & Friends  
Thursday, Oct. 26**

Omaha Wine Tasting Event. 7-9 p.m. Physicians Mutual. Omaha.

Fall

**National Alumni Board  
Friday, Nov. 10 &  
Saturday, Nov. 11**

National Alumni Board Fall Meeting. Creighton University campus.

**Creighton Alumni & Friends  
Saturday, Nov. 11**

Bluejay Jamboree. 5 p.m. Joseph J. Vinardi Athletic Center. Creighton University campus. See ad on Page 10.

**Omaha Area Alumni & Friends  
Monday, Nov. 13**

Sr. Helen Prejean, CSJ, peace activist and acclaimed author of *Dead Man Walking: An Eyewitness Account of the Death Penalty* will speak on campus. Lied Education Center for the Arts, 7 p.m. Offered by Cardoner at Creighton.

**Los Angeles Alumni & Friends  
Thursday, Nov. 16**

Alumni Reception. 7-9 p.m. Los Angeles Athletic Club. Los Angeles

**Creighton Alumni & Friends  
Thursday, Nov. 23**

Alumni Thanksgiving Mass and Continental Breakfast. 9 a.m. Mass; 10 a.m. breakfast, St. John's Church and the Skutt Student Center, Mutual of Omaha Ballroom, Creighton campus.

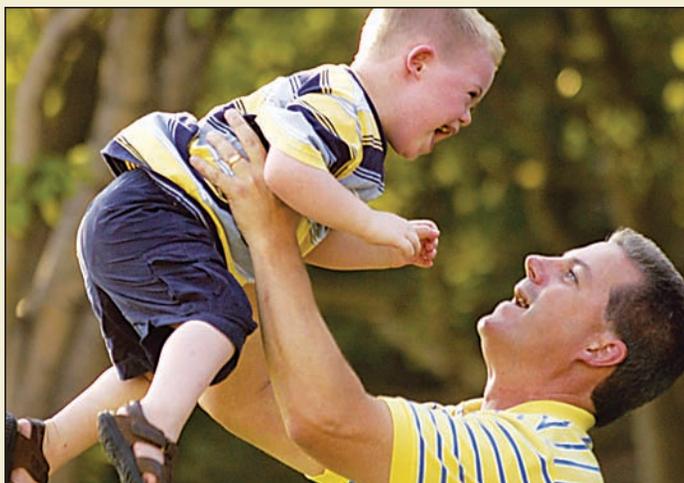
**Chicago Alumni & Friends  
December 2006**

Alumni reception with the Rev. John P. Schlegel, S.J., Date, time and location to be determined.

**Hawaii Alumni & Friends  
Thursday, Dec. 20-23**

43rd Outrigger Hotels Rainbow Classic Basketball Tournament. Pregame events will be planned in conjunction with the tournament. Dates, times and locations of events to be determined. Honolulu.

For updates on alumni events, visit the Alumni Relations website:  
[www.creighton.edu/alumni](http://www.creighton.edu/alumni)



**Family Fun at the  
Hilltop Jam**

Four-year-old Ryan Bisignano enjoys some time with Dad at Creighton's inaugural Hilltop Jam on July 29. Ryan is the son of Tony and Mary Beth (Hanlon), BA'88, Bisignano of Omaha. Some 250 Creighton alumni and friends enjoyed a warm evening on the campus mall listening to the sounds of *Pam and the Pearls*.

# Willing to Innovate

Creighton alumnus **Robert P. Heaney, BS'47, MD'51**, is an internationally acclaimed researcher, known for his pioneering work on the benefits of calcium in bone health. *Calcium and Common Sense*, which he co-authored in 1988, was named one of the 10 best scientific books for the general reader.

**Julie Soukup, Ph.D., BSChm'93**, holds the Clare Boothe Luce Faculty Chair for Women in Science. Creighton is one of only 13 universities nationwide receiving continuous funding from the Luce Foundation to support the Clare Boothe Luce Women in Science Program. Soukup's research on riboswitches, RNA genetic control elements, holds the potential for the development of promising, new antibiotics.

## \$62 million for support of science education and technology infrastructure

*"Creighton has always been strong in educating people, and we've always maintained that research activity is an integral part of education. Therefore, we need to be supportive of research if we're going to continue Creighton's tradition of educational excellence."*

Robert P. Heaney, M.D.

John A. Creighton University Professor and Professor of Medicine

*"Creighton University is a leader in science education, with an interactive, interdisciplinary approach that engages students not only in the classroom but in the laboratory, as well. Even at the undergraduate level, our students are active participants in faculty research. They are collaborators. They are doing the work, and getting their names published in scholarly journals. It's an enriching and valuable opportunity."*

Julie Soukup, Ph.D.

Clare Boothe Luce Associate Professor of Chemistry

Creighton stands unique among Jesuit institutions with 45 percent of our undergraduates earning a science degree. Through

*THE CAMPAIGN FOR CREIGHTON UNIVERSITY*, we look to strengthen our position as a model for excellence in science education.

Our goal: to maximize the synergies of a strong undergraduate science program and a major medical center in one institution.

We look to expand current research strengths and engage new frontiers of scientific discovery through collaborative, interdisciplinary programs.

Our research capacity has been greatly increased by construction of the Hixson-Lied Science Building and renovations to existing science facilities — critical initiatives of *THE CAMPAIGN FOR CREIGHTON UNIVERSITY*.

This campaign will continue to advance our standing in science and further encourage students and faculty to explore the reaches of healing, science and biomedicine — touching the lives of us all.



## WILLING TO LEAD

THE CAMPAIGN FOR CREIGHTON UNIVERSITY

[www.creighton.edu/development](http://www.creighton.edu/development)

# Creighton Tops Again in U.S. News Rankings

For the fourth year in a row, Creighton University is No. 1 in the *U.S. News & World Report* magazine rankings of Midwest Master's universities. It is the ninth time in 11 years Creighton has been No. 1 in *U.S. News & World Report* magazine's "America's Best Colleges" edition.

The graduation rate for Creighton students is among the top five in the region and *U.S. News & World Report* lists Creighton as a "best value," where students get the best return on their tuition investment. In addition, Creighton's academic reputation is recognized by presidents, provosts and academic leaders at other universities in the region, with the highest peer assessment score of all schools in the Midwest.

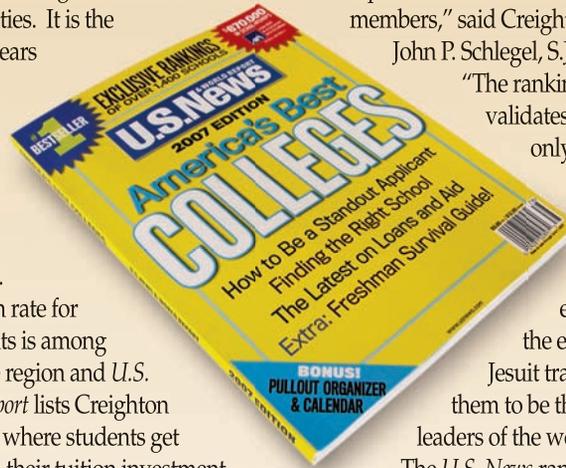
"Creighton's No. 1 ranking reflects the University's Jesuit, Catholic mission to provide an exceptional learning and living

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 are a tool that validates who we are, but they only tell part of the story.

Here at Creighton we are challenging ourselves to provide an education that develops the entire student in the Jesuit tradition — preparing them to be the next generation of leaders of the world," he added.

The *U.S. News* ranking category, Universities-Master's, encompasses schools that offer 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.



Creighton  
UNIVERSITY