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# CREIGHTON

UNIVERSITY MAGAZINE

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AT THE END  
OF A MISSION

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10 Commandments

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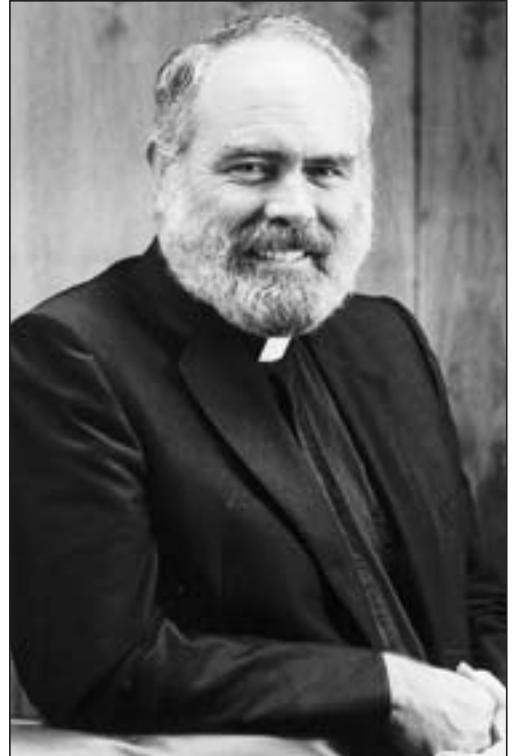
W I N T E R 1 9 9 9

# CREIGHTON

U N I V E R S I T Y M A G A Z I N E

C O V E R S T O R Y

**14 AT THE END OF A MISSION:** The Rev. Michael G. Morrison, S.J., tells writer Bob Reilly that life as Creighton's 22nd president has been more than a job — it's been a mission. Fr. Morrison has announced he will step down as the University's chief executive on or before June 30, 2000. Now in his 19th year, Creighton's longest-serving president will leave behind a legacy of accomplishments.



**ABOUT THE COVER...**

*Six hundred unique images and 2,400 total images of Creighton University — its people, places and stories — were used to make up the front-cover photo illustration of Father Morrison for this issue. The magazine's editors extend a special thank you to College of Business Administration junior Jay Langhurst for use of his digital pictures of campus. Other pictures were culled from previous WINDOW magazines and other sources. The original picture of Father Morrison was taken by Monte Kruse, BA '83.*





**22 EXPLORING THE TEN COMMANDMENTS:** Are the Ten Commandments “etched in stone?” Biblical scholar Leonard Greenspoon, Ph.D., Creighton’s Klutznick Chair in Jewish Civilization, provides insights into how changes in cultural, social and historical circumstances have shaped one of the most recognizable of Old Testament doctrines.



**30 THE MILLENNIUM IN WESTERN SOCIETY:** History professor Eileen Dugan, Ph.D., investigates how people have viewed the millennium and the end of time. She writes that while millennialism has its roots in the Judeo-Christian anticipation of a Messiah, it has evolved over time to a more secular celebration.

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Usually depicted as an ultra-proper, uptight, reclusive and elitist writer, renowned American author Henry James reveals a warm, tender, informal side in his personal letters.

### CREIGHTON UNIVERSITY MAGAZINE’S PURPOSE

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

## LETTERS TO THE EDITOR

## RELIGION NOT DEAD

I hope you received a lot of letters regarding Brian Hill's "Dead Hand of Religion" letter (Fall '99). It should be said that David Hume's primary method of tossing out a logical proof of God, the denial of causality, effectively would dispose of the scientific method as well. And Kant, while asserting that the existence of God could not be ascertained through "Pure Reason," posited God's existence in his *Critique of Practical Reason*.

Mr. Hill cites various "disaster" phenomena as evidence against order in creation. In fact, it takes a very unique and orderly set of physical events to create a hurricane or tornado. What Mr. Hill's letter boils down to is that he has chosen to place his faith in, not the scientific method, but the icon of science. I feel he ought to admit that and refrain from ridiculing believers who, with the same evidence but perhaps a different perspective — and trusting in the testimony of Jesus Christ — choose to go with God.

I abandoned my faith, with the best intentions, while in college and was blessed to have it find me again 11 years later in Las Vegas. (That alone should prove God exists, and that He has a sense of humor.) I found that pride lies behind disbelief, where ignorance is absent. It is a bitter path to follow.

Another note: I hope Creighton's administration supports *Ex Corde Ecclesiae*. It is imperative that the faith be taught for what it is, the truth, at what few Catholic universities there are!

**Bob Henchal Jr., BA'75**  
New Brighton, Minn.

## MORE ON BANKRUPTCY

I found your discussion on the issue of bankruptcy (Spring '99) interesting. But there is a salient underlying consideration that needs to be discussed.

When our Federal Reserve lends money into the economy, it only lends in principal. Due in return is principal and interest. The money lent is basically created from nothing. When it is paid back, it disappears into nothing. Since interest due on this principal is not lent in, we will always be short. How do we deal with this shortage? One way is through bankruptcy. Money lost via bankruptcy disappears, returns whence it came. If the economy

is growing, more money is lent in, providing a temporary surplus. Some of that is used to pay off interest on previous debt. As long as we increase the money supply, there is no need for huge amounts of bankruptcy as a means of disappearing debt.

Continued growth is important to our economy. But what happens when we no longer want growth? Economists should create a virtual reality situation and explore our options. It's not too soon to start.

**Ward R. Anthony, MD'54**  
Boulder, Colo.

## INSULIN DEBATE

I have read only one article in the fall issue, but since it contains an unfortunate error, I feel the need to inform you of it immediately. Banting and Best did not isolate insulin. The Nobel Prize was given jointly to Banting and Macleod, but both Banting's paranoia and Canadian chauvinism conspired to have Macleod treated as a fraud and a cheat. This was probably the most acrimonious feud ever encountered in physiology. Macleod divided his share of the prize with Collip, a biochemist who more than anyone else made the isolation possible. Banting divided his with Best, a medical student at the time. The whole sorry episode has been described by Michael Bliss, a University of Toronto historian, who had access to the long-ignored archives.

**D.F. Magee, M.D., Ph.D.**  
Professor of Physiology, Emeritus

*Editor's note: Writer Lori Elliott-Bartle did not credit Banting and Best with isolating insulin in her article, "Peptides: Messengers Between the Cells." She said, "Peptides have been used therapeutically since Dr. Frederick Banting and Charles Best ... discovered that insulin ... could be extracted from animal tissue and injected into humans to control diabetes." As with most research, this clinical advance was part of a team effort described vividly in Michael Bliss' book The Discovery of Insulin. Dr. Magee is right to point out that Dr. James Bertram (Bert) Collip isolated insulin. Dr. John James Rickard (J.J.R.) Macleod, an expert on carbohydrate metabolism, directed portions of the research, and Banting and Macleod were awarded the Nobel Prize in 1923.*

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## A Century of Service and Growth

This is my final *Creighton University Magazine* column before the year 2000. It seems an appropriate time to look back on a century of service and growth at the University.

In the 1890s, the Rev. William F. Rigge, S.J., wrote in his memoirs that Creighton seemed “doomed to extinction.” Fewer than 200 undergraduate students were enrolled in the College of Arts and Sciences, which was founded in 1878.

Under CU President the Rev. Michael P. Dowling, S.J., the School of Law (1904) and the Schools of Dentistry and Pharmacy (1905) joined the School of Medicine (1892) as Creighton’s professional schools.

World War I cast a shadow over the early part of the 20th Century. By Armistice Day, Nov. 11, 1918, Creighton counted 1,377 war casualties among its faculty, alumni and students. Nearly 30 gave their lives.

The College of Commerce, Accounts and Finance (now the College of Business Administration) was established in 1920. The decade saw the end of one of the visions of the founding family. Economic reality required that tuition be charged for the College of Arts and Sciences starting in 1924.

The Graduate School was founded in 1926. Two years later, a bachelor of science degree in nursing was set up. The Graduate School conferred its first doctorate in 1971, the same year a free-standing College of Nursing (now the School of Nursing) was established.

By the end of World War II, 2,000 Creighton students, faculty or alumni were in uniform. One hundred died. One, Ensign John J. Parle, BSC’42, was awarded the Medal of Honor posthumously.

The Rev. Carl M. Reinert, S.J., became Creighton’s president in 1950 and the University experienced a boom under his leadership.

A dramatic change in the structure of the University occurred in 1968 when the board of directors, which consisted of five members of the Society of Jesus, voted to expand and restructure itself to include lay persons.

In 1982, the School of Pharmacy expanded to become the School of Pharmacy and Allied Health Professions. In 1983, University College opened to make credit courses and degree opportunities available to non-traditional students.

The “Creighton 2000” strategic vision was developed in the late 1980s, providing the foundation for the Creighton 2000 Campaign, which by 1998 raised \$127 million. It was the most successful campaign in the University’s history.

Creighton’s burgeoning campus is a testament to the University’s success: The Cardiac Center, the Beirne Research Tower, the Lied Education Center for the Arts and the renovated Klutznick Law Library are among the bricks-and-mortar symbols of success. New scholarships have been funded. Creighton’s health sciences clinics continue to expand their reach into the community.

Creighton enters the Year 2000 as the No. 1 ranked Midwestern regional university in *U.S. News & World Report* magazine’s annual “Best Colleges” issue. Creighton is among the top 100 best values among private universities, according to *Kiplinger’s Personal Finance Magazine*, and *Money Magazine* ranks Creighton as one of the nation’s best educational values.

One hundred years after Fr. Rigge’s gloomy assessment, Creighton University is stronger than ever.

One hundred years after Fr. Rigge’s gloomy assessment, Creighton University is stronger than ever.



*Creighton University's Administration Building at the dawn of the 20th Century.*

*Michael G. Morrison S.J.*

## BARRETT FIRST CREIGHTON GOVERNOR

*Creighton University Magazine* erroneously identified Nebraska Gov. Michael O. Johanns as “Creighton’s first governor” in the August 1999 issue.

That distinction belongs to the Honorable Frank A. Barrett, BA’13, LLB’16, who served as governor of Wyoming from 1951 to 1953. Barrett is the only person in Wyoming history elected to the U.S. House, the Senate and the governorship, said his son, Judge James E. Barrett of Cheyenne, Wyo., a senior judge on the 10th U.S. Circuit Court of Appeals.

“He was a shining example for me of industry, dedication and love of his fellow man,” Judge Barrett said.

Frank A. Barrett was born in Omaha on Nov. 10, 1892. After receiving his degrees from Creighton, he served as a sergeant in the U.S. Army Balloon Corps during World War I. He was admitted to the bar in 1919 and opened a practice in Lusk, Wyo., where he settled with his wife, Alice, also an Omaha native.

Barrett was Niobrara County, Wyo., county attorney from 1923 to 1932. He was a member of the Wyoming State Senate from 1933 to 1935, and a member of the board of trustees of the University

of Wyoming.

He was elected four times as a Republican to the U.S. House, where he served from 1943 to 1950. He was elected governor of Wyoming in 1950, serving from January 1951 until Jan. 2, 1953, when he

stipulates that 90 percent of mineral revenues from that oil-rich state stay in Alaska, Judge Barrett said.

As governor, one of his significant accomplishments was the “town-to-county” road system that improved transportation in

honorary Doctor of Laws degree in 1958.

“When I read of some of the things that are happening today, I can’t help but reflect on how he was completely honest, how his sole purpose was to serve. He was completely moral ... he was an absolutely decent person,” Judge Barrett said.

Frank A. Barrett died of leukemia at age 69 on May 30, 1962, in Cheyenne. His two sons and his daughter went on to distinguished careers. The late Dr. Francis Barrett, Arts’42, practiced medicine in Cheyenne and served in the Wyoming State Senate. (Dr. Barrett left \$25,000 for the establishment of the Francis A. Barrett and Harriet Barrett Scholarship at Creighton.) Judge James E. Barrett served as Wyoming’s attorney general prior to his appointment to the 10th U.S. Circuit Court of Appeals. Frank A. Barrett’s daughter, Marialyce Barrett Tobin, has practiced law in Casper, Wyo., for many years.

Dr. Barrett’s son, James H. Barrett, JD ’72, of Cheyenne, is Wyoming’s chief assistant federal public defender.

Frank A. Barrett’s brother, the late John C. Barrett, Law’13, and his nephew, James E. Barrett, LLB’48, of Reston, Va., also are Creighton alums.



resigned because of his election to the U.S. Senate.

Frank Barrett championed legislation that affected public lands, mining and livestock. He worked to ensure that Wyoming and similar mineral-rich states got their fair share of revenues. A Barrett-proposed amendment to the Alaska Statehood Act

rural Wyoming, Judge Barrett said.

Barrett lost his Senate re-election bid in 1958. He served as general counsel to the U.S. Department of Agriculture, and he served as a member of the board of directors of the Commodity Credit Corp. in 1959 and 1960. Creighton gave him an

## LAW DEAN STUDIED PHYSICS

Patrick Borchers, the new dean of Creighton's School of Law, can comfortably discuss international law or the laws of physics, although he may be a bit rusty with the latter.

Borchers was a physics major at the University of Notre Dame and is the son of Robert R. Borchers, an internationally recognized physicist and former academician now working as a director at the prestigious National Science Foundation.

"I followed my father into physics," Borchers said. "I liked physics, and I did well. But then I wanted to do something different."

Borchers, a member of the student senate at Notre Dame, decided to pursue his growing interest in politics. After graduating *cum laude* in physics from Notre Dame in 1983, Borchers enrolled in law school at the University of California, Davis.

His subsequent political work was brief and limited. While living in Livermore, Calif., he helped organize a successful, pro-environmental ballot initiative to limit hillside development in the city.

In 1986, Borchers clerked for then 9th U.S. Circuit Judge

(now Supreme Court Justice) Anthony Kennedy and then practiced law in Sacramento, Calif., for three years.

Encouraged by his wife, Judy, Borchers pursued a career in academics and, in 1990, became an assistant professor at Albany (N.Y.) Law School, where he eventually was named an associate dean.

He learned of the Creighton opening through his professional association with Creighton law faculty Ralph Whitten and Larry Teply.

"Being a part of a Jesuit school was very appealing," Borchers said. "And Creighton has always been known as a place that really, really cares about the education of its students."

Borchers said since arriving on campus, he has been impressed with the quality of Creighton's faculty, staff and students. One of his goals is to heighten the law school's presence nationally.

"We need to push the envelope on the national scene," Borchers said. "Many of our faculty have a national presence, but we have to do even more. And that's not going to happen overnight."

Borchers and his wife have four children, ages 20, 19, 13 and 8, and are expecting another this month.



Photo by Monte Kruse, BA '83

## CREIGHTON RANKED NO. 1, BEST VALUE AGAIN

For the fourth year in a row, Creighton University was ranked as the No. 1 Midwestern regional university in *U.S. News & World Report* magazine's annual "Best Colleges" guidebook. The rankings include more than 1,400 schools.

According to the *U.S. News* criteria, regional universities provide a full range of undergraduate and master's level programs, but they offer few doctoral programs.

*U.S. News* bases the rankings on academic reputation, graduation and retention rates, faculty resources, student selectivity, financial resources and alumni giving.

All of the rankings are at the *U.S. News* Web site: [www.usnews.com](http://www.usnews.com).

Creighton University also was named among the top 100 "Values in Private Colleges" in the September edition of *Kiplinger's Personal Finance Magazine*.

Creighton, which was rated at 79, was among the top Catholic universities listed in the rankings.

This was the first review by *Kiplinger's* of private universities, which were ranked according to quality and affordability. While there are 1,600 private universities in the country, to arrive at the Top 100 Values in Private Colleges rankings, *Kiplinger's* started with 400 schools most good students would consider.

Fr. Michael G. Morrison, S.J., president of Creighton

University, agreed with *Kiplinger's* magazine's editors that rankings are not the deciding factor in choosing a college. "While I'm pleased Creighton University was ranked among the top 100 best values and No. 1 for the fourth year in a row by *U.S. News & World Report*, I believe that rankings are a starting point for parents and their children to look at when considering a college or university.

"We believe Creighton is an excellent value, but we encourage students to visit our campus and find out firsthand what Creighton has to offer," Fr. Morrison said.



## CREIGHTON STUDY SHEDS LIGHT ON INTERCHURCH MARRIAGES

Married couples who pray together, stay together — even if they happen to be of different Christian denominations. That's one of the key messages of a new study by Creighton's Center for Marriage and Family.

The national study was the first of its kind to report on interchurch marriages, unions in which each spouse belongs to a different Christian denomination or church.

The study found the divorce rate for interchurch respondents to be 20 percent, slightly above same-church respondents (14 percent) but well below the national divorce rate of 40 to 60 percent.

"If you look at it another way, 80 percent of interchurch marriages remain stable. That's a huge number," said Michael G. Lawler, Ph.D., director of the Center and The Amelia B. and Emil G. Graff Faculty Chair in Catholic Theological Studies at Creighton.

Lawler said the two most significant predictors of marital stability are the sharing of joint religious activities and the managing of religious differences.

Fashioning a joint religious life can include attending church together, praying together, discussing each other's religious views and participating in church-related social or service projects together, Lawler said.

With interchurch marriages accounting for one-third of all of today's unions, the study has important implications for churches.

Lawler said churches need to redesign marriage preparation courses to meet the needs of interchurch couples. More attention must be placed on their discussing religious commonalities and differences, he said.

"It's useful to note that fewer interchurch couples reported having had marriage preparation, of any kind," Lawler said. "And of those who had, many reported that they didn't find it as helpful because it didn't deal with their religious differences to the extent it should."

Lawler said Creighton's Center for Marriage and Family is developing a marriage preparation instrument called BRIDGE — Building Religious Interaction Decision Making and Enrichment. The booklet, which will include a section for interchurch couples, will feature questions, exercises and strategies to facilitate discussion among engaged couples.

"This BRIDGE will make another contribution to building religious interaction," Lawler said.

### Interchurch marriages and children

"What are interchurch couples doing about their children?" said Michael Lawler, Ph.D., director of Creighton's Center for Marriage and Family. "Answer: Seventy-seven percent are raising their children in one church, but, importantly, 12 percent of them are raising their children in both churches."

A chapter in the Center's new book, *Ministry to Interchurch Marriages: A National Study*, addresses interchurch marriages and children. The book compiles the results of the Center's recent study and is designed to aid interchurch couples. To order a copy, visit the Web site (<http://www.creighton.edu/MarriageandFamily/>) or write to the Center for Marriage and Family, Creighton University, 2500 California Plaza, Omaha, Neb., 68178. The cost of the book is \$10.

Lawler said the number of interchurch couples raising children in two churches may come as a surprise to some, and raises important issues for today's churches. "Twelve percent is a figure you have to deal with," Lawler said.

## CREIGHTON UNIVERSITY RECEIVES \$1.3 MILLION GRANT

Creighton has received a three-year \$1.3 million "Health Career Opportunities Program" grant from the U.S. Department of Health and Human Services to create a program that will encourage more under-represented minorities to enter health professions.

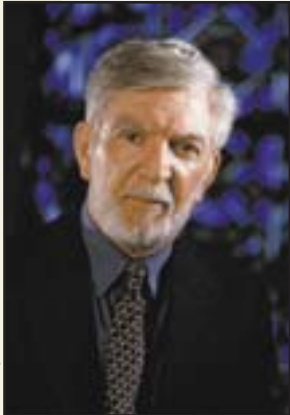
Creighton had a post-baccalaureate program for

minorities in place for more than 20 years, from the early 1970s to the mid-1990s.

The new grant expands upon former efforts by enhancing cooperation with community groups to reach students at younger ages. The new program also will provide more intensive programming.

Students will enter the pipeline in the seventh grade with health careers exploration clubs. High school and college students will attend a six-week summer program. After completing the college program, students will be prepared to enter a health professions school or the Creighton post-baccalaureate program.

Seven students will be selected for the post-baccalaureate program, which will include counseling, mentoring, rigorous academic work, information about financial aid and participation in primary care activities. Scholarships to Creighton's medical school will be offered to those successfully completing programs.



Dr. Lawler



## CREIGHTON BOARD ELECTS NEW CHAIR, VICE CHAIR, MEMBERS

Creighton University's board of directors began the new academic year with a new chair — **William Fitzgerald**, chair and chief executive officer of Commercial Federal Bank, and vice chair — **Bruce Rohde**, chair and chief executive officer of ConAgra, Inc. They will serve four-year terms.

Fitzgerald holds a bachelor's in business administration with a major in finance from Creighton. After graduating in 1959, he served in the Army Finance Corps, having received his lieutenantcy through ROTC at Creighton. Following his service, Fitzgerald began full-time employment with Commercial Federal Bank and has served as its president and, subsequently, chair of the board and chief executive officer. He has been on Creighton's board since 1973.

Incoming vice chair Bruce Rohde received a bachelor of science degree in business administration from Creighton



Fitzgerald



Rohde



Sokol



Davidson



Stinson



Huber

in 1971 and a juris doctorate degree *cum laude* from the Creighton School of Law in 1973. He has served on Creighton's board since 1989.

New board members have been elected to four-year terms. They are:

**David Sokol, chair and CEO, MidAmerican Energy Holdings Co.** — Sokol has been CEO of MidAmerican, formerly CalEnergy Co. Inc., since 1993. He has held executive positions with JWP, Inc., Kiewit Energy Co. and Ogden Projects, Inc.

**Richard Davidson, chair and CEO, Union Pacific Corp.** — Davidson became chair and CEO of Union Pacific Corp. in 1997. He previously served as president and chief operating officer of the

corporation. Davidson began his railroad career in 1960 as a brakeman/conductor with the Missouri Pacific, where he held various positions in the operating department. He joined Union Pacific in 1982 when it merged with Missouri Pacific. He was promoted to executive vice president-operations in 1989, and president and CEO in 1991. He then was named chair and CEO of the railroad, positions he still holds in addition to being head of the corporation. Davidson served a term on Creighton's board from 1991 to 1995.

**Ken Stinson, chair and CEO, Peter Kiewit Sons' Inc.** — Stinson has been in his current post since 1998. For the previous six years, he headed Kiewit Construction Group.

Under his leadership, the division enjoyed a period of substantial growth and record profits. Stinson holds an engineering degree from Notre Dame and a master's in construction management from Stanford University. He commanded a Navy Seabees company that built bridges and airfields in Vietnam. Stinson joined Kiewit in 1969.

**Mark D. Huber, chair and chief executive officer of the Blackstone Insurance Group and president and chief executive officer of PayFlex Systems USA, Inc.** — Huber serves on the board as president of Creighton's National Alumni Board. He earned a bachelor's in business administration and a law degree from Creighton.

## SCHOOL OF NURSING RECEIVES GRANT, OFFERS NEW MASTER'S DEGREE

Creighton's School of Nursing will offer a new master's degree thanks to a \$817,000 federal grant. The degree will be the first of its kind in the nation.

The three-year Advanced Nurse Education Program Grant is funded by the U.S. Department of Health and Human Services, Division of Nursing, and the U.S. Bureau of Health Professions, Health Resources and Service

Administration.

Creighton will use the grant to offer a new master's program that will provide graduate students in nursing with the opportunity to apply for dual certification as a clinical nurse specialist in cardiac rehabilitation nursing plus certification as an adult nurse practitioner. It is the only dual-track cardiac health/nurse practitioner program in the country. This blended program allows

students to complete two full majors with fewer credit hours than if the majors were earned separately.

Jean DeMartinis, Ph.D., assistant professor of nursing, is the program director for the grant. DeMartinis said, "The program, which started this semester, focuses on recruiting and preparing nurse practitioners who are specializing in cardiac health, wellness and rehabilitation."

An on-site exercise testing and training laboratory for nurses to learn how to create appropriate exercise regimes for clients is an essential and innovative component of this program, according to DeMartinis.

Graduates of the program will meet the qualifications required by the American Nurses Credentialing Center and the American Academy of Nurse Practitioners.

**ALUMS HONORED WITH ALUMNI MERIT AWARDS**

**School of Nursing**  
**Dr. Cynthia Remington King, BSN'83**, received the School of Nursing's Alumni Merit Award on Sept. 24. King earned a bachelor of science degree in biology and psychology from Trinity College in



King

Hartford, Conn. In 1983, she graduated *cum laude* with a bachelor of science in nursing degree from Creighton University. In 1987, King graduated with a master of science in nursing degree from the University of Nebraska at Omaha. She completed an Acute Care Nurse Practitioner program at the University of Rochester in New York in 1994 where she also

recently completed her doctoral degree. King has conducted a series of research projects focusing on quality of life and bone marrow transplantation issues. She has published numerous articles and abstracts in the area of oncology nursing, and delivered a variety of presentations nationally and internationally. King received the 1998 Quality of Life Award given by the Oncology Nursing Society and Pharmacia-Upjohn. This award is the highest honor given by the 26,000-member Oncology Nursing Society.

**School of Medicine**

The School of Medicine presented its Alumni Merit Award to **James B. Williams, MD'51, MS'56**, on Oct. 1. Williams completed a

bachelor's in chemistry at New Mexico State College. He earned two degrees from Creighton: an M.D. in 1951 and a master of science in medicine in 1956. Prior to receiving his education, Williams was drafted in 1942 and later trained in Air Corps engineering. He served as a 1st



Williams

Lieutenant with the Tuskegee Airmen at Freeman Field in Indiana. Williams and his two brothers, Jasper, who graduated from Creighton's School of Medicine in 1953, and Charles, another physician, formed a medical clinic in Chicago. The Williams Clinic became the country's largest clinic owned by African-Americans serving

African-American patients. He was the first African-American surgeon on staff at Chicago's Mercy Hospital. In 1976, Williams became the first African-American physician appointed by the governor to the Medical Disciplinary Board for the State of Illinois where he served until 1984. He served on Creighton's Medical Alumni Advisory Board from 1976-82.

**School of Pharmacy and Allied Health Professions**  
**James J. Giesler, BSPha'60**, was the recipient

of the School of Pharmacy and Allied Health Professions' Alumni Merit Award on Oct. 8. Giesler earned his bachelor of science in pharmacy in 1960. With his partner Luke Coniglio, Giesler built



Giesler

Omaha's chain of Central Park Pharmacies. He was president of the Omaha Pharmaceutical Association and the Nebraska Prescription Service, the organization which established the rules and regulations governing third-party payments from insurance companies to pharmacies. Giesler has served on the School's Alumni Advisory Board and as a member of the Omaha Alumni Council. He has twice participated in the ILAC program in the Dominican Republic. Giesler served as chair of the Creighton 2000 Campaign for the School. He also is the co-sponsor of a pharmacy endowed scholarship.

**CENTER FOR HEALTH POLICY AND ETHICS  
 BREAKS GROUND FOR NEW BUILDING**

A groundbreaking ceremony for the new Center for Health Policy and Ethics Building took place Sept. 3 on the building site at 2616 Burt St.

Designed to serve as a convening center with seminar and conference rooms, the



Photo by Kent Sizers

**Dr. Ruth Purtilo, director of the Center for Health Policy and Ethics, spoke at the Sept. 3 groundbreaking ceremony.**

building will include Center faculty and staff offices. Construction will be financed with a \$700,000 grant from the Health Future Foundation.

"We hope to create a center in which visiting scholars and persons interested in ethics inquiry can gather and discuss ideas," said Ruth Purtilo, Ph.D., director of the Center for Health Policy and Ethics.

The Center, currently housed in the Criss II building, was established in 1988 to conduct multidisciplinary ethics studies in health care and health policy while supporting and fostering excellence in teaching ethics to students in Creighton's four health professional schools. Center faculty members are well-respected scholars, evidenced by the publication last spring of five new books they wrote for use in teaching and service.

## BRODER SPEAKS AT GOVERNOR'S LECTURE



Photo by Kent Sievers

David Broder participated on a panel which discussed his remarks made during the Governor's Lecture on the press and politics. At left is Frank Partsch, editorial page editor for the Omaha World-Herald.

David Broder, *Washington Post* political correspondent, spoke at the 1999 Governor's Lecture held at the Joslyn Art Museum on Sept. 23. The Nebraska Humanities Council and Creighton's John C. Kenefick Endowed Chair in the Humanities sponsored the event. Broder spoke on "The Press, Politics and Citizenship." Broder also participated in a panel discussion on Sept. 24 in the Skutt Student Center.



Photo by Barbara DuMetz 1997

## JOURNALIST CAMPBELL VISITS CAMPUS

Journalist Bebe Moore Campbell presented "Fatherhood is a Social Issue" at Creighton on Oct. 25.

*The Washington Post* has called Campbell "one of the most important African-American writers of this century." She has written for *The New York Times*, *The Washington Post*, *The Los Angeles Times*, *Essence*, *Ebony*, *Black Enterprise* as well as many other publications. She is a regular commentator for National Public Radio's "Morning Edition."

She also has written two *New York Times* best sellers: *Brothers and Sisters* and the more recent *Singing in the Comeback Choir*.

## AROUND CREIGHTON

### Creighton Hosts Economic Roundtable

Economists and business leaders from the six-state Great Plains region (Iowa, Kansas, Minnesota, Nebraska, North Dakota and South Dakota) were in Omaha Sept. 16-17 for the 1999 Great Plains Economic Roundtable which was presented by Creighton University and the Center for the New West.

### Creighton Receives \$25.7 Million in Grants

Creighton received \$25.7 million in externally sponsored grants for research, instruction and training efforts in fiscal year 1998-99 — a 15 percent increase from last year. Nearly \$11 million (or 43 percent) of the funding came from federal sources. Another \$6.7 million

(26 percent) came from foundations and associations, and \$5.6 million (22 percent) from industry and corporations. More than 70 percent of the money (\$17.8 million) went directly toward research. Another \$1.1 million was directed toward equipment, training and instruction. The School of Medicine topped the list of Creighton's grant recipients — receiving 573 awards for a total of \$18.7 million.

### Researchers Receive Grant to Study Pancreatic Cancer

Researchers at Creighton University have received a two-year \$250,000 grant to develop agents that they hope will be used to treat and prevent one of the deadliest forms of cancer — pancreatic cancer.

Funded by the Lustgarten

Foundation for Pancreatic Cancer Research, Drs. Thomas Adrian and Xianzhong Ding of the Department of Biomedical Sciences will investigate whether they can kill and prevent cancer by blocking the activity of particular enzymes, called LOX enzymes. They also will investigate the mechanism by which the enzyme inhibitors cause death of cancer cells.

The Lustgarten Foundation funded seven grants in its most recent round of awards from 40 applications received. The foundation's establishment was inspired by Marc Lustgarten, vice chair of Cablevision and chair of Madison Square Garden, who died in August of pancreatic cancer.

# Gamelan: The Sound of Moonlight

*Gamelan music is comparable to only two things: moonlight and flowing water. It is pure and mysterious like moonlight and always changing like flowing water. Its origin is in the Southeast Asian country of Indonesia.*

By Sheila L. Swanson

When you listen to music played by a gamelan orchestra, there is an intricate complexity filled with a rich tapestry of patterns that gives the music an almost mystic sound. These subtle and rich blends of meditative, harmonious sounds have fascinated the West since 1893 when a Javanese ensemble performed at the Paris International Exhibition. Today it is

recognized as one of the world's most sophisticated musical arts.

You might be asking yourself, what exactly is a gamelan (pronounced gah-meh-lahn)? The term gamelan refers to the musical instruments comprising an orchestra which is known by the same name. It

derives from *gamel*, an old Javanese word for handle or hammer. This is appropriate since most of the instruments in the orchestra are percussion based. Instruments in a gamelan orchestra consist of gongs, kettle-drums, cymbals, xylophones, zither, flute, string instruments reminiscent of a cello or viola, and drums.

Thanks to the interest of Marilyn Kielniarz, D.M., professor and chair of Creighton's Department of Fine and Performing Arts, a 71-piece Javanese gamelan sits in Room 210 of Creighton's Lied Education Center for the Arts. The gamelan arrived on campus in October 1998 from Indonesia where it was handcrafted out of teak,

bronze and iron. The instruments themselves are pieces of art, some with decorative carvings that highlight the natural woodwork.

Kielniarz became interested in gamelan music while a college student at Northwestern University. She has spent three summers in Indonesia, studying the musical art form.

"I originally received instruction on the gamelan in the United States. After a certain point, I felt inclined to go to where the music originated to continue my studies," Kielniarz said.

While in Indonesia during the summer of 1997, she was able to select the type of gamelan Creighton would receive. There are many different types of gamelan.



Photo by Elaine Witt

*Members of Creighton's gamelan orchestra are, from left to right: Mark Eichten, James Borchers, Kate Smyth, Jonathan Clasemann, Penny Gold, Cory Clasemann, Shirley Abbott Clark, Steve Jordon, Jan Michael and Dave Gartlan. Seated is Dr. Marilyn Kielniarz. Not pictured: Steve Michael and Charles Jurgensmeier, S.J.*



Photo by Marilyn Kielniarz

*Creighton's gamelan at the workshop in Yogyakarta, Java, Indonesia, in June 1998. It arrived on campus in October 1998.*

## ABOUT MARILYN KIELNIARZ

Marilyn Kielniarz, D.M., associate professor and chair of the Department of Fine and Performing Arts, has been a full-time faculty member at Creighton since 1993. She was a part-time faculty member from 1987 to 1993 when she directed the University Chorus. Kielniarz became chair of the department in May 1998.

Kielniarz received her bachelor of music (1979), master of music (1980) and doctor of music (1984) from Northwestern University in Evanston, Ill. She also has a certificate of Dalcroze Eurhythmics (a unique approach to music learning developed by Swiss composer Emile Jaques-Dalcroze) from Carnegie Mellon University.

In addition to teaching and chairing the department, Kielniarz is involved with many local and national organizations. She is a governing board member for the Omaha Symphony for which she is this season's

harpsichordist. She also plays organ and auxiliary keyboards for the Symphony on an as-needed basis. Kielniarz has performed with the Nebraska Choral Arts Society, the Omaha Symphonic Chorus and the Lincoln Symphony. She has been very active with the American Guild of English Handbell Ringers as chair of the Nebraska organization, chair of the area organization (Nebraska, Kansas, Missouri, Illinois and Iowa) and as a member of the national board of directors.

Kielniarz has completed a chapter for the much anticipated *Liszt Companion*, edited by Ben Arnold, Ph.D., from Emory University in Atlanta. This book, scheduled for release next summer by Greenwood Press, offers Kielniarz the opportunity to present one of the first scholarly reviews of the organ works produced by Hungarian composer Franz Liszt (1811-86).

Creighton's is known as a Central Javanese Court Gamelan, styled in the tradition of Surakarta, a royal court city in Central Java.

"The style really became solidified during the Colonial period when the Dutch were occupying the island.

"During this time, the royal families were no longer in charge of governing. So they turned to the arts and developed an incredibly rich culture of gamelan, dance, song and theatrical performance," Kielniarz said.

Since the gamelan arrived on campus last fall, Kielniarz has assembled a group of 15 to perform on the instruments. The group is made up of students — past and current — faculty members and

community members.

"It's really a diverse group that includes an editor from the *Omaha World-Herald*, a local dentist and his wife who is a behavioral specialist at the Fremont (Neb.) Public Schools," Kielniarz said.

The group made its debut performance last winter. Concerts will be given on campus at least once a semester. The group also has received numerous invitations to perform off campus throughout the next academic year.

"This year, we will be performing as a featured group at the Nebraska Music Educators Conference. Next spring, we will travel to the University of South Dakota at Vermillion where there is a

large instrument museum.

The museum has recently contracted to have its own gamelan made. They have invited us to share our gamelan with that community," Kielniarz said.

Sharing the music of the gamelan is one of the reasons Kielniarz was interested in acquiring the set of instruments for Creighton.

"Being able to bring people to campus or taking the music on the road is a wonderful way to show the emphasis Creighton places on diversity, cultural and artistic, and that we are a member of the world community," Kielniarz said. "I can't think of a more appropriate institution than one like Creighton to do this."

## 'SON OF THE GOOD EARTH'

All gamelan have given names. Some are in English and some in Indonesian. Creighton's gamelan is named "Son of the Good Earth." The name was chosen for two reasons. First, it recognizes the contribution



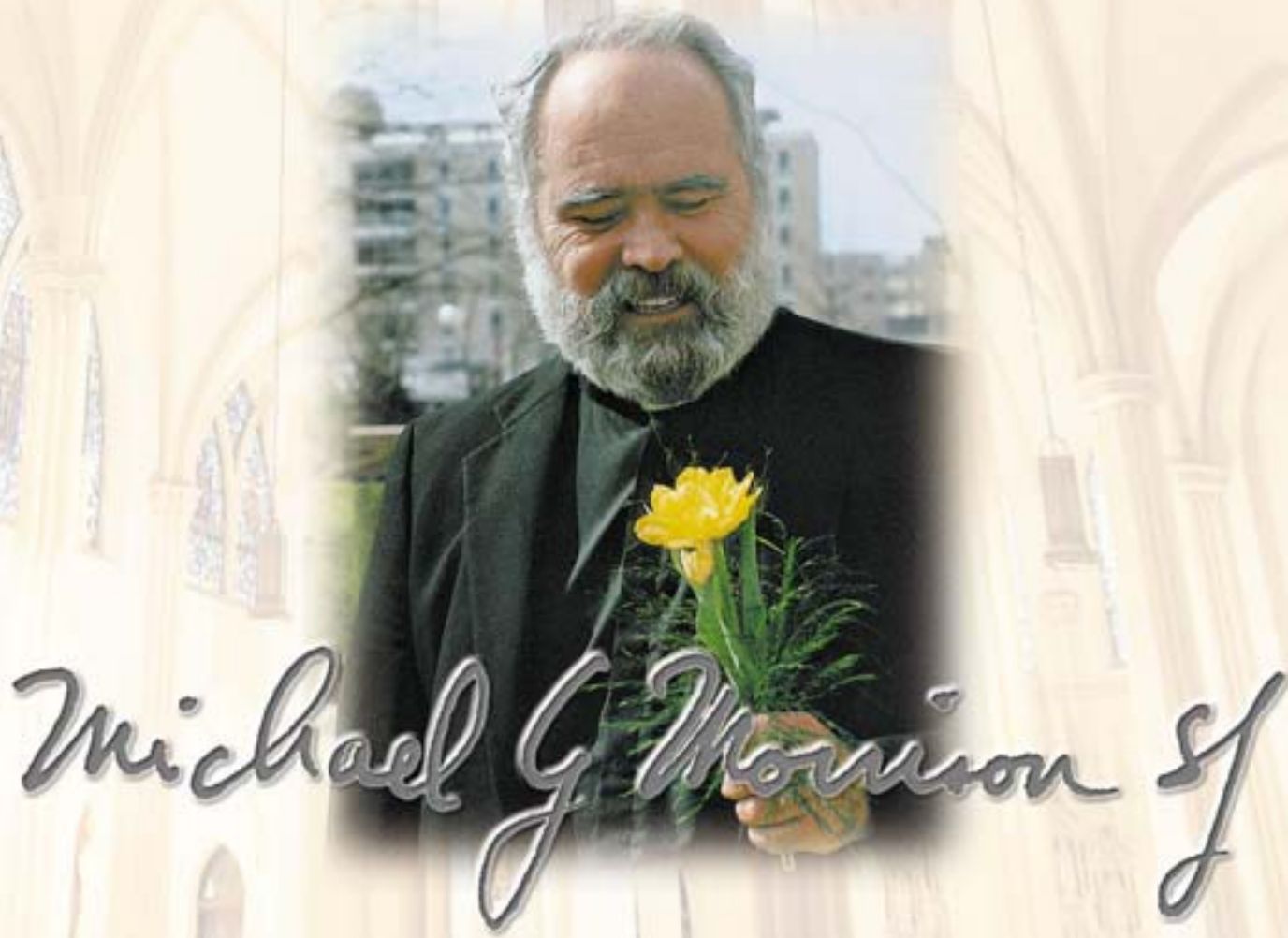
Photo by Eric Francis

*This photo was taken in October 1998 when the gamelan arrived at Creighton. Dr. Marilyn Kielniarz performs a traditional washing of the gamelan's largest gong.*

that Fr. Michael Proterra, S.J., former dean of the College of Arts and Sciences, made in helping to purchase the instruments. "Good Earth" is the translation of Proterra's Italian name. The second reason was that the name reflects the sense of the Omaha community being a part of the soil and how that agricultural emphasis has always been important to this part of the country.

Creighton's gamelan is the only one in Nebraska. There are fewer than 200 nationally. The closest are located in Boulder, Colo., Minneapolis, and at Grinnell College in Grinnell, Iowa.

# AT THE END OF A MISSION



*Michael G. Morrison S.J.*

By Bob Reilly

**I**n the fourth week of the long Ignatian Retreat, the Jesuit confronts the essence of his vocational commitment, placing honors and reputation in perspective, while focusing on a personal relationship with God.

You sense that the Rev. Michael G. Morrison, S.J., embraced this final stage, the “third degree of humility,” well before his announcement that this would be his last year as Creighton University’s 22nd president. He confessed that he was tired, that he coveted more time for spiritual growth, and that a fresh approach might be a good thing for the University. For 18 years, he has given himself fully to a demanding vocation.

“This isn’t just a job,” he said. “The Society sent me here. I’ve been ‘missioned’ in the same way Creighton has been assigned its mission.”

When he quietly exits his second-floor office in the Administration Building, his legacy will include a number of achievements that can be statistically verified, starting with his record-setting tenure as chief executive. He’s surpassed the two-term total of the Rev. Michael P. Dowling, S.J., (1885-89 and 1898-1908) and the dozen years that the Rev. Carl M. Reinert, S.J., spent at the helm (1950-62). Four out of every 10 diplomas awarded during Creighton’s 121 years bear Morrison’s signature. During his watch, the University’s endowment grew tenfold, reaching \$200 million. More than half a dozen new buildings grace the downtown campus. And Creighton’s academic excellence has been consistently recognized by national media and collegiate rating services.

*Below: The Morrison family ... sisters Ora (left) and Mary Ann (middle); father, Gordon; Michael; and mother, Gertrude. At right, Morrison during his early days at Creighton, when he was vice president for Academic Affairs.*



*Morrison's high school graduation photo in 1955.*



*Above: Morrison with his father, Gordon. The younger Morrison was at the hospital bedside when his father died. At left: Morrison with his two sisters, Ora (front) and Mary Ann, in 1954.*

But clearly the joys of his administration come, not from his fame as a builder, but from his human contacts.

"Fund raising is not a natural instinct for me," he admitted. "I had to psych myself into it."

His interaction with students, however, does seem instinctive. Habitually perched on the wall near St. John's campus church, Morrison is a familiar and approachable counselor, confidante or friend. He may spend an hour a day or more in this manner.

"I get high on kids," he explained. "They exhibit a deep concern for others; they want to do what's right. They're searching."

To help in this quest, Creighton increased its theology requirements by a third, to nine hours.

"Even kids who are Catholic come here theologically illiterate," Morrison said. "Where we were taught

answers, they were taught questions."

He's reluctant to criticize this generation for their often-publicized flaws, like their reputed cynicism or lack of commitment.

"They're products of their environment. So don't blame them, blame us. It's the rare person who is reflective enough to counteract the trends. I find today to have a lot of similarities with the '20s, but the pendulum will swing again."

Morrison characterizes his own home life as "almost ideal," with "loving, close parents." He thinks that's where he developed his own balanced views.

Born in Green Bay, Wis., in 1937, Morrison's roots stretch back to Scotland, where the clan's appellation was "The Manly Morrisons" and the translation of their Gaelic name became "Son of the Servant of Mary." This



*At right: Fr. Morrison presides over the annual Mass of the Holy Spirit this fall.*



*At left: Fr. Morrison receives Creighton University's Presidential Medallion during his 1982 installation as Creighton's 22nd president. Presenting the medallion is John C. Kenefick, who, at the time, was chairman of Creighton's board of directors and president of Union Pacific Railroad.*



*Above and left: With the Jesuit Gardens as a backdrop, Fr. Morrison presides over a Baccalaureate Mass.*



*Above: Fr. Morrison and Fr. James W. Sauve, S.J., greet Pope John Paul II during a 1985 meeting in Rome of Jesuit college and university presidents from around the world.*



blend of the pious and practical seems almost prophetic.

When Morrison's father, a former superintendent of power plants, died at age 89, his son was by his hospital bed. His sister, Mary Ann, retired a few years ago from her physical therapy teaching post at Marquette University, and Ora works for the Internal Revenue Service.

At age 90, Morrison's mother, Gertrude, remembers him as a good student, active in sports and in church, and involved with both the Boy Scouts and theater.

"Michael had problems with stuttering," she said, "but it never stopped him. When he had the lead in his high school play, my heart was in my mouth. But he did fine."

The nun who taught Michael's eighth-grade class urged him to enter the religious life, but his pastor advised him to wait four more years. After high school

graduation, he was torn between the priesthood and a Navy career. An Annapolis appointment seemed to make the decision for him.

"He believed that, if he was accepted for the Naval Academy," said his mother, "it was God's way of telling him he didn't have a religious vocation."

As it happened, Michael failed the physical, betrayed by high blood pressure he attributed to his penchant for sucking cubes of salt. Again, he saw this turnaround as a sign, and, in 1955, he entered the Jesuits, surprising both his folks and a confused girlfriend.

"He received a lot of mail from the Jesuits," explained Gertrude.

Ordained in 1968, he ultimately acquired five degrees, including a Ph.D. in history, and he taught at St. Louis University, Marquette, The University of



*Right: Gertrude Morrison gives her son a hug during a surprise visit to Creighton's campus in December 1991 to celebrate Fr. Morrison's 10th anniversary as Creighton's president.*



*Left: A lifelong Green Bay Packers fan, Fr. Morrison was presented with a "cheese head" during a roast in 1997.*



*Left: Father gets a hug after a Mass of the Holy Spirit.*



*Above: Father cheers on the Bluejays at the 1991 College World Series. At left: He holds the MVC championship trophy at a campus rally honoring the 1989 men's basketball team.*

Wisconsin, and both Creighton Prep and Creighton University.

After stints on the Hilltop as vice president for Academic Affairs and acting president, Morrison was chosen by the board of directors in 1981 to head the University. If presidents were issued report cards, Morrison's would be one to make his mother proud.

Said John C. Kenefick, former CEO of Union Pacific and chairman of the board that appointed Morrison, "He's good at his job, an outstanding person, with integrity, and with solid communication skills."

Another board member, investments executive Charles F. Heider, echoes these sentiments, remarking on the president's total dedication.

"He typifies what a Jesuit is. He's a great educator who handles challenging responsibilities in a variety of

disciplines. I like his management style. He listens, and he never backs away from a tough decision."

Commercial Federal Bank president William Fitzgerald, the current board chairman, agrees with these positive assessments.

"He lives his job, brings a lot of strength to it. I find him warm, perhaps a little shy. But he's worked hard to overcome any social hesitation, and he's reluctant to take credit for accomplishments or to abuse the perks of his presidency."

Morrison's counterpart at the University of Nebraska at Omaha, former chancellor Del Weber, sums him up this way: "He's never showy. He just gets things done."

The Rev. Thomas N. Schloemer, S.J., entered the Jesuit seminary in Oshkosh, Wis., with Morrison some 44 years ago. They remain close friends, talking often,



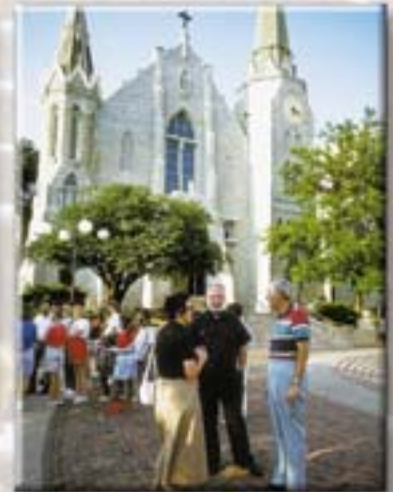
Smaller pictures at left: Top, Fr. Morrison cuts the giant ribbon opening the Skutt Student Center in 1987. Below, Father speaks at an awards luncheon.



At left: Fr. Morrison looks over construction of the Lied Education Center for the Arts with the architect (far left), Vice President for University Relations Michael Leighton and benefactor Christina Hixson.



At top: Morrison helps break ground on The Rev. Richard D. McGloin, S.J., Residence Hall in 1997. At right: A friendly chat on the campus mall.



taking occasional business trips together, like to South Dakota, where Morrison is on the Red Cloud Indian Mission board of directors.

"Despite his earlier assignments," said Schloemer, "basically, his career has been here. One thing about him I find fascinating is that he had no financial training. He's self-taught. He mastered this skill, and he knows where the money is."

The two old friends chat often — about history ("I'm interested, but not in his league."), the Green Bay Packers ("Did you know his mother was secretary to 'Curly' Lambeau?"), other sports ("He took up golf and may play half a dozen rounds a year.") and Morrison's love of gadgets, especially in his car ("He taught himself on the computer.").

Schloemer characterizes his former classmate as a

voracious reader, even though his busy schedule usually forces him to divide the reading of his Divine Office between early morning and late evening.

"History works are my favorites," said Morrison. "Right now I'm reading Stephen Ambrose's *Citizen Soldiers*. But when I'm traveling, I favor detective stories, spy stories."

Often, his reading and his work are accompanied by classical music as background, relying on public radio stations.

On television, he normally opts for sports, especially football, but he hasn't been to a movie since the year he was installed as president.

When he can get away, Morrison, like the Hemingway he superficially resembles, heads for Key West, Fla.

"I've been there a dozen times. Just to kick back and



*Creighton's chief administrator attended numerous meetings, such as the ones pictured at top and bottom right, but he also found time to relax and talk with students near the steps of St. John's Church.*



*At left: Fr. Morrison presents the Hon. Michael R. Murphy, BA'69, a judge on the 10th U.S. Circuit Court of Appeals, with the University's Alumni Achievement Citation during May 1997 Commencement. Presenting the award with Fr. Morrison is Maureen Shanahan Crouchley, BA'73, MSGuid'75, then president of Creighton's National Alumni Board.*

relax. I liked it better before all the new roads were built and it became so crowded."

Whether on the beach or at his desk, Creighton's 22nd president maintains his practiced balance. Always the realist, he can impartially dissect his own personality.

"I suppose my strengths are my ability to take things in stride, to never lose any sleep over decisions made. Mental health is a Number One consideration for me. It's a grace."

As for weaknesses, he quickly mentions impatience.

"I want things to happen yesterday."

Does this mean he has a temper?

"Better ask my secretary."

"He can get angry," acknowledges Sally Komrofske, who has managed the President's Office since 1986, "but it's always short-lived. Then he smiles and breaks the

ice. It's usually because he is anxious for answers, because he expects the same dedication from others that he demands of himself. Budget times are the most stressful."

Komrofske likes the variety in her daily duties.

"Each day is different, challenging. This is a small office, with only three people, and it's a challenge to remain organized. Father doesn't like to put off people who need help. He wants problems to be handled quickly, so we're usually pretty busy. Little things like ordering supplies sometimes get neglected."

Besides the occasional demonstration of impatience, Morrison also has his pet peeves.

"I get mad when people drive vehicles on our campus mall. I call security. And I dislike those people who act like there is no one else in the world, or those

*At right: Fr. Morrison gets some help decorating a cake at a 1995 community event held at one of Omaha's shopping malls.*



*Above: Father sits outside and, at near left, enjoys some friendly company.*

*Above: Is that real? Patrick Nolan gives a tug on Fr. Morrison's beard at the opening of the new Creighton Child Development Center in 1997. At right: Father also was on hand to watch the children break ground on the center.*



ex-smokers who are on a crusade."

Morrison quit smoking three and a half years ago, "because it was socially unacceptable."

But he can still enjoy a social drink.

"I love scotch. I never met a scotch I didn't like. Johnny Walker, Chivas. It should always be taken neat."

This adopted Nebraskan, who has come to love Omaha, has no hesitation in naming his favorite food.

"Steak! I hate chicken. It's served so often when I'm on the road. Even in salads they stick chunks of chicken."

He also has his local heroes. His predecessors, the Rev. Carl Reinert, S.J., and the Rev. Henry Linn, S.J., along with his former boss at Marquette, Academic Vice President Ed Simmons. And, of course, his parents. He still telephones his mother every Sunday.

"Right at 4:45 p.m.," said Gertrude Morrison. "If

he's going to be away, he alerts me."

Soon, of course, he will be telephoning from a new destination. He approaches that subject casually.

"I'm looking forward to the openness of the future, the lack of structure. Later, who knows? I'll have a sabbatical year to think about it. Retreat work has appeal for me. Maybe teaching, although it will be hard to re-tool for the classroom."

One thing he won't do is hang around the Hilltop, declaring that would be unfair and uncomfortable for his successor.

In an article written in 1997 for *WINDOW*, Morrison wrestled with the reconciling of his mundane responsibilities with his spiritual commitment. He concluded that, because he helped educate people in the Jesuit tradition, he was, in his way, building the Kingdom of

*At right: A young, clean shaven Morrison was ordained a priest in 1968. He eventually became the first Creighton president to ever sport a beard. Below: Fr. Morrison visits with students. "I get high on the kids," Morrison said.*



*Above and left: Fr. Morrison sits on the concrete wall outside St. John's Church. It became a favorite spot of the Creighton president, who donned a hat during cooler weather.*



God. Still, even though he's had a minimum of isolation, living apart from his office locale in a high rise Creighton residence hall at 21st and Davenport, he obviously craves fewer distractions.

"I'd like to be able to really concentrate on my prayers for long, uninterrupted periods of time."

That sort of contemplative ease will be a radical departure from days charged with duties and decisions, but, in that relative silence, Morrison hopes to divine the answers to some of the deeper queries shelved by activity.

One of his Scottish ancestors, the 19th century Gaelic poet, John Morrison, wrote:

"Our hearts, if God we seek to know,  
Shall know Him and rejoice;  
His coming like the morn shall be,

Like morning songs His voice."

Some of Fr. Michael Morrison's friends and co-workers have suggested memorials to the man, perhaps even a special fund drive, a building named after him.

Given the reticent nature of this very successful Creighton CEO, an appropriate memento might be a small plaque on that well-worn concrete wall, reading, "FATHER MIKE WAS HERE."

— *About the author: Bob Reilly is a freelance writer in Omaha and a former director of public relations at Creighton.* ■

# ETCHED IN STONE?

Two tablets, 10 Commandments, a multitude of meanings

By Leonard Greenspoon, Ph.D.



*Editor's Note: With recent Congressional debate over posting the Ten Commandments in schools and other public buildings, Creighton University Magazine asked biblical scholar and Creighton's Klutznick Chair in Jewish Civilization, Leonard Greenspoon, Ph.D., to provide his insights into one of the most recognizable of Old Testament doctrines — the Ten Commandments.*

The receiving of the Ten Commandments is among the most dramatic episodes in the Old Testament. Most of us are familiar with some version of the Ten Commandments, which include declarations acknowledging one God, commands to keep holy the Sabbath and honor your parents, and prohibitions against murder (or killing), adultery, stealing, taking the Lord's name in vain (or swearing falsely by His name), bearing false witness and coveting.

I suggest that these principles, although of universal and timeless significance, nonetheless lend themselves to a variety of applications and emphases given changes in cultural, social and historical circumstances. This variety, found within the Hebrew Bible itself and within early Jewish and Christian communities, allows for what I call fluidity of expression and elasticity of application.

*At left, Charlton Heston played Moses in the 1956 film The Ten Commandments.*

Such terminology might be viewed as relativizing the conduct promoted by the Ten Commandments, but I understand it to mean that these commands constitute the foundation (but not the entire structure) on which each generation is to build an ethical society composed of individuals constantly striving to promote ethical practice accompanied by faith and beliefs.

### Biblical Context

The Ten Commandments first appear in chapter 20 of the book of Exodus, although the words are not referred to by number or even as

commandments in this text (for this, see Exodus 34:28). Moses, at God's command, leads the Israelites out of Egypt and slavery. After several months of wandering in the wilderness, he establishes a camp at the foot of Mt. Sinai. According to the Bible, God summoned Moses to the very top of this mountain. It is from here that God "spoke all these words." (Exodus 20:1)

Modern biblical scholars describe these commands as apodictic — meaning direct imperatives, admitting no "ifs, ands or buts." The assembled people are

spoken to as a group — in a sense, these commands form the Prologue to Israel's constitution — but each Israelite also is addressed as an individual; "you" and "your" are second-person singular throughout.

These statements or commands reappear near the end of Israel's 40 years of wilderness wanderings in chapter 5 of the book of Deuteronomy, but not with exactly the same wording.

In Exodus, the Sabbath commandment begins with the imperative "remember" and relates this day of rest to creation: "Remember the Sabbath day, to keep it holy." In Deuteronomy, the people are told to "observe" the Sabbath, a day here connected with the Exodus.



Photo by Montie Krause, BA '83

*Greenspoon, wearing a traditional Jewish prayer shawl called a tallit, sits in front of a tapestry of the Ten Commandments at Omaha's Beth El Synagogue.*

The prohibition against coveting in Exodus includes the wife as merely one among a neighbor's possessions. Translated in the King James Bible it reads:

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (Exodus 20:17)

The corresponding pronouncement in Deuteronomy presents the woman as someone other than and distinct from just another item owned by a man:

"Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's." (Deuteronomy 5:21)

Such differences lead many to conclude that we are simply unable to recover the original wording of the commandments, whether or not

we believe they originated in the time of Moses or later. But I attach more significance to these as examples that the principles can vary in emphasis depending on context. (A further observation about coveting: The injunction would seem to be different from others, in that it appears to prohibit a feeling — "strong desire" — rather than an action. Investigation of the Hebrew term, however, leads to the conclusion that this verse entails not simply the illicit desire for someone/something, but also devious plotting and even carrying out of actions to acquire the object of one's obsession.)

### Historical Context

The Israelites did not live in a cultural or historical vacuum. Over the past two centuries, archaeologists have unearthed literally thousands of artifacts that illustrate the lives of Israel's neighbors and provide parallels to Israelite beliefs and practices.

For example, we know that the Israelites were not the first to have a code of laws or to believe that their legal system was of divine origin.

And while the Ten Commandments form an essential part of Israel's covenant with God, this sacred agreement is formulated with parallels to other Ancient Near Eastern treaties between groups of people and their (earthly) ruler. For example, God's self-description as the liberator of His people finds parallels in the preambles of treaties where a king recounts what he has done on behalf of his people.

It also was the practice in the Ancient Near East to provide for periodic readings, reaffirmations and possibly revisions of treaties. In this light, we can understand the events of Deuteronomy 5 and later covenant renewal ceremonies in the Land of Israel itself, such as the one described in Joshua 24, in which Joshua gathers the tribes of Israel and makes "a covenant with the people."

From this perspective, it is clear that each generation must choose for itself whether it will remain in the unique relationship with God agreed to by its ancestors.

### Early Jewish Context

There are relatively few writings from the fourth century BCE (Before Common Era) to the second century CE to provide us with data concerning how the Ten Commandments were transmitted and understood by Jews during this period. But the picture we are able to discern is fascinating. As documented by some of the Dead Sea Scrolls and the first-century CE historian Josephus, many Jews were familiar with the Commandments in their "biblical" order.



*The rugged mountain ranges of the Sinai Peninsula in northeast Egypt are renowned as the principal site of divine revelation in Jewish history. According to the Hebrew Bible, it is here, at Mt. Sinai, that God summoned Moses and revealed to him the Ten Commandments.*





Photo by AP/Wide World Photos

*As tradition prescribes, a pointer is used to follow the Hebrew written in the Torah. The majority of Jewish commentators picture the first five commandments as inscribed on one tablet, with the remaining five on the other.*

Christian leaders, we also find variation in ordering and wording. There is little, if any, specific mention of the first commandments, on graven images and idolatry. On the other hand, teachers and preachers felt free to incorporate other moral injunctions (against pederasty and abortion, for example) that were especially relevant for their communities. Such modification of the original biblical commands was in keeping with the fluidity found

already in the Hebrew Bible itself and with the elasticity evident among contemporary Jews.

It also was during this period that the term Decalogue, coming from the Greek meaning “10 words,” was first applied to the Commandments. This was the achievement of Clement of Alexandria (in Egypt) around the year 200 CE.

### Classical Jewish Context

With few exceptions Jews have historically counted Exodus 20:2 (and the corresponding verse in Deuteronomy 5) — “I am the Lord your God...” — as the first commandment, even though it does not technically command anything. Most of the oldest Hebrew manuscripts of the Bible include four prohibitions (against murder, adultery, stealing and bearing false witness) in a single verse.

Recognizing the differences in wording between Exodus 20 and Deuteronomy 5, several interpreters

But other Jews, especially (so it seems) those who lived outside of Palestine, knew a different order. The most significant alteration is the moving of the prohibition against “adultery” so that it directly follows the injunction to honor one’s parents. This change is found in the earliest Jewish translation of the Bible (known as the Septuagint) and in the Jewish philosopher Philo. It reflects an understanding of adultery as a serious offense that disrupts the balance of family life, in the same way as dishonoring parents.

Within the context of the Hebrew Bible itself, adultery had the more restricted sense of illicit relations between a man (married or not) and a married woman, and seemed more concerned with the violation of the marriage contract than with the feelings of those involved.

### New Testament, Early Christian Context

Jesus, his disciples and the authors of most of the New

Testament were Jewish, so it is not surprising to find some parallel developments between early Christians and their Jewish contemporaries. Jesus, in the Gospel of Mark, enumerates the “commandments” in this order: murder, adultery, stealing, bearing false witness, honoring your parents. In addition, he inserts another command, against defrauding, after bearing false witness. The Gospel of Matthew follows the same order (without the injunction against fraud), but adds (perhaps as summation), “You shall love your neighbor as yourself.” A different order appears in Luke, where the prohibition against adultery heads the list. In recording Jesus’ teachings, the Gospel writers felt free to change details of wording and ordering, so as to conform to the overall emphases of their narratives. Clearly, then, the particulars of the Ten Commandments were not, as it were, “etched in stone.”

Elsewhere in the New Testament and in the writings of early

# Jewish



# Tradition

## First Tablet

**1** I the Lord am your God who brought you out of the land of Egypt, the house of bondage.

**2** You shall have no other gods beside Me. You shall not make yourself a sculptured image, any likeness of what is in the heavens above, or on the earth below, or in the waters below the earth. You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, but showing kindness to the thousandth generation to those

who love Me and keep My commandments.

**3** You shall not swear falsely by the name of the Lord your God; for the Lord will not clear one who swears falsely by His name.

**4** Observe the sabbath day and keep it holy, as the Lord your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God; you shall not do any work — you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male

and female slave may rest as you do. Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the sabbath day.

**5** Honor your father and your mother, as the Lord your God has commanded you, that you may long endure, and that you may fare well, in the land that the Lord your God is assigning to you.

## Second Tablet

**6** You shall not murder.

**7** You shall not commit adultery.

**8** You shall not steal.

**9** You shall not bear false witness against your neighbor.

**10** You shall not covet your neighbor's wife. You shall not crave your neighbor's house, or his field, or his male or female slaves, or his ox, or his ass, or anything that is your neighbor's.



*Source: Jewish Publication Society's Tanakh*

# Catholic Tradition



## First Tablet

**1** I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the Lord, your God, am a jealous God, inflicting punishments for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation but bestowing mercy, down to the thousandth generation, on the children of those who love me and keep my commandments.

**2** You shall not take the name of the Lord, your God, in vain. For the Lord will not leave unpunished him who takes his name in vain.

**3** Take care to keep holy the sabbath day as the Lord, your God, commanded you. Six days you may labor and do all your work; but the seventh day is the sabbath of the Lord, your God. No work may be done then, whether by you, or your son or daughter, or your male or female slave, or your ox or ass or any of your beasts, or the alien who lives with you. Your male and female slave should rest

as you do. For remember that you too were once slaves in Egypt, and the Lord, your God, brought you from there with his strong hand and outstretched arm. That is why the Lord, your God, has commanded you to observe the sabbath day.

## Second Tablet

**4** Honor your father and your mother, as the Lord, your God, has commanded you, that you may have a long life and prosperity in the land which the Lord, your God, is giving you.

**5** You shall not kill.

**6** You shall not commit adultery.

**7** You shall not steal.

**8** You shall not bear dishonest witness against your neighbor.

**9** You shall not covet your neighbor's wife.

**10** You shall not desire your neighbor's house or field, nor his male or female slave, nor his ox or ass, nor anything that belongs to him.

*Source: New American Bible*



state that God delivered both formulations simultaneously. How then did the Israelites make sense of all this? The people, so we learn, directly heard only the first two commandments — “I am the Lord your God” and “You shall have no other gods besides Me” — the wording of which is identical in Exodus and Deuteronomy. The other eight were mediated by Moses.

The majority of Jewish commentators picture the first five commandments as inscribed on one tablet, with the remaining five on the other. The balance thus achieved reflects our complementary obligations to act properly in our dealings with God (Commandments 1-5) and with our fellow humans (Commandments 6-10). It may seem peculiar to place the fifth commandment, to honor our parents, on the first tablet, but Jewish tradition considers the honor due our parents as a manifestation of our devotion to God. (See “Ten Commandments: Jewish Tradition,” Page 26.)

Among the individual commandments, none is more important or distinctive to Judaism than observing/remembering the Sabbath day. That being the case, rabbinic authorities enumerated 39 acts as “work” prohibited on the Sabbath, thereby freeing the day for worship of God.

Although Jewish ritual and belief naturally accords a central place to the Ten Commandments (for example, in most synagogues the congregation rises on the three occasions during the year when they are read), there is alongside such honor the recognition that these

commandments are not inherently more important or sacred than any other biblical laws.

### Catholic Context

Almost all Christians share with Jews the number “10” for the commandments and the view that the original listing of these commands spilled over onto two tablets. But there are significant differences in the details.

Early in the fifth century CE,

separate commands.

As we mentioned before, in Deuteronomy “coveting” the wife of another was separated from the desire one felt for the things a neighbor possessed. Augustine interpreted these two instances as separate commands. In this way, Catholics, along with most Lutherans and Anglicans, maintain the number “10.” For these Christians, the first three commandments relate to proper belief and practice with respect to God, while the remaining



*There has been an explosion of Bible translations among Jews, Catholics and especially Protestants. While many get across the same message in a more colloquial style, there are important theological points at stake in translating the commandments from the original Hebrew.*

Augustine, one of the most important of all Christian thinkers, combined verses 2-6 as the first commandment (“I, the Lord, am your God ... You shall not have other gods besides Me”); in the Jewish tradition, these verses comprise two

seven define the relationship God has enjoined among humans. (See “Ten Commandments: Catholic Tradition,” Page 27.)

Catholic theologians understand the Ten Commandments as an enduring expression of natural law.

As with all doctrines inherited from the Old Testament, they achieve fullness only when interpreted in light of the life and teachings of Jesus.

## Protestant Context

Protestants naturally share with Catholics many of the same understandings of the Ten Commandments in the life and liturgy of their respective churches. Nonetheless, historically, Protestants (other than Anglicans and Lutherans) have supported a different enumeration of the commandments. For these

Christians, verses 2 and 3 of

Exodus 20 (“I am the

Lord...you shall have no other gods...”) constitute the first commandment, with verses

4-6 (condemning the worship of false gods) as the second. In common with Jews,

the last or 10th commandment

encompasses all instances of “coveting.” A difference in

distribution also goes with

these variations in enumeration.

For Protestants, the first four commands relate to God; the last six to humans.

The earliest Christians observed the Sabbath biblically on the day of the week equivalent to our Saturday. By the early fourth century, Sunday became the official day of worship for Christians, but only in later periods did the injunction to “rest” become a prominent part of this day’s observance. Under the influence primarily of Puritans, “blue laws” were adopted to strengthen the biblical prohibition against laboring on the “Sabbath.” A few groups among Protestant Christians have returned, as it were, to their Old Testament roots by

designating Saturday as their Sabbath and by adopting a series of work restrictions that have parallels with those enjoined by the rabbis.

## Translations Context

Over the past four decades there has been an explosion of English-language versions of the Bible among Jews, Catholics and especially Protestants. Although the Bible does not show up on conventional best-seller lists, tens of millions are sold every year for home, school and church/synagogue use.

Some English translations retain the language and structure of the venerable King James Version. “You shall not steal,” for example, represents only a modest updating of King James’ “Thou shalt not....” Others, with the direct “Do not steal,” manage to get across the same message in a more colloquial style.

But there also are important theological points at stake in rendering the Ten Commandments from the original Hebrew into another language. Some translations have retained the King James Version of the sixth commandment: “You shall not kill.” The use of the verb “murder” in others is a more accurate reflection of the Hebrew. What this command prohibits is the unlawful taking of human life, and in contemporary English usage “murder” conveys this idea with greater force and precision.

The literal rendering of Exodus 20:3 is: “You shall have no other gods before my face/presence.” Is this monotheism (the belief that only one God exists) or a concession that there may be other deities, but Israel is to worship the Lord God exclusively? Translators need to interpret such Hebrew phrases before they can choose what is for

them the correct English. This also is true with “jealous” God, as in verse 5 of Exodus: “I am the Lord thy God, mighty, jealous... .” Some translators prefer “impassioned” as more appropriate in connection with the Lord. The taking of the Lord’s name “in vain” in Exodus 20:7 provides another example. Several translations substitute “making wrongful use” or “misuse.”

## Cultural and Ethical Contexts

In addition to its being a profoundly religious document, the Hebrew Bible also is an integral part of our cultural life. For example, prohibitions against “bearing false witness” and “coveting” are meaningful in many social and literary contexts that have little to do directly with the Bible.

It is the opinion of some that, by and large, the Ten Commandments embody practices that define individuals (or, collectively, society) as “good” without regard to specific beliefs. In their opinion, it is not necessary to believe in God to recognize the value and validity of most of the Commandments; their ethical standards derive from universally accepted norms of “right” and “wrong.”

In response, it is worth noting that the Hebrew Bible defines the undesirable, if not immoral nature of certain actions within a specific framework. These commands flow naturally from God’s revelation to His people within the context of history. How one deals with other humans is thus inextricably bound up with how we as humans relate to God.

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Photo by Monte Kruse, BA '83

# The Millennium in Western Society

By Eileen Dugan, Ph.D.  
*Department of History*

When I was in the fourth grade, my class attended a morning matinee of Stanley Kubrick's epic *2001: A Space Odyssey*. Afterward, as I puzzled the meaning of the Star Child, I also calculated how old I would be in 2001. (Never mind the answer.) And I wondered: What's it going to be like to begin not only a new century, but a new millennium?

Now that the new millennium is upon us: the year 2000 — or 2001, if you prefer (see sidebar, page 34).

But instead of mysterious monoliths and space stations twirling to Strauss waltzes, we are witnessing something much more terrestrial: millennium mania. Some people foresee widespread social and economic calamity, others some form of apocalypse, and some are just plain nervous. And we wonder: What's going to happen? How did people handle it the last time the millennium turned?

It is interesting to note how the concepts of a millennium have

changed over the last 2,000 years, evolving from a religious doctrine to a secular celebration to a commercial bonanza. "Millennial" notions, though, are not limited to the turning of millennia: The fever can take hold at any time, given the right environment.

## *"Messianism" Becomes "Millennialism"*

Millennial enthusiasm has its roots in the Judeo-Christian anticipation of a Messiah. Several Old

Testament books, including the Books of Daniel, Ezra and Baruch, describe an age of oppression, followed by a tremendous battle between good and evil, the final defeat of the wicked, and the coming of a Messiah who would usher in an age of joy. The earliest Christians, of course, believed that the Messiah had come in the form of Jesus Christ. In the Gospel of Mark (13:24-26), Christ tells of a great conflagration preceding His return. His followers believed that this return would be soon, very soon, and eagerly awaited the day. But the days turned into years, the years into decades, and, much to their distress, Christ did not come.

Near the end of the first century A.D., a new messianic prophecy, the Book of Revelation, emerged. Filled with cryptic references and terrifying imagery, Revelation not only suggested a more distant Apocalypse, but also one which would progress in stages of 1,000 years — in millennia.

Thus Christian messianic prophecy became “millennial,” as it created the notion that something spectacular would occur over 1,000 years. Just when that millennium would commence was unclear. But it would — someday.

“The millennium” was a uniquely Christian concept, deeply religious, anxiously awaited, and noncalendrical, that is, not bound to begin on any fixed date. The 1,000 years could begin just as easily in mid-March of 451 as in late September of 687 — or on Jan. 1, 1000.

Exact dates were not the issue; what mattered was the millennium itself.

Not all medieval theologians

were enthralled with millennial doctrines. Irenaeus, Bishop of Lyons in the late second century, published a compilation of messianic prophecies, while the third-century Tertullian described visions heralding the dawn of a new age. On the other hand, in the third century, Origen discounted a communal millennium, maintaining that any revelations and judgments would take place within the individual soul. Even St. Augustine was cautious. Although he did make reference to a millennium beginning in the time



Photo by AP/Wide World Photos

*Marshall Applewhite and 39 of his followers in the Heaven's Gate cult believed they would depart Earth on a UFO when the Hale-Bopp Comet flashed across the sky in 1997. They committed mass suicide that March.*

of Christ, he, like official Church doctrine after him, chose not to place too much emphasis upon millennial ideas.

### **Medieval Millennium Mania?**

Given the early Church's definition of the millennium, it is not surprising that, even before the year 1000, various wandering preachers emerged proclaiming themselves messiahs. In each case that is known, these men drew large, albeit brief, followings. Their emergence coincided with periods of economic crisis or overpopulation, and their

devotees came primarily from those groups — artisans, day laborers, landless peasants — most affected by socioeconomic pressures. In the course of the Middle Ages, these groups became increasingly militant: Rather than wait passively for heaven's army to smite the ungodly, these millenarians took matters into their own hands, taking up arms against the rich, the Jews and anyone else labeled as “unholy” by their “messiahs.”

Scholars still debate whether millennium mania swept Europe prior to the year 1000. One school of thought describes mass hysteria, prompted by famine, plague (both resulting in widespread cannibalism), a host of preachers forecasting the Last Times, and a 989 appearance of Halley's Comet. Of all of these, only the comet can be verified, and this would have been alarming indeed. From time immemorial, people have interpreted comets as portents of disaster. Remember the Heaven's Gate cult and the Hale-Bopp Comet? So Halley's Comet undoubtedly worried

medieval folk; however, it has yet to be proven that such anxiety was, in any way, linked to the millennium 11 years away.

Other scholars view the year 1000 as a nonevent. Noting the minimal references to millennial fears in chronicles and Church pronouncements, these authors argue that very, very few people made the connection between the new calendrical millennium and the millennium of the Apocalypse. They further note that the calendar of the Roman Church was still not yet standard throughout Europe at the time, so not all were in agreement as to

when Jan. 1, 1000, actually was. Besides, they maintain, medieval common folk were not as concerned with dates and years as we are today, and therefore might not have even realized that a new millennium was upon them.

Perhaps the truth lies in between. There was not, it is safe to say, mass hysteria on the eve of the second millennium, which spans years 1000 to 1999. (We are entering the third millennium.) That theory's dramatic elements make for good copy, and it may make us feel superior to those poor benighted peasants, but it simply doesn't seem to be true. There are not enough contemporary sources to substantiate such claims. And the hysteria school's argument that there are so few references because Church and state conspired to suppress record panic to prevent further panic is not convincing at all.

However, the other position, that medieval people were free of any Y1K concerns whatsoever, is weak as well. True, terror was not rampant in this era, but there were some documented, albeit short-lived, flashes of millennial activity. A rumor had long circulated in Lorraine (in modern-day eastern France) that the world would end in the year in which the Feast of the Annunciation fell on Good Friday. That occurred, coincidentally, in the year 1000. Here and there, bishops and wandering unordained preachers did warn their listeners of the Apocalypse which would accompany the new millennium. And the reported sighting of another comet in 1000 filled some hearts with dread as well.

One intriguing document from

this period is the chronicle of the French monk Raoul Glaber, completed in 1044. Glaber, who claimed that he had once seen Satan standing next to his pillow, feared that in 1000 Satan would "soon be unleashed because the thousand years have been completed." But when it became clear that no Apocalypse had begun in 1000, Glaber altered his prediction, shifting the fateful date from 1,000 years after



*Jan van Leyden, a 16th century self-proclaimed Messiah of the Last Days, ruled over Münster, Germany, with an iron fist.*

Christ's birth to 1,000 years after His death. Thus Glaber, and other religious, attached millennial importance to the year 1033.

### *When Will It Happen?*

The world having failed to end in 1000, or in 1033 for that matter, people sought other means of reckoning the beginning of the Last Days. Of great influence in apocalyptic thought was Joachim of Fiore (1145-1202). Joachim envisioned history as comprising three ages: that of the Father, ruled by the Law; that of the Son, ruled by the Gospel and filled with faith; and that of the Holy Spirit, in which all would live in love and joy until the Last Judg-

ment. Although Joachim did not affix a specific time span to each age, he did assert that the world would enter into the third age by 1260. Clearly, it did not.

Over the centuries, various millennial movements arose, all claiming to have knowledge of when the prophesized millennium would begin, and, of course, to be the ones whom God would consider His elect. As previously noted, each

movement occurred in an age of acute uncertainty, and especially attracted the lower classes. A few examples:

- In 1349, in the wake of famine and plague throughout central Europe, countless bands of flagellants wandered from town to town. These men promised that their self-mortification would atone for the community's sins and help usher in the millennium. Many flagellant bands were unabashed in their denunciations of the "rich and sinful" clergy and of the Jews, prompting locals into murderous rampages against the flagellants' enemies.

At first, the Church had been cautiously supportive of the penitents, but the slaughter of churchmen and the obliteration of one Jewish community after another quickly altered the official stance. In October 1349, the Pope issued a decree condemning the flagellants for their anticlerical and anti-Jewish acts; Church and state now happily cooperated to stamp out the movement, executing great numbers of penitents. By 1357 the flagellant movement collapsed.

- Sixteenth-century Germany witnessed not only the Reformation, but popular unrest as well, climaxing in the 1525 Peasants' War.



Within this charged atmosphere appeared two Dutchmen, Jan Matthys and Jan van Leyden, at the head of a militant Anabaptist sect. (Anabaptism was a Protestant movement emphasizing adult baptism.) The two Jans preached of the impending millennium, which could come about only by the sword, and declared the German city of Münster to be the New Jerusalem. In February 1534, the Anabaptists stormed Münster. Wealthy Lutherans fled the city; of the Lutherans remaining, those who did not embrace Anabaptism were either expelled or executed. Münster became a theocracy, with Matthys as its dictator.



*Puritan Oliver Cromwell sought a society of Saints.*

Jan Matthys abolished private ownership, made money obsolete and ordered that food and possessions be held in common. Meanwhile, he strengthened his hold on the populace through intimidation: On more than one occasion, Matthys executed “sinners” as a warning to others to lead a righteous life.

Less than two months after taking Münster, Jan Matthys died in battle outside the city walls. His right-hand man, Jan van Leyden, then assumed control, replacing Matthys’ dictatorship with an unabashed monarchy. He took Matthys’ widow as his queen, and, claiming an Old Testament precedent, instituted polygamy in the city. Jan van Leyden himself came to have 15 wives, all under the age of 20. His regime proved to be even

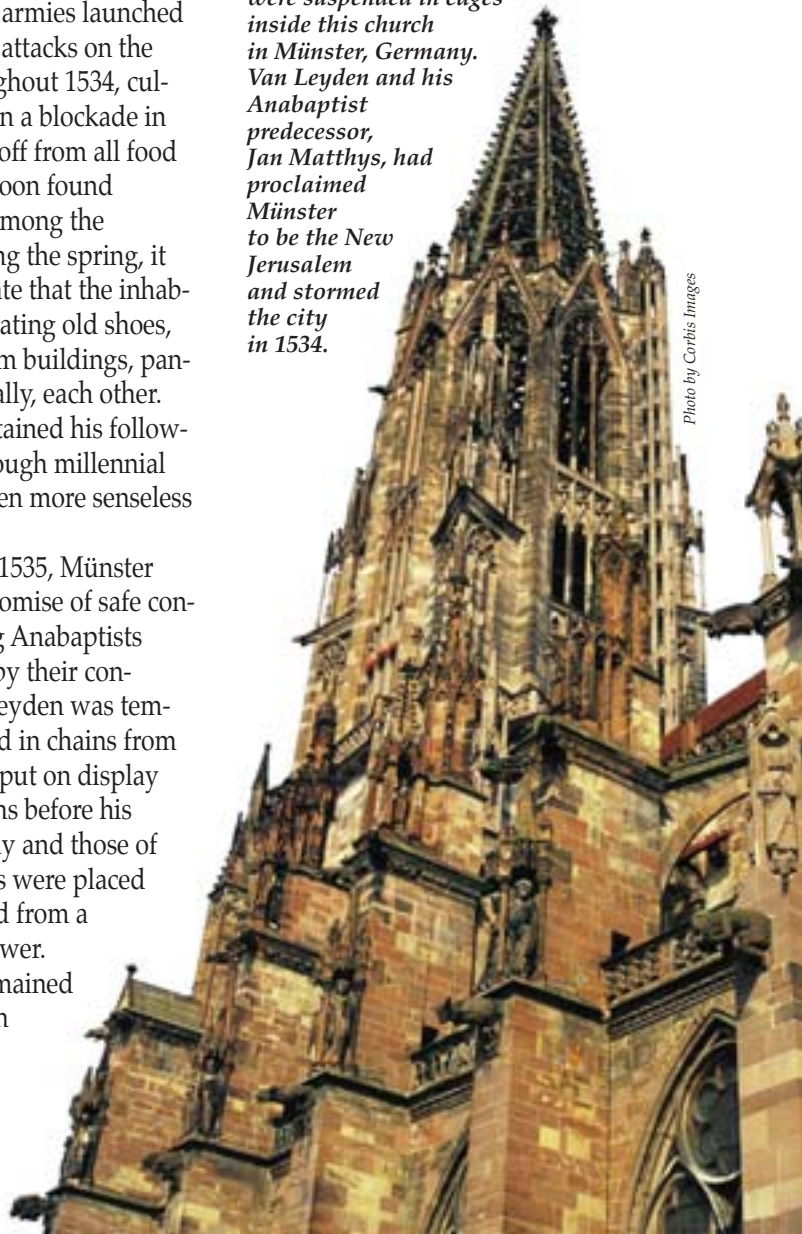
harsher than that of his predecessor, blithely ordering the beheading of adulterers, female bigamists and those who dared to criticize the Messiah of the Last Days. All this, Jan van Leyden proclaimed, was necessary to purge the New Jerusalem of its sinful elements, for only then would the long-awaited millennium begin.

The militancy of the Münster Anabaptists was alarming enough for Catholics and Lutherans to join forces against them. The combined armies launched a series of attacks on the city throughout 1534, culminating in a blockade in January 1535. Cut off from all food supplies, the city soon found famine setting in among the Anabaptists. During the spring, it became so desperate that the inhabitants resorted to eating old shoes, the whitewash from buildings, pan-fried rats, and, finally, each other. Jan van Leyden retained his followers’ obedience through millennial prophecies and even more senseless executions.

Finally, in June 1535, Münster fell. Despite the promise of safe conduct, the surviving Anabaptists were slaughtered by their conquerors. Jan van Leyden was temporarily spared, led in chains from town to town and put on display for some six months before his execution. His body and those of two of his deputies were placed in cages suspended from a Münster church tower. The cages have remained there for more than four centuries.

• Militant millennial fervor next burst forth within 17th-century English Puritanism. Despite the efforts of the Stuart kings to thwart its growth, the Puritan movement gained considerable size and political power. Clashes between the “Saints” and abusive, absolutist-minded kings led to civil war in the 1640s, which the Puritans won. After beheading King Charles I and abolishing the monarchy, the Puritans, now guided by Oliver Cromwell, tried to establish a society of Saints to purify the land in

*The executed bodies of the militant van Leyden and two of his deputies were suspended in cages inside this church in Münster, Germany. Van Leyden and his Anabaptist predecessor, Jan Matthys, had proclaimed Münster to be the New Jerusalem and stormed the city in 1534.*



*Photo by Corbis Images*

anticipation of the millennium. "Purifying" measures came to include laws against drinking, dancing, theatrical performances and even going for a Sunday walk.

In time all this "godliness" proved to be too much for the English public, which was overjoyed when the Puritan government toppled in 1660 and the monarchy was restored. Despite the political defeat of the Puritans, millennial ideas continued to circulate. Now the focal point was the year 1666, which combined the dreaded number 666 of Revelation with the millennium. Anxiety reached fever pitch in 1665, as plague swept through the land. In 1666, the Great Fire destroyed most of London. But however hard the Puritans tried to see the advent of the Last Days in 1666, it did not happen. In time the plague died down, London was rebuilt and the world, with all its saints and sinners, continued.



*In 1830s America, William Miller preached of the Second Coming of Christ, which he declared would take place in 1843 or 1844.*

### *The Millennium as a Secular Event*

At the same time that the Puritans were trying to bring about the millennium, a new intellectual movement was sweeping Europe: the Enlightenment. Known as the "Age of Reason," the Enlightenment stressed science over dogma, reason

over faith, the secular over the religious. Even though Enlightenment thinkers tried to make religion "rational," their idea of progress smacked of old-fashioned millennial thought. They replaced the messianic millennium with a secular state of perfection, which man could achieve through his own efforts, through reason. It would be a society of peace, joy, harmony, equality, justice and prosperity — not too far from Joachimite dreams of the Third Age, but for the absence of faith.

Thus in one important segment of Western society, millennial ideals became secularized. Soon, too, did festivities marking the turns of centuries. By 1700, the popular appeal of papal jubilee years, like that of 1300, gave way to more community-oriented celebrations. By this time as well, people began to use the ushering in of a new century as a period of reflection on what had been and what was yet to come.

Had westerners completely given up the notion of an apocalyptic millennium? Hardly. In 1830s America, William Miller preached of the Second Coming of Christ,

### *2000 or 2001?*

A major bone of contention about the new millennium is just when it begins. Does it begin on Jan. 1, 2000, or Jan. 1, 2001? The source of this confusion is the sixth-century monk Dionysius Exiguus (a.k.a. Dennis the Short). Pope John I entrusted Dionysius with the daunting task of constructing a chronology of the Christian era. Dionysius, after much labor, produced his chronology, making the year before Christ's birth 1 B.C. and the year of Christ's birth A.D. 1 — *Anno Domini*, "in the year of the Lord" 1. (For more on the development of the calendar, see Fr. John Scott's article in the fall 1999 issue of *Creighton University Magazine*.)

But wait! Where's Year 0? Dionysius apparently overlooked this little complication. Thus, according to his calculations, centuries and millennia turn on years ending in '01. This position is staunchly maintained by a host of academics and numerical nitpickers.

Popular opinion, however, seems to have won the day (or rather, "year"). Drawn to what author Stephen Jay Gould calls the odometer-like rolling over to a neat bunch of zeros, the public and the popular press have embraced 2000 as their millennium, drowning out the protestations of those who point to poor Dionysius.

which he declared would take place in 1843 or 1844. After those years passed without the foretold conflagration, the Millerites, more than 10,000 strong, discussed their millennial quandary. They came to the conclusion that God had begun the process of the Last Judgment in 1843, but that Christ would not return to institute the millennium until a time in the future as yet undisclosed. Through their practices preparing themselves for the Last Days, the Millerites became known as the Seventh-day Adventists.

Still others have tried to determine the date of the apocalyptic millennium. The Anglican Archbishop James Ussher, writing in 1650, declared that, as the world was created at noon on Oct. 23, 4004 B.C., and would endure 6,000 years, it would end on Oct. 23, 1996 (or 1997, if you remember that there was no Year 0). Supermarket tabloids and other fans of Nostradamus interpreted one typically cryptic passage as presaging a 1997 nuclear attack on New York City, resulting in the world's end. As we inch closer to the calendrical millennium, potential apocalyptic dates are tossed about with greater urgency, but, thank goodness, less accuracy. Nineteen eighty-eight, 1989, 1992, 1994, all have had their champions. Some doomsayers have gone so far as to latch onto 2012 as a year of great significance, based upon the Mayan calendar.

We need no longer wonder what

it is going to be like at the turn of the millennium. At long last, we are here. What do we see? There are, to be sure, those who do predict the Second Coming in 2000, but now they tend to face mockery as "religious fanatics." The preparations for secular celebrations are in full



*Thousands of people fill New York's Times Square annually to ring in the new year. These types of secular celebrations will mark the turning of this millennium.*

swing, as each community vies to outdo the next in ringing in the millennium. (It will be hard, however, to beat Times Square's extravaganza, which is to feature a descending ball of Waterford crystal.)

And then there is the commercial angle. At the end of this century, it seems that little can transpire without a price tag or corporate sponsorship. Thus South Pacific islands

and cruise lines offer exorbitant packages promising people that they can be the absolute first in the world to experience the new millennium. ("We're three inches from the International Date Line! Book now!") Among the travelers thence are reportedly pregnant women

bent on Caesarian sections to ensure the possession of the first baby born in the new millennium — a virtual guarantee of advertising deals and Pampers. "Y2K Compliant" is a standard product pitch for anything electrical; Year 2000 champagne flutes, jewelry, candles, clothing and trinkets abound. Even candy has gotten into the act: In a parody of millennium mania, and playing upon the Roman numeral for 2000, MM, M&Ms is the self-declared official candy of the new millennium.

Where will I be this New Year's Eve? If I had my way, I would be atop a mountain in the Swiss Alps, torch in hand, looking up at the stars, and listening to the church bells in the valleys below. Millennium mania? Well, maybe just a good excuse

for a vacation. Most likely, I will spend a quiet evening with family and friends, sipping champagne and thinking about the past and the future. There's no need to go overboard this Millennium Eve. After all, there's always 2001 to ring in, or 2012, or 2033 ...

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Photo by AP Wide World Photos

# Silas has Charlotte Buzzing

By Rick Davis

**A**t this month's opening of the NBA season, hope reigned at the Charlotte Coliseum, home to the Charlotte Hornets.

The Hornets' near rags-to-riches season in 1998-99 and the return of the person many credit for the turnaround, coach and Creighton alumnus Paul Silas, BSBA'64, have this city buzzing.

Ask Tom Apke, BA'65, a former Creighton teammate now host of a weekly sports talk radio show in Charlotte. When the two met for lunch before the NBA draft, the restaurant politely refused payment.

"They said, 'Oh, no. We're glad you guys came here to eat,'" Apke said. "It certainly wasn't because of me (that the check was waived). It was Paul's celebrity status."

It seemed as if Silas was the one left holding the bill when he dropped his assistant title and became the Hornets' interim head coach last March.

The team had lost 11 of its first 15 games. And the Hornets' popular head coach, Dave Cowens, who was feuding with management, resigned after the dismal start. Silas, who played with Cowens on two NBA Championship teams in Boston (1974, 1976), tried to talk his friend out of resigning.

"I argued with him," Silas said. "Then he got this look on his face, and I knew to back off. I really felt for him. He is such a good person."

The team's outlook was one of despair.

"The whole perception was that we were going to have a terrible season," Silas said. "Somehow I had to turn that around. I had to build that up."

Silas told his players that he had "unconditional confidence" in them. He then asked them to score 100 points every game, which became the team's motivation.

"It changed their outlook. It took all the pressure off

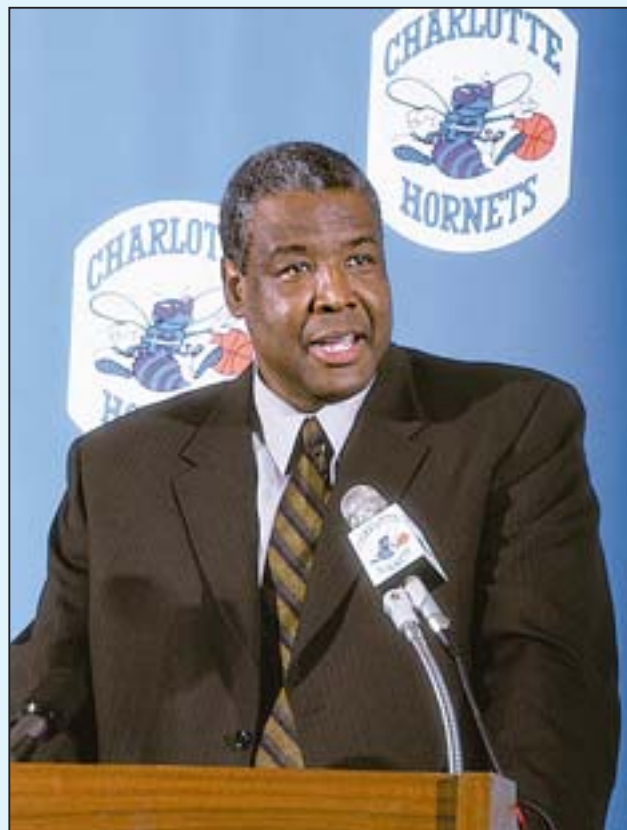


Photo courtesy of NBA Photos

*Silas was named the head coach of the NBA's Charlotte Hornets in May. He was the team's interim coach last season.*

the team, and it was a fun way to play," Silas said.

The Hornets went an impressive 22-13 the rest of the season under Silas and missed the playoffs by one game.

With the turnaround, Silas was announced as the franchise's fifth head coach in May, receiving a four-year, \$6 million contract that he called "more than fair" and "exactly what I've been looking for."

Silas had been searching for another head coaching job since coaching the woeful San Diego Clippers to a 78-168 record in three seasons from 1980-1983, immediately following a legendary 16-year NBA career.

After San Diego, Silas became one of the league's top assistants. He spent four seasons under Hall-of-Fame coach Chuck Daly in New Jersey, two years under Pat Riley in New York, and two years in Phoenix before coming to Charlotte. His goal was to return to head coaching.

"When I was with New York, I interviewed with Seattle and George Karl got that job," Silas said. "I interviewed in Cleveland, and, within the past year, at Chicago, Seattle and Sacramento. It was really frustrating that I couldn't get back in. You have to have a lot of patience."

Apke believes racism was involved. "There are any

number of white former coaches who got a second and third chance," he said. "Not very many of the former black head coaches in the NBA get a second chance."

"I think there was a good-ol'-boy system," Silas said, "and probably still is."

The situation is improving, though, he said. This season, there are six black head coaches in the 29-team NBA: Silas, Doc Rivers (Orlando), Gar Heard (Washington), Butch Carter (Toronto), Alvin Gentry (Detroit) and the legendary Lenny Wilkens (Atlanta).

Silas was born on July 12, 1943, in Prescott, Ark., the youngest of three children to Leon and Clara Silas. The family moved to Oakland, Calif., when Silas was 7 or 8 years old.

They lived with Paul's uncle and aunt, Elton and Sarah Pointer, at the corner of 18th and Adeline streets, while looking for a place of their own. It was a crowded house. The Pointers had six children of their own (including four girls who went on to fame as The Pointer Sisters).

"It was a big family," said Fritz Pointer, BA'66, who later joined Silas at Creighton. "That's the way we did it then. We helped each other out."

De Fremery Park — located across the street from the Pointers' house — became a frequent hangout for Paul and Fritz. Its courts and ballfields attracted some of the city's best athletes.

"We would watch guys like Bill Russell and K.C. Jones play. We saw Frank Robinson and Curtis Flood play baseball there. We grew up watching those guys," Pointer said.

Silas attended McClymonds High School in Oakland, where he broke Russell's scoring records and, in 1960, was named the high school basketball Player of Year in Northern California.

Silas and his brother Leon (six years Paul's senior) came to Creighton in the fall of 1960 on



*Left to right: Ed Hubbard, Jim Bakos and Paul Silas made up the Bluejays' front line during the 1961-62 basketball season. Silas guided Creighton to two NCAA tournaments.*

File Photo



Photo courtesy of AP/Wide World Photos

*Silas played for five NBA teams, won three NBA Championships and was twice named an All-Star before retiring in 1980 as one of the top rebounders in NBA history.*

athletic scholarships.

"Getting away from Oakland was what I really needed at that time," Silas said. "We were living in what I like to call the middle class ghetto. I needed a change."

Silas' father, Leon Sr., was a big influence in Paul's coming to Creighton. Leon had been a porter on the railroad, and had visited Omaha during runs between Arkansas and Chicago.

"He knew there wasn't a whole heck of a lot to do

in Omaha and that I wouldn't get into too much trouble," Silas said. "He persuaded me to go to Creighton."

The 6-foot-7 Silas guided Creighton to two NCAA tournaments. In three varsity seasons, Silas grabbed 1,751 rebounds (21.6 rpg) — an NCAA record for rebounds in a three-year career — and scored nearly 22 points per game.

"He was the most dominating player we've ever had here," said John "Red" McManus, who coached Silas at Creighton. "He could control the game. He was a leader; everybody respected him."

After struggling academically his freshman year, Silas excelled in class. He was named to Alpha Sigma Nu, the Jesuit Honor Society, and became an Academic All-American. Silas was inducted into Creighton's Athletic Hall of Fame in 1974 and received the College of Business Administration's Alumni Merit Award in 1993.

After graduating from Creighton in 1964, Silas was drafted by the St. Louis Hawks. He played for five NBA teams, won three NBA Championships and was twice named an All-Star before retiring in 1980 as one of the top rebounders in NBA history.

Silas and his wife of 33 years, Carolyn, live in western New York during the off season. They have three grown children: Donna, Paula and Stephen, a scout for the Hornets.

# CARING FOR THOSE IN NEED

By Rick Davis

**D**r. Theresa Townley, BA'87, admits she didn't know much about Kosovo when she left for the Serbian province in June 1997 with Doctors Without Borders.

Townley had just completed her medical residency in internal medicine and pediatrics at Ramsey (now Regents) Hospital in St. Paul, Minn.

She had applied to Doctors Without Borders — the Nobel Peace Prize-winning, international medical relief organization — and, in May 1997, received word that physicians were needed in Kosovo.

"At that point, nobody knew where Kosovo was, myself included," Townley said. "That was quite different from when we returned (to the U.S.) in April of 1998."

Townley, who earned a philosophy degree from Creighton and her M.D. from the University of Minnesota, flew to Belgium and France for briefings and then on to Belgrade, the capital of Yugoslavia. There, she joined three other Doctors Without Borders physicians on a flight to Pristina, Kosovo's capital.

"When I got there in June, I never thought there would be fighting," Townley said. "There was a tremendous amount of tension between the Albanians and the Serbs. But it seemed that, with good diplomacy, things could be worked out."

The doctors were assigned to assist with three public health projects: water sanitation (half of the province's 2 million people had no access to running water), vaccination and primary health care. Townley's primary responsibility was improving the quality of care in the 40 clinics operated by the Mother Theresa Society.

"It was difficult to move forward on projects," Townley said. "Kosovo was basically a police state run by the Serbian government. It was very hard to



Photo by Alex Majoli/Magnum Photos

push issues on public health."

Robert Townley, MD'55, who, along with his wife, Nancy, visited his daughter in the fall of 1997 said tensions between the Serbs and Kosovo's ethnic Albanians were visible at that time.

"It was very clear that this was a tinder box waiting to explode," said Townley, professor of medicine and director of Creighton's Allergic Disease Center. "There was obvious intimidation on the part of the Serb police and Serb military. The number of tanks and military in Kosovo was pretty intensive."

The conflict escalated in March 1998, when Serbian police and paramilitary units attacked the village of Prekaz, a stronghold of the separatist Kosovo Liberation Army (KLA).

"They destroyed the whole village," Theresa said. "They killed a number of people, including pregnant

*Dr. Theresa Townley travels the world as part of Doctors Without Borders — the Nobel Peace Prize-winning, international medical relief organization.*

*This photo was taken in 1998 when Dr. Townley was in Kosovo, Yugoslavia. She returned to the Balkans this past April to help Macedonia handle the crush of Kosovar Albanian refugees who had fled toward that country.*

women and children.” The “beautiful” countryside in which Townley had hiked and camped was now tainted with buried landmines.

“It became dangerous to go to some of the clinics,” Townley said. The Serbian government “stopped allowing bandages or surgical material into the clinics,” for fear that it may be used to aid injured rebel fighters.

“MSF (the French acronym for Doctors Without Borders) started doing mobile clinics,” Townley said. “Attempts to help people were blocked by the government and then by the KLA.

“I don’t think I was in any direct danger,” she said, but she feared for her Albanian staff. Police armed with automatic assault weapons manned Serbian checkpoints.

Townley returned to the United States and to work at a Twin Cities urgent care facility in April 1998. But within

controlled government. “And some people tried to increase that distrust.”

“I also learned how much people in search of political power can whip up hatred. That was disheartening to see. But on an individual level, I met tremendous people who would do anything for you.”

Townley comes from a family immersed in health care and service. Her mother, a nurse, cared for migrant workers in Colorado. Three of her sisters are nurses: Ellen Marie, BSN’83, works with AIDS patients at Washington National Hospital in Washington, D.C.; Rose, BSN’90, worked with migrant workers in Oregon; and Sarah, BA’95, BSN’98, works at the Indian Chicano Health Center in Omaha. Two brothers are Omaha doc-

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*“My family’s support has made it possible for me to do this work. Their acceptance of this work, frequent letters to the field and interest in my stories when I return have been crucial in my ability to continue.”*

— Dr. Theresa Townley

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tors: Peter, BS’81, MD’86, and Joseph, BA’85, MD’89. Three other siblings are Creighton graduates: Martin, BA’90; Rachel Nordquist, BS’92, and Robert, BS’93.

“My interest in this work comes from my father’s sense of adventure and rampant curiosity and my mother’s firm beliefs in the rights of all human beings to education and health care,” Townley said. “The example of their life, which is rooted in integrity and simplicity, has made it possible for many of their children to do this kind of work.”

Townley left for Liberia in August with Doctors Without Borders. The Creighton graduate said she finds herself turning to God when she’s packing for a relief mission.

“I try not to panic about whether what I bring and what I have will be enough — enough drugs to ward off malaria, enough activities to ward off loneliness, enough knowledge to be able to complete a project and enough confidence to trust in what I’ve done,” Townley said.

“I have to keep telling myself that what I have and what God has given me will be enough as long as I respect the sacredness of others and maintain a clear set of values.”

Townley said she has learned much during her volunteer missions. “I feel like I’ve learned much more than I’ve ever given.”

months, she was off again, providing medical relief in the famine-stricken Sudan.

“My family’s support has made it possible for me to do this work,” Townley explained. “Their acceptance of this work, frequent letters to the field and interest in my stories when I return have been crucial in my ability to continue.”

This past April, she returned to the Balkans to help Macedonia handle the crush of Kosovar Albanian refugees who had fled toward that country.

“When I arrived, there were 30,000 refugees in the camps and 60,000 in the community,” Townley said. “Our goal was to release some of the pressure off the (health care) system and improve the quality of pediatric care in Macedonia’s Tetovo area.”

Townley said her work in Kosovo taught her the importance of a “medical system that is trusted and respected by the community.” She said many ethnic Albanians, who composed 90 percent of Kosovo’s population prior to the fighting, were distrustful of health programs administered by the Serbian-

## DONOR PROFILES

### PHYSICIAN'S GIFT TO LEAVE LASTING LEGACY AT CREIGHTON

Physician and Creighton alumnus **Gerald Wieneke, BS'70, MD'74**, has passed on a lasting legacy to the University. Wieneke, who died at age 50 last spring, made an estate gift of more than \$500,000 to endow one undergraduate scholarship to benefit students from his home county of Palo Alto (Iowa) and students from North Central Iowa, one medical school scholarship and an equipment fund for the Success in Science Initiative.

After graduating from Creighton's School of Medicine in 1974, Wieneke put into practice the ethic of caring he acquired through his Jesuit education. He was an active partner with Medical Associates of Emmetsburg in Iowa from 1977 until his illness. He also served as Palo Alto (Iowa) county coroner, was vice president of the medical staff of Palo Alto

County Hospital and was medical director of Emmetsburg Care Center.

Operating by the Jesuit principle of men and women for others, Wieneke "was very involved in the community," said Barb Beattie, a friend who worked with Wieneke at Palo Alto County Hospital. "Elderly patients and children loved him."

Chuck Stillman, BA'69, MSEdu'76, who roomed with Wieneke during his first year in medical school, described how Wieneke's concern for the person behind the patient took root and ripened at Creighton. "He went to Creighton to become a doctor, that was first and foremost," said Stillman, now a fourth-grade teacher in nearby Algona, Iowa. Along the way, Wieneke developed a special affinity for the University. "He always said that some of the best times of his life were his years at Creighton."

Wieneke's gift to Creighton stands testimony not only to his own generous spirit,

but to his love for the University, its community of Jesuits, students, scholars and healers.

### BLOTCKY ENDOWMENT FUND CAPTURES SPIRIT OF CREIGHTON

Last winter, Wanda J. Blotcky of Omaha established the Alan J. Blotcky Endowment Fund in memory of her late husband, **Alan J. Blotcky, MS'71**. Honoring her husband's commitment to science and education, Mrs. Blotcky directed her gift to Creighton's Physics Department.

Mr. Blotcky was the second person to graduate with a master's degree in physics from Creighton. He was the longtime director of the Medical Research Nuclear Reactor facility at Omaha's VA Medical Center. The facility — the only hospital-based reactor in the world — was dedicated in his name last July.

Mr. Blotcky maintained a lifelong relationship with the University and regularly hosted tours of the nuclear reactor for Creighton physics students.

The Blotckys met while in college at the Carnegie Institute of Technology where they both majored in the sciences. They were married for 45 years.

Mr. and Mrs. Blotcky regularly hosted Creighton physics professor Fr. Clarence Wagener, S.J., for dinner and conversation. Fr. Wagener said, "They were both most gracious. Our talks would last sometimes until 2 in the morning and cover all topics ... philosophy, theology and science."

According to Fr. Wagener, their discussions revealed the dynamic interchange between science and religion, between the Jewish and Catholic communities. Their friendship and philosophical discourse speak to the Jesuit concept of *cura personalis* or education of the whole person. Far from seeing faith as antithetical to the pursuit of science, Jesuits believe that faith is enriched by learning, just as learning is illuminated by faith. The Alan J. Blotcky Endowment Fund captures this spirit of *cura personalis*.

### GIFT ECHOES SPIRIT OF UNIVERSITY'S FOUNDERS

Creighton University lost a valued friend and alum when **Ralph T. Friedman, BS'50**, died last January. Echoing the spirit of the University's founders, Friedman made an unrestricted estate gift of \$330,000 to Creighton through his Charitable Remainder Trust.

Since graduating from Creighton with a degree in accounting, Friedman maintained an active interest in the University and was a generous supporter of its students and educational programs. "Ralph loved Creighton," Joseph J. Friedman, brother and trustee of Ralph's estate, said. "I always felt that he received an excellent education, which prepared him for a successful, 35-year career at Enron Corporation. I'm very pleased that he remembered Creighton University in his Charitable Remainder Trust."

Friedman grew up in Halbur, Iowa, and served in the 10th Mountain

Division of the Army during World War II. According to his brother, Friedman served in the same Division as former Kansas Sen. Bob Dole.

Friedman worked 35 years at the Enron Corporation as an auditor and accountant. He was an enthusiastic champion of Warren Buffett and his investment method. "Ralph was always interested in the stock market," his brother said.

Friedman's estate gift to Creighton represents both the legacy of his accomplishments as well as an investment in Creighton's future. Unrestricted gifts breathe life into the University, allowing the president to direct vital resources to the areas of most pressing need.





# Letters Reveal the Other Side of Henry James

By Greg W. Zacharias, Ph.D.

*Director of the Center for Henry James Studies at Creighton University*

**H**enry James (1843-1916), the most studied American author of the recent past, son of Henry James the theologian and philosopher and brother of the philosopher William James, was the author of 25 novels, more than 100 short stories, and thousands of pages of literary, dramatic and art criticism and travel writing. He also wrote at least 10,500 letters to more than 1,000 correspondents.

James is traditionally depicted as an ultra-proper, uptight, reclusive and elitist writer, who abandoned the democratic United States in favor of aristocratic England, “married” his art, and wanted little to do with those beneath his station. He is remembered as a writer of overly verbose and difficult novels, which are inaccessible to the everyday reader. The words of Harold Frederic typify the traditional view of James as “an effeminate old donkey who lives with a herd of other donkeys around him and insists on being treated as if he were Pope.” But the traditional portrayal of James does not square with evidence of his life now being uncovered.

The transcribing and editing of James’ letters for *The Complete Letters of Henry James* (forthcoming from the University of Nebraska Press) presents us with a new portrait of Henry James the human being, rather than James the traditional subject of high school and college courses. The Henry James of the letters is anything but elitist. He cares deeply for his friends and family, goes out of his way to help those who need or want his help and kindness, is as capable as anyone of using colloquial language, is especially attentive to events in the United States and enjoys poking fun at himself. This “new” James thus overturns the “traditional” portrayal.

A March 21, 1897, letter shows a warm, tender side to James. Addressed to his 4-year-old cousin, George Grenville Hunter, the letter finds James (then nearly 54) putting young Hunter at ease with kindness and consideration. “Look out the window at me when I come,” writes James, “for I am very shy when I keep a visit, and it makes me happy to think there may be a very rare little boy to take me by the hand.”

James often balanced the parody of his own formality with a self-presentation that was as democratic as a weekend undergraduate party. For example, “my appetite is

enormous, especially for beer, which I drink largely,” he wrote to his sister Alice in 1869. There’s more in a letter to Oliver Wendell Holmes, written in 1868 when James was 25, and written evidently as a reply to Holmes’ implicit question, “How are you doing?” James wrote: “There are woods; there are women. You put two and two together.” Not much formality there.

James also loved to gossip. He chatted in very informal language with his friend Howard Sturgis on Feb. 1, 1910, about fellow novelist, Edith Wharton, her bad marriage to Teddy Wharton, and Teddy’s embarrassing “quasi-demented

excess of levity and gaiety which has translated itself into incongruous and extravagant forms and consequences.” James emphasized the confidential nature and thus the gossip value of the information by adding, “Don’t know this from me,” which he underlines heavily twice.

James’ criticism of the United States is a keystone of the traditional view. His negativity is located in part in a passage from his critical biography of Nathaniel Hawthorne (1879), in which James laments the poverty of American culture during Hawthorne’s time, “No sovereign, no court, no personal loyalty, no aristocracy, no church, no clergy, no army, no diplomatic service, no country gentlemen, no palaces.” However, James was equally critical of European culture. As he wrote to Charles Eliot Norton on May 31, 1869, 10 years before the publica-

tion of Hawthorne: “One feels rather sold, living in a European town which has so few distinctly European resources: no Antwerp spire, no Rubenses, no museum, churches, opera nor theatre.”

The letters project is valuable for more than the emerging humanistic picture of James and for the bright light the 10,500 letters cast on 19th-century European and American culture. As the home of the largest literary letters project in American history, Creighton’s Center for Henry James Studies is, in part, responsible for the emergence of Nebraska as a significant location in the world for James scholarship.

—For more information about the Center, contact Zacharias (402-280-5714, [gwzach@creighton.edu](mailto:gwzach@creighton.edu)) or see the Web site (<http://mockingbird.creighton.edu/english/hjcenter.htm>). ■



*American writer Henry James,  
1843-1916*

Smith College Archives Katherine McClellan

# Klutznick Served the World

This fall, Creighton University lost a lifelong friend. As a 1930 Creighton Law School graduate, young Phil Klutznick chose a frightening time to enter public life. The Great Depression had flattened the economy, closed banks, ruined the stock market and reduced peoples' savings in minutes to pennies.

Years later, Philip Klutznick would retire from public life as an international luminary, having served seven presidents; revolutionized our concepts of housing and suburbia; sponsored the cause of world peace through the United Nations; worked tirelessly on behalf of the world's refugees, and fostered the establishment of the state of Israel.

Yet, in spite of his globe-spanning career, Phil Klutznick never forgot Creighton University.

He served on both the university's early board of regents and its first lay board of directors.

He established the Klutznick Law Library,

bringing students and the community the resources of print and electronic media in a beautiful and peaceful space.

He and his wife, Ethel, endowed the Philip M. and Ethel Klutznick Chair in Jewish Civilization, strengthening Creighton's ties to Omaha's vibrant Jewish community and to world-wide scholarship in Judaica.

Among his richest gifts to Creighton, however, was his cherishing of the values of learning, generosity, tolerance and peace. For Phil Klutznick, these values knew no boundaries or limits.

He once wrote, "When I plead that we try to understand that not all of us in this great world ... have grown up alike, live alike or can

be expected to agree, it is a hope of all established religion that we will recognize that we are all one under God."

Thank you, Phil Klutznick, for the bright light of your friendship and for illuminating some of the troubled corners of our world.



Photo by Krantz Studios

Philip M. Klutznick, JD'30 — 1907-1999

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