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The Delta Epsilon Sigma Journal accepts submissions from non-members as well as members of Delta Epsilon Sigma. While student contributions are welcome at any time, each spring issue will reserve space for the Delta Epsilon Sigma Undergraduate Writing Contest winners. We will consider for publication a wide variety of articles, fiction, and poetry. Our primary mission is to serve the Catholic cultural and intellectual tradition, and we favor work commensurate with that aim. Submissions to Delta Epsilon Sigma Journal are peer reviewed by doctorally-prepared academics or other specialists.

Send manuscripts (email attachments preferred), news of honors awarded, and chapter news to the co-editors: Robert Magliola, Delta Epsilon Sigma Journal, 411 Tenth Street, Union City, NJ 07087-4113 (Robert_Magliola@hotmail.com); Claudia Kovach, Delta Epsilon Sigma Journal, Neumann University, Arts and Sciences, One Neumann Drive, Aston, PA 19014 (cmkovach@mac.com).

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**CELEBRATING THE SEVENTY-FIFTH ANNIVERSARY
OF THE DELTA EPSILON SIGMA
NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY**

This autumn issue of the *Journal*, like that of the past spring issue, celebrates the seventy-fifth anniversary of the founding of the DES National Catholic Scholastic Honor Society in 1939. Both issues—in form and content—mark the anniversary in special ways. The front cover announces the commemoration in gold lettering, and embellishes the Society’s seal with a banderole bearing the relevant dates. In this issue, the mission of the *Journal*, “to serve the Catholic cultural and intellectual tradition,” is affirmed by two invited articles—part II of the first article, and then a second article—that pertain to the Church’s principle of the “common good.” Both articles reference Pope Francis’ recent and very influential papal exhortation, *Evangelii Gaudium*. An interview with the second winner of the new J. Patrick Lee Prize for Service appears in this issue. The more interactive version of the DES website, announced in the last issue, is now functional. All these changes serve to herald Delta Epsilon Sigma’s ongoing program of *aggiornamento* (“updating”).

Delta Epsilon Sigma was begun at the suggestion of the Rev. E. A. Fitzgerald (Loras College, IA), who in October of 1938 surveyed Catholic colleges and universities regarding their willingness to initiate a national scholastic honor society. Having garnered enthusiastic support, the Committee of Founders in 1939 designated subcommittees to design a Constitution and propose a motto and insignia. On March 29th, 1940, the first Constitution was adopted. In 1947 the Society initiated its official publication, the *Delta Epsilon Sigma Bulletin*, later changing its name to the present one. On May 28th, 1976, a new Constitution was approved by a National Conclave at Rosemont College (PA). Membership had ballooned to over 100 chapters. In April 1986 a Second National Conclave convened at the College of St. Rose (N.Y.).

Inspired by the long-term guidance of Rev. Dr. Anthony Grasso (King’s College, PA), who now serves as DES’s chaplain, and the many competencies of Dr. J. Patrick Lee (Barry U., FL), who served as Secretary-Treasurer for many years, the Society increased its endowment throughout the 1990s, thus enabling the Undergraduate Writing Contests, the Fitzgerald Scholarships/Fellowships Programs, and the Distinguished Lecturers Program. Since 2008, Dr. Thomas Connery, as Secretary-Treasurer, has moved these services forward, amply abetted by the whole Executive Committee.

In 2014 the Executive Committee, at the suggestion of national Secretary-Treasurer Dr. Thomas Connery, agreed to change the title of Secretary-Treasurer to Executive Director in order to more accurately reflect how the current position functions. As the society moves forward, Dr. Claudia Kovach (Neumann University, PA) will serve in this capacity.

MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

- Since 2008, Dr. Thomas Connery, as Secretary-Treasurer, has served Delta Epsilon Sigma. In 2014 the Executive Committee, at the suggestion of Dr. Connery, agreed to change the title of Secretary-Treasurer to Executive Director in order to more accurately reflect how the current position operates. As the society moves forward, Dr. Claudia Kovach, Professor of English and French at Neumann University, will function in this capacity. She has served since 2003 on the Executive Committee of Delta Epsilon Sigma, first as board member and then as vice president, as president, and (since summer 2008) as co-editor of *Delta Epsilon Sigma Journal*.
- On the occasion of this seventy-fifth anniversary of Delta Epsilon Sigma, the Executive Committee is delighted to announce that the first J. Patrick Lee Prize for Service has been awarded equally to two winners. You may read in this issue the second of two interviews with the winners (the other interview appeared in the spring 2014 issue).
- The Delta Epsilon Sigma Executive Committee is pleased to present the second-place entries of the year 2013 undergraduate writing competition in poetry and short fiction. The policy of the *Delta Epsilon Sigma Journal* remains to publish the full text of first-place winning entries and—at the behest of the Executive Committee—the full text of some or all second-place winning entries as well. The spring 2014 issue published the first-place entries in poetry, short fiction, and research.
- The Executive Committee is happy to report that The *Delta Epsilon Sigma Journal* website is now “live” and can be found online at the DES website: www.deltaepsilonsigma.org. As part of the Society’s re-designing process, the Executive Board now invites chapters to share and celebrate what they are doing by linking their own social media pages to the national DES web site. The *Delta Epsilon Sigma Journal* will not only be housed on the web page, but its content will be searchable via the web.
- All published work in the *Delta Epsilon Sigma Journal* is peer reviewed by doctorally-prepared academics or specialists in the pertaining subject-matter.
- We continue to seek updated mailing and email addresses of our membership. Please notify the Delta Epsilon Sigma national office of any change of address to help with this database project (DESNational@neumann.edu).

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THE J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH CLAIRE DORIOT (Holy Cross College, IN)

1. Why do you feel called to serve others? What or who in your past has influenced you to view service as important?

Growing up, I was always taught how important it is to give back to others and help the less fortunate. Ever since then, I have always felt a strong call to do this. When I came to Holy Cross College, the importance of service was something that was highly stressed. I learned that we are our brothers' and sisters' keeper and that we need to give



them our love. My parents have influenced me to serve others. Through their actions and involvement in the community, I have learned the importance of serving others and putting other people before myself.

2. Has attending a Catholic institution and studying Catholic Social Teaching affected your ideas about service? Has your involvement with DES added anything to what you knew or thought about service?

Being at a Catholic institution has really helped me to become more involved with service. It has taught me many different CST principles that have influenced the way I serve others. Catholic Social Teaching has taught me that we owe our love and kindness to all people. We can give others our love and kindness through service. There are many people around school who are strong in their faith and who reach out to me and to others if we need them.

3. Could colleges and universities better promote and support service opportunities for their students?

I think colleges and universities could do a much better job promoting service opportunities. They can do this by creating classes that are serviced based or by just keeping their students aware of service opportunities in their surrounding community. I am so thankful that I am able to go to a school where we are required to take classes that involve going out into our community and helping the poor and needy. Service not only helps those in need but it also helps us to grow into well rounded individuals.

4. What is the most memorable moment you have experienced while engaging in service?

When looking back on my service, I can think of many memorable moments. Some are happy and some are very sad. I will never forget the day I had to report child abuse at one of the homes I visited while delivering food. Seeing a helpless child with bruises covering his body was probably the hardest thing I have experienced while doing service. It taught me that service is not always easy but we must do it in order to be our brothers' and sisters' keepers.

5. How do you plan to use the money from the Patrick Lee Award?

I will be using the money I have received from the Patrick Lee Award to help pay for my college education.

6. What social or political leader (past or present) would you like to meet most? Why?

I would love to meet Mother Teresa. Her work with the poor and needy is very inspiring to me. If I could meet her I would ask her many questions such as "What was the most challenging part of working with the poorest of the poor?" Another question would be "What was a positive experience that you encountered while you were helping the suffering people who had various needs?" I would like to learn how to love as Mother Teresa did. She had an amazing ability to see God in every person that she met and to give each one her unconditional love.

7. How do you see your service evolving in the next 5 or 10 years? Have you thought about doing a "year of service" after graduation?

I am currently working with St. Vincent De Paul and I hope to continue that in my future. However, my dream job is to work for Catholic Relief Services. I think it would be amazing to travel the world helping the poorest of the poor. Through St. Vincent De Paul and Catholic Relief Services I hope to help the poor and promote the common good and the dignity of persons. If all of these things work out, I would end up doing more than a year of service, which will give me the opportunity to help as many people as possible and at the same time, help myself gain experience and love for others.



CATHOLICS AND FRACKING: QUESTIONS ABOUT THE COMMON GOOD [PART TWO]

ANNA M. MINORE*

At the regional level, some negative economic results appear. Although millions of dollars have poured into state coffers from severance taxes levied on drilling operations, expenses have also risen from damages to roads and bridges caused by increased truck traffic.¹ The Keystone Center in Pennsylvania stated that Marcellus Shale related jobs were “making a small positive contribution” to the state’s job growth—an increase which is not a decisive game-changer (Heinberg 98). Communities that enjoy an influx of money also suffer from polarizations of policy and income allied with economic wealth.² If many local businesses prosper, some are threatened.³ Increased noise and dust destroys the reasons that individuals chose the communities as their homes, as well as increasing the difficulty of getting insurance.⁴ Low-income residents are unable to afford rents driven up by shortages due to worker influxes and are evicted from their homes.⁵

In summary, the current economic effect of oil and gas hydraulic fracturing is positive for the nation as well as for many individuals. However, other individuals suffer loss of income and life-style quality. Some of the poor are lifted dramatically out of poverty by the stroke of a pen. Others are either left untouched or hurt by the industry, although all enjoy lower gas prices when available. The over-all increase in prosperity, however, gives the United States additional power to address poverty and provides some compensation to those who are negatively impacted, if the will is there.

The Environmental Good and Hydraulic Fracturing

Twentieth-century concerns about the environment have impacted the Church’s understanding of the common good. The Vatican states that environmental health cannot be prioritized over economic justice, since the two are linked.⁶ Non-magisterial theologians affirm that caring for an endangered species or a wetland is just as inherent a Christian obligation and vocation as caring for the poor,⁷ since human beings rely on the wider web of creation for physical and spiritual health. Just as every individual has the responsibility

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to build up the common good of the society in which he/she lives, so each person has the responsibility to “promote and protect the vibrant health of the natural environment” (Vogt, “Catholic” 226). According to this expanded notion, the common good now refers to the good of all beings *across species*, as well as across space and time.⁸ This good includes not only preservation but also, when possible, improvement. Just as one wants a better life for one’s children, so one should want to leave them a better land for the good of the whole earth.⁹

The Pope’s apostolic exhortation does not speak directly to such a 20th century expansion of the term “common good.” This is not surprising, since in *Evangeli Gaudium* Pope Francis focuses on evangelization and poverty, not environmental concerns. Yet even here, he adverted like his namesake Saint Francis to the importance of the wider creation: “There are other weak and defenceless beings who are frequently at the mercy of economic interests or indiscriminate exploitation. I am speaking of creation as a whole,” he writes, and refers to the “fragility of creation” as well as to the “magnificent planet” which is our home.¹⁰ Since these words appear within a plea for Christians to care for the most vulnerable of the earth, one might find hints of a mandate to care for the environment as one does for the poor. If so, *Evangeli Gaudium* would be consonant with the wider tradition’s inclusion of the environment in the common good; as Pope Francis states, we should “leave this earth somewhat better than we found it.”¹¹ How does fracking impact common good if looked at from an environmental viewpoint?

Since hydraulic fracturing is part of the extractive fossil-fuel industry, it results in increased pollution (air, water, and earth) in the production, processing, and consumption phases of fuel.¹² This judgement serves as a condemnation not so much of the gas and oil industry as of the industrial culture which human beings have constructed. To “face the maelstrom of human existence” means also to acknowledge this opinion. The responsibility of the state to ensure the common good has in many cases been undermined by campaign contributions,¹³ lack of knowledge,¹⁴ and inconsistency in both enforcement¹⁵ and record-keeping.¹⁶ This reality exists in spite of efforts by many scientists and O&G companies to decrease the negative environmental impact of their industry.¹⁷ Such companies and scientists might well be viewed as allies by the environmental movement, not enemies, given the United States’ over-all cultural dependence on their product.¹⁸ This article will focus on one environmental issue, that of hydraulic fracturing and climate change.

Hydraulic fracturing’s most important gift could be its ability to shift the US away from fossil fuel use which threatens the status quo through climate change. First, the use of natural gas through fracking technology could reduce US impact on global climate change. The burning of natural gas emits 56% less carbon dioxide, per kilo-watt hour, than existing coal plants (Heinberg 89). Since the United States is “the number 2 source of greenhouse gas emissions (GGE)” globally, this change is not insignificant shift (Graves 40). Second, natural gas could be the beginning of a more climate-friendly national energy system. The timing of such a shift is critical, given the EIA estimate of approximately 24 years of US reserves. Heinberg emphasizes that we need 30 to 40 years to successfully transition to a non-fossil fuel-based society (32). Ironically, in order to make that transition, America needs a strong fossil-fuel based economy. Otherwise it will not have the energy to create

solar panels, windmills and technological breakthroughs that are needed to aggressively address, insofar as we can, the crisis (Heinberg 114). Nuclear power contains environmental risks that hardly seem safer, although at the current time it is the only other realistic option.¹⁹ Hydraulic fracturing as a bridge to a non-fossil fuel-dependent future is therefore key to the preservation of whatever parts of our current natural world can be salvaged in an inevitably shifting climate scenario.

However, natural gas's influence on global warming is ambiguous. First, although the combustion results of natural gas are far superior to coal, the life-cycle of natural gas production vis-à-vis climate change is disputed. Methane, the main component in natural gas, is a powerful greenhouse gas; in the short term it is 20-100 times more powerful than carbon dioxide.²⁰ Robert Howarth's 2011 study claimed that in a 20 year time-frame, hydraulic fracturing actually yielded 20%-100% more emissions than coal. Both environmental groups and National Energy Technology Laboratory scientists disagreed; fellow Cornell professor Lawrence Cathles argued that Howarth's numbers were 10 times too high. Post-carbon institute geologist David Hughes also disagreed with aspects of Howarth's study, but ultimately came to a similar conclusion. Differences in results might hinge on the total life-time emissions, vs drilling emissions, from a well; in addition the life-time of a well, and the exact emissions from pipeline leaks, vary and are not always easy to predict or determine with exactitude. For example, methane leaks from non-conventional well estimations range from less than 1% by Exxon-Mobile regarding the Marcellus Shale to 9% in an NOAA (National Oceanic and Atmospheric Administration) study in NW Utah (Heinberg 90-1). Since states such as Pennsylvania and North Dakota each have thousands of non-conventional wells, such minor per-well differences in emissions would yield varying final conclusions.

Second, hydraulic fracturing itself uses fossil fuel; such over-all emissions should be taken into account when comparing industries. The drilling rigs run on diesel fuel, although some companies are transitioning to natural gas and thereby lowering emissions output.²¹ Flaring of natural gas, although not as environmental friendly as capturing, is sometimes necessary for testing and safety reasons; moreover, best practices are not always implemented.²² Truckloads of water, frack fluid, and sand have increased, as has train transportation.²³ Engines in the gas compressors and separator units also emit fumes, and fugitive emissions result from age, wear, or poor installation in pneumatic valves and pipe connectors (Hayden 30). Technological advances have decreased emissions output; however, their application depends on both the individual company and the presence of external regulation.

Finally, it is the use of fossil fuels, not the relative efficiency of the oil and gas companies, that remains the main issue.²⁴ The lure of impressively positive energy scenarios take away from the sense of urgency needed to fund and develop non-fossil fuel sources.²⁵ Voices such as the United Nations Environment Program (UNEP) as well as the United Nations high commissioner for human rights (2002-present), Mary Robinson, emphasize the necessity of leaving reserves in the ground in order to avoid global-warming catastrophes; the presence of better techniques to extract the fuel then becomes an ambivalent gift.²⁶

Summary: Hydraulic Fracturing and the Common Good

In summary, different sources give widely varying predictions of the United States' energy future. Fossil-fuels generated by hydraulic fracturing technology—despite economic and environmental drawbacks—could be seen as God's blessing in the form of an abundant energy future, as industry representatives forecast. Alternately, it could be critiqued for its environmental damage yet seen as more of a necessary evil than a wrong choice. Even in the words of post-carbon institute senior fellow Heinberg, hydraulic fracturing could give the US a fragile window of opportunity—a religious person might even say a *kairos*—to negotiate the cross-roads of history in a less catastrophic manner. Other voices, like that of the United Nations, predict that the ensuing catastrophe is not worth the cost. Regardless of such varying conclusions, and in light of the finite nature of resources and the steady growth of the human population, the conclusion that America is purchasing an easier present at the cost of the future is difficult to avoid.

It is while standing at such an unknown cross-roads in energy policy that Pope Francis' words about darkness, disorientation, and the "complex interweaving of personal relationships" become particularly applicable (*EG* #113). Given a choice between severe climate change and the dangers of nuclear power, and participating in a society which degrades the same eco-system which Christians are called upon to preserve, it is easy to slip into either a self-enclosed pursuit of pleasure or "pessimism, fatalism, and mistrust." As Pope Francis describes, "Why should I deny myself my comforts and pleasures if I won't see any significant result" (#275)?

The words of *Evangelii Gaudium* offer a concise analysis of the problem. Americans are only beginning to learn about both the environment in general and hydraulic fracturing's long-term economic and environmental impact in particular. Pope Francis spoke of an "instant application" of technology to nature and life"; although seventy years of development is hardly instant, delays for the purpose of technological refinement and regulatory precision might be in the interest of the common good.

The Pope's words also, as is fitting for an apostolic exhortation, motivate the individual to continue in his/her Catholic vocation, inclusive of caring for the earth. He reminds us that "Christ's resurrection...contains a vital power which has permeated this world." The fact that he describes this force in ecological terms is perhaps significant: "On razed land life breaks through, stubbornly yet invincibly...each day in our world beauty is born anew" (*EG* #276). This comment stands no less as a truth than the increased rates of pollution. If ecological knowledge means that one "lives alone in a world of wounds," as Aldo Leopold states,²⁷ Pope Francis reminds Catholics that "the kingdom of God is always present in this world and is growing...and can always pleasantly surprise us" (*EG* #278). He asks Catholics to cultivate an "interior certainty" that their actions are fruitful and that "none of their acts of love are lost," even though that fruitfulness "is often invisible, elusive, and unquantifiable;" "It may be," he adds, "that the Lord uses our sacrifices to shower blessings in another part of the world which we will never visit" (*EG* #279). The importance of such words to a Catholic in the United States is both motivating and, given the inter-related

environment, reflective of ecological truth.

At stake is a shift in American culture, that “dynamic reality which a people constantly recreates...[as] each generation passes on a whole series of ways of approaching different existential situations to the next generation, which must in turn reformulate it as it confronts its own challenges” (*EG* #122). Such a transformation seems laughably impossible, involving alterations not only in technology and investment but shifts in transportation, food, and living patterns (Heinberg 34). Yet *Evangelii Gaudium* reminds Catholics that no effort, when backed by intent and growing out of general context of prayer and love, will be lost. “[N]o generous effort is meaningless,” it states, “no painful endurance is wasted. All of these encircle our world like a vital force.”²⁸ The Holy Spirit “knows how to loosen the knots of human affairs, even the most complex and inscrutable.”²⁹ The substrata of the baptized presents a significant moral force within society (*EG* #68), and since “the earth is our common home...we cannot and must not remain on the sidelines” (*EG* #183). Greater knowledge about hydraulic fracturing and US energy policy in both its economic and environmental impact, combined with political engagement and dialogue in the service of the common good, would respect and incarnate Pope Francis’ words in *Evangelii Gaudium* regardless of the global outcome. If we do not have the answers or the power to implement policies, we can at least steadfastly continue to raise questions about hydraulic fracturing. For—regardless of which “side” of the debate we are on—“...when we raise...questions less palatable to public opinion, we are doing so out of fidelity to precisely the same convictions about human dignity and the common good” (*EG* #65)

NOTES

- ¹ Terrence Henry, “While South Texas sees dollar signs, roads see damage and accidents” *State Impact Npr.org* 27 March 2013. Web. 3 January 2014. Heinberg also cites Texas (2012) where the cost of road repair outweighed the severance taxes (99).
- ² For example, if XTO’s leases resulted in some becoming millionaires and dining with chocolate mousse and tenderloin tips, others signed reluctantly because they saw fracturing as inevitable and ate bagels (Tom Wilber, *Under the Surface: Fracking, Fortunes, and the Fate of the Marcellus Shale* [Ithica: Cornell University Press, 2012], 54-5). Walter Brasch (*Fracking Pennsylvania: Flirting with Disaster* [Carmichael, CA: Greeley and Stone, Publishers, LLC, 2012, 2013, 78-9]) affirms that state “forced pooling” laws mandate that if 65-90% of property owners in a given parcel sign over their mineral rights, the remaining and often smaller property owners must do so as well.
- ³ Joshua Zaffos references graze lands and tourism as two such concerns in Colorado (“Busting Out of Boom & Bust: The oil and gas drilling frenzy hits western public lands.” *Sierra Club*, July/August 2013, 57; 59).
- ⁴ Brendon Gibbons (“DEP issues well permit for unleased land,” *Scranton Times-Tribune* October 22, 2013) quotes Mr. Libal, who counted gravel-bearing trucks for a well-pad drive in front of his house within four hours. “The peace and tranquility we sought and found here after moving here from Detroit 35 years ago is quickly disappearing,” added Mrs. Libal. Brasch notes that Nationwide Insurance will not insure homes or property in areas of natural gas drilling; he quotes a 2012 news release which states that “From an underwriting standpoint, we do not have a comfort level with the unique risks associated with the fracking process to provide coverage at a reasonable price” (74).
- ⁵ Edwin Dobb, (“The New Oil Landscape,” *National Geographic* March 2013), writes that in North Dakota, in the Bakken field, rents have increased 500% (54).
- ⁶ Hart speaks of Archbishop Renato’s 1992 address to the United Nations Conference on the Environment and Development (UNCED), which “focused on what has become the two-fold focus of Vatican environmental policy; ecological needs and economic needs;” specifically Martino stated that respecting creation is part of respecting human life (18).
- ⁷ For example, Marcus Mescher in “Neighbor to Nature,” *Green Discipleship: Catholic Theological Ethics and the Environment* ed by Tobias Winwright (Winona, MN: Anselm Academic, 2011) summarizes Hart’s expansion of

“neighbor love” to “nature love” through the application of the Good Samaritan parable to ecological concerns (203-4), and Roger Gottlieb in *A Greener Faith: Religious Environmentalism and our Planet's Future* describes the pain of animals who wear the suffering face of Christ (37).

- ⁸ For example on January 1, 1990 Pope John Paul II's ‘World Day of Peace’ statement included environmental concerns: “Christians, in particular, realize that their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith.” During the same year, John Paul II charged Catholic universities with the duty of promoting “the defense of nature in accordance with an awareness of the international ecological situation.”⁸ One might find room for similar future statements from Pope Francis in his *Evangelii Gaudium* statement that all people are worthy of our help because they are God's creation: i.e., “Every person is worthy of our giving *because they are god's creation* (274, emphases added) and the object of God's “infinite tenderness” (274). Surely other parts of God's creation would thereby also qualify as being worthy of our help.
- ⁹ The Dominican Bishops' *Pastoral Relationship of Human Beings to Nature* (1987) stated that those who come after us should receive the earth “not in a deteriorated condition but in an improved state (#35)” (qtd in Hart 26).
- ¹⁰ The word home is significant, as well as Catholics are called to “sink their roots” not only into their cultural and historical inheritance but into the “soil” of their native place, especially in light of Pope Francis' references to the church as a “pilgrim people.” Yet *Evangelii Gaudium* maintains, against many contemporary environmental theologians, the primacy of the human species (“centrality and supreme value” of the human person” (243); it also states that the world is for the use and enjoyment of human beings (“the planet belongs to all mankind and is meant for all mankind;” (190). It therefore does not go as far as it might have in terms of environmental theology.
- ¹¹ *Ibid.*, #183. One could also look to Pope Francis' statement that time is greater than space, in order to balance present economic concerns with future environmental ones (#222).
- ¹² Regarding unconventional natural gas extraction, hydraulic fracturing “presents environmental risks, despite economic or energy security benefits, including: air, soil, and water contamination; water usage competition; ecosystem damage; habitat and biodiversity impacts; and fugitive gas emissions” (“UNEP global environment alert raises concerns about gas fracking” November 2012 in “Climate Change, Policy, and Practice: A Knowledge Base of UN and Intergovernmental Activities Addressing Global Climate Change” *IISD (International Institute for Sustainable Development Iisd.org* November 2012 Web. 4 January 2014.
- ¹³ “Between 1990 and October 2012, the oil and gas industry (PAC's, individuals, and outside soft money) contributed about \$238.7 million to candidates for elected positions,” 75% of which went to Republican candidates. During the 2008 presidential election campaign, Obama received \$952,900, and McCain received \$2, 599, 852 (Brasch, 29-30). In Pennsylvania, Tom Corbett received \$1.1 million for his gubernatorial campaign (34).
- ¹⁴ The EPA and the Pennsylvania DEP have received criticism for the inadequacy of their testing procedures, from environmental groups and industry alike. For example, Pennsylvania's attorney general is conducting an audit on DEP water-testing procedures between 2009 and 2012 to determine their “adequacy and effectiveness” in regards to the shale and gas activity (Laura Legere, “Open records case produce untracked drilling documents,” *Scranton Times-Tribune*, May 19, 2013). The API reviewed the EPA's monitoring and test well drilling of wells in Pavilion, WY, citing in a 60 page report deficiencies in construction, monitoring, and assessment (*Api.org* 8 December 2011. Web. 4 January 2013). If the tests are not accurate, it becomes difficult to trust existing data.
- ¹⁵ For example, a 2012 report by *Earthworks*, an environmental and public health advocacy group, looked at “well inspection data, violations, enforcement actions and penalties” in six states (Colorado, New Mexico, New York, Ohio, Pennsylvania and Texas); the 160 page report concluded that “state regulators are often understaffed, underfunded, or otherwise unable to keep pace with rapidly expanding oil and gas exploration and the attending risk of spills, leaks, contamination and accidents that might arise through negligence or deliberate shortcutting” (Tom Zeller, Jr., “Fracking Regulations in States Leaves Wells Without Inspections, Environmental Groups say” *Huffington Post* 25 September 2012. Web. 4 January 2014.
- ¹⁶ The Pennsylvania DEP does not keep track of the number of incident letters that it writes, nor does it place them in a single location. Prior to 2011, it did not have access to the results of private settlements, often including non-disclosure agreements, between private landowners and drilling companies. The documents which the DEP was able to locate were made public only after the ruling of a state appeals court in 2012 (Legere)
- ¹⁷ Hayden distinguishes between “best practice” companies and those who cut corners, stating that the former should be rewarded and the latter penalized (375).
- ¹⁸ Natural gas is used in plastics, tires, cosmetics, soap, glue, DVD's, dyes, trash bags, and many other daily-use products (Marcellus Coalition, “Uses of Natural Gas” *Youtube.com* Web. 4 January 2014. Heinberg adds that “Oil is the linchpin of our modern industrial way of life” (19).
- ¹⁹ Four major scientists who are known for raising public awareness of climate change have gone on record as stating that renewables such as solar and wind are not adequate to solving either domestic or global energy issues. They

- recommend emphasizing nuclear power as well as renewables when planning for the future. The four scientists are James Hansen, former NASA scientist, Ken Caldeira of Carnegie Institution; Kerry Emanuel of Massachusetts Institute of Technology, and Tom Wigley of Australia's University of Adelaide. They sent letters to politicians and environmental groups around the world on November 3, 2013, warning of renewable energy's inadequacy and asking environmentalists to be realistic in that regard, while at the same time promoting nuclear power. Kevin Begos (AP). "Climate pros back nuclear: solar and wind can't halt warming," *Scranton Times-Tribune*, November 4, 2013.
- ²⁰ Heinberg, 90; Hayden states that methane is 20 times more powerful in terms of trapping heat over a 100 year period. The period of time quoted is important because the half-life of methane is only 7 years, versus 30 years for carbon dioxide (81).
- ²¹ Other Marcellus Shale companies using 100% natural gas to power the rigs include EQT, CONSOL, Seneca Resources and Antero Resources ("Cabot O & G uses Marcellus Shale Gas to power drilling rigs," *Marcellus Drilling News* *Marcellusdrilling.com* May 2013. Web. 4 January 2014).
- ²² "Understanding the Basics of Gas Flaring" *Epa.state.oh.us* Web. 4 January 2014. In the Bakken field in North Dakota, for example, the goal is oil not natural gas. The pipeline infrastructure to transport fossil fuels effectively is still under construction; without supportive infrastructure, 30% of the natural gas in the Bakken is flared, an amount equal to 100 million cubic feet a day (Dobb 86).
- ²³ According to estimates by the New York State Department of Environmental Conservation, each unconventional gas well necessitates about 4000 truck trips during its first 50 days; Brasch states that this is three times more than conventional wells without hydraulic fracturing. He also identifies CSX as the "largest freight railroad on the East Coast, reporting that the increase in the carloads of sand into the Marcellus Shale increased by 40% between 2010 and 2011" (162-3).
- ²⁴ According to the UNEP Alert, "lessening dependency on fossil fuels would be less risky than continuing UG (unconventional gas) development."
- ²⁵ This is the main point of Heinberg's book; he does not deny hydraulic fracturing as much as its claims of energy abundance, which he finds to be inflated and dangerously distracting.
- ²⁶ Mary Robinson is also the former president of Ireland (1990-1997) (Fiona Harvey, "Major fossil fuel reserves must be left in the ground, senior diplomat warns" *The Guardian* 23 September 2013. Web. 5 January 2014).__
- ²⁷ Aldo Leopold, *Round River* (New York: Oxford University Press, 1993), 165.
- ²⁸ "Sometimes it seems that our work is fruitless, but...[it] is something...which escapes all measurement" *Evangelii Gaudium*, 279.
- ²⁹ *Ibid.*, #178 (quoting Pope John Paul in Catechesis [24 April 1991]: *Insegnamenti*, 14/1 [1991], 853).

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WORRY

DAVID J. STEINHAFEL*

A robot greeted her.

“Hello. You’ve reached the mailbox of...”

“Jessica Delaney,” her mom said. “I’m currently unavailable at the moment. If you’ll leave your name and number, I’ll be sure to get back to you.”

The machine spoke again.

“Please leave a message after the tone.”

Beep.

Beth hung up the phone.

A gross and uneasy feeling soaked through Beth’s stomach.

She was only returning a call from her mom... Beth couldn’t even remember the last time they’d spoke. It must’ve been two, three years ago, and it was a disaster. Regrettable for both parties – one more than the other. But it being 11 PM now – the Witching Hour for her mom – that made her call even *weirder* than it would otherwise already have been. There was something different about it. Desperate, maybe. Something urgent.

Beth put the phone back on the bed-stand and rolled over.

She’ll call back, and she’ll apologize.

But five, and then ten minutes went by, and Jessica didn’t.

So Beth called her mom again, following the same intricate series of steps she always followed to make a call: unlocking the device; opening the menu; loading the contacts; highlighting the name; pushing CALL.

Riiing.

Beth waited.

Riiing.

What does she want?

Riiing.

“Hello. You’ve reached the mai—”

Beth ended the call and laid back in bed again.

It had been months since she’d last thought of her mom. *Sometimes, it’s just easier that way*, she told herself.

But after such a lapse in communication, Beth couldn’t help but wonder *what* – of all things – made her mom call, and *why* – of all times – she called today, and not yesterday,

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or tomorrow, or the day after that.

Possibilities ran through her head.

(Disease?) (Death?) (Apology?)

Beth hoped for the latter – but knew better. That left the other options.

(An accident?)

The skin on Beth's arms crawled at the thought of such-a-thing. Ugly thoughts ran through her head.

(A phone unanswered on the bathroom floor.) (Blood stains on a kitchen counter.)

Beth felt suffocated. She kicked her sheets away and sat up in bed.

MISSED CALL. MOM. 10:54 PM.

She tried to resist the urge to call again – she really did – but couldn't. It wasn't that Beth *wanted* to talk to her mom – she just wanted to resolve the missed call, so-to-speak. To make sure everything was okay, and nothing more.

No, she couldn't help but call again – but this time she tried her dad, Papa Jim, instead of Jessica.

Riiing...

Riiing...

Riiing...

No answer.

Shit.

The possibilities were endless. There were hundreds of morbid scenarios running through Beth's head – and even though she hated them all, she couldn't stop thinking them.

If only she'd just call back...

But Jessica didn't. And neither did Jim.

And even though Beth never considered herself a *religious* person, she couldn't help but appeal to a Higher Authority now, at a time like this – innocuous as it may seem – for her parent's safe-keeping. Beth may not always agree with her parents, but that didn't mean they deserved any of the twisted death-scenarios involuntarily playing out in Beth's head. Nobody did.

So Beth did what her heart told her. She prayed – begged, even – for her parents' safety.

It's out of my hands...

Though, what she *did* have in her hands was a phone – but without somebody on the other end to answer, it was next-to-useless.

No, Beth usually didn't believe in God, but she did now – alone and afraid, sitting on the edge of her bed, veins pulsating, heart palpitating, late at night, wondering what could be so important as to warrant a phone call from her mom after two years without so much as a birthday card or an e-mail...

It was my fault...

(Blood in the sink.) (An electric toothbrush running... with nobody to turn it off.)

Beth's heart pounded.

There was a single resource left: *the land-line!* The number wasn't even programmed in Beth's phone, but she knew it by heart and made the call.

Riiing.

Please pick up, please pick up.

Riiing.

Please dear God answer.

Riiing.

Please please please.

“Hi!” Beth heard her parents together.

It was only the answering machine.

“Sorry, we can’t come to the phone right now,” they said. “But if you leav—”

She hung up and shot off a text message to her mom: CALL ME.

There has to be a better way, she thought... but Beth couldn’t think of one.

Please dear God keep them safe. Keep them safe until I know they’re okay.

Just let them be okay.

Beth started to sweat, and as her pulse accelerated, so did her thoughts... faster, louder. She wished she could transport herself across the country to make sure they were okay... in bed, maybe... asleep, away from their cellphones... too tired to hear the living room phone.

That would be nice.

Beth got out of bed and made herself some tea. Sleep seemed unimaginable, but she had to be up at 7 AM. She could only *hope* for a quick resolution – but that was looking more and more unlikely. At this pace, it felt like it would take her body at least an hour to wind back down for sleep.

What were we fighting about anyway?

Beth couldn’t remember, but Jessica could: it was about a boy. An old boyfriend that Beth had since dumped and long forgotten. And even though Beth didn’t remember the boy, she remembered her mother’s disapproval of him. Her angry wrinkles, and posture. They were unforgettable – unlike the boy, whose story ends here.

During the “big fight,” Papa Jim just sat there while Beth and her mom went back and forth across the kitchen table, on and on about identifying soul-mates and the irresponsibility of mixing bank-and-bed accounts before marriage; how they’re in love but how emotions can be confusing and untrustworthy at that age; how it was the same thing before college, and the same thing when Jessica was in high school; how some relationships are more appropriate than others, and how Beth will understand when she’s older.

The whole thing seemed so stupid now.

Parents aren’t supposed to agree with their children’s every decision. They can’t just let their kids eat candy for breakfast *because that’s what they want*. As a mother, Jessica wasn’t supposed to pat her child on the back for absolutely *every* decision Beth made. She was supposed to foster ambition and excellence in Beth, not satisfaction with complacency. Jessica’s life was supposed to be a road-map by which Beth could chart the course of her own life, and it hurt her to see Beth making so many rash and irresponsible decisions without first consulting her or her husband as guides.

And Beth remembered something her father always said: *she only wants what’s best for you.*

Beth finally understood, and wanted more than anything to apologize to her mom. She wanted to tell her that she was sorry; that she regretted screaming at her; that she shouldn't have called her a *bitch*. But most of all – more than anything – Beth wanted to apologize to her mom for *hitting* her.

She remembered what happened now.

It was nobody's fault but her own that Jessica had stopped calling and writing. Beth had attacked her. *Nothing too serious...* an open palm to the face... but it was her mother, after all, and no mother deserves that.

Beth Delaney only had herself to blame, and she saw that now. She felt nauseous, and hated herself for what she'd done. Beth wanted to take it all back – but she couldn't.

Her body trembled, and she began to cry. She fumbled at the phone and tried calling her mom again, but it rang three times and went to the answering machine. So she tried her dad again – but again, nothing.

Beth wiped her eyes and hung up.

The bad thoughts were coming back again.

(Body chalk on the sidewalk.) (Blood on a steering wheel.) (A fall.)

Bad thoughts...

(A purse in the gutter.) (An aneurysm.) (A heart-attack.)

Ugly thoughts...

(Jim in all black.) (Crying at a funeral.)

I'm sorry.

I'm so sorry, Beth cried.

Please be okay, Mom... please.

(A stroke.)

Breathe, Beth.

(Cold bodies.)

Somebody call, please.

She sat down, and let her head fall into her hands.

Please be okay. Please God make everything okay...

I'm sorry.

(Family obituaries.)

Please, God, if you're there... Keep her safe. Keep them safe.

Please.

(Decay.)

I'm sorry.

Let me say it... just let me say it. Please, just let me tell her I'm sorry.

Call. Just call.

Call, just call.

Eventually she caught her breath.

Call, just call.

She repeated these words in her head, again and again, and her crying slowed to a stop.

But Beth could do nothing but wait. And so that's what she did.

She waited, grew dreary and fell asleep at the kitchen counter.

First, she dreamed she was trapped underwater, running out of air, unable to determine which way was up. And right before she died, she was transported onto a bike, and was riding through a crowded street when a car swerved off the road and hit her, and then Beth was in a crashing plane, and then she was trapped in a burning building, and so on, and so forth.

Helpless in every scenario... Without control... There was nothing she could do but wait – and hope – that things would eventually turn out okay.

And as a train careened into her, Beth was whisked away onto a boat, where a terrible storm threw her overboard.

She's underwater again, and can't tell which-way-is-which – running out of breath – worrying that she'll drown all over again. But then Beth feels something underwater – some kind of rope – and her fingers wrap around it, and hold tight for dear life.

Beth opens up her dream eyes, and the thing-in-her-hands turns into a life-buoy – a big, white, round one that says S.S. APOLOGY on the side – and Beth feels herself ascending, being pulled upwards through the water behind the buoy as it charged towards the surface.

Beth broke through the air-sea barrier, and her body flew up and out of the water, and floated in the air.

She threw her head back and took in a deep breath.

The sun shined upon her. It grew warmer, and brighter, until Beth was blinded by it, and she couldn't see so much as her hands floating in front of her face.

Riiing.

She opened her eyes... and then she heard the phone.

Riiing.

Beth answered it, half-asleep.

“Mom?”



Evangelii Gaudium, Capitalism, and Social Provisioning

Valerie K. Kepner*

Pope Francis' recent release of the Apostolic Exhortation *Evangelii Gaudium* has generated much needed reflection on the role of an economic system in social provisioning, i.e., the meeting of humanity's wants and needs. Too, *Evangelii Gaudium* highlights the difference between wants and needs and the negative consequences of the now entrenched "need" to consume "wanted" goods and services. Pope Francis points to the individualism that is central to capitalism, the currently revered economic system. However, this exclusive focus on individualism need not be the case, and if one were to truly examine the functioning economic system in the U.S., its resemblance to capitalism begins and ends with a partial reliance on markets and prices and a focus on the individual. Beginning with the widely-accepted definition of economics, a discussion of the often-overlooked value judgments in the mainstream definition will follow and then lead to a discussion of alternative definitions proposed by various heterodox economic schools of thought. Following will be a discussion of the natural tendency for a capitalist economic system to (at the very least monetarily) reward those who subscribe to the primacy of the individual with the system further encouraging ever-increasing consumption and a concentration of power among the financially wealthy. This situation is not inevitable, however. The paper will conclude with a discussion of the real possibility of utilizing a capitalist economic system to meet both the needs of the individual as well as society and how a consideration of social capital and social provisioning can help to shape acceptable economic outcomes. One can see how such consideration has already been manifested in Americans' evolving vision of their American Dream.

First used in the fourth century BCE by Xenophon, a Greek writer, to refer to the management of the household, the term "economics" has evolved over time from a societal-based study to a much more focused study on the actions of individuals given restrictive assumptions (Backhouse and Medema 222-3). In the 18th century, Adam Smith, widely considered to be the father of modern day economics, described the study of "political economy" as "a branch of the science of a statesman or legislator," and his discussion of political economy was deeply situated in an overall discussion of morality and society (qtd. in Backhouse and Medema 223). Move ahead to the 20th century, and the modern day definition of economics starts to emerge with Lionel Robbins defining

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economics as “the science which studies human behavior as a relationship between ends and scarce means which have alternative uses” (qtd. in Backhouse and Medema 225). Today the student will typically be introduced to the study of economics with a short and simple definition of economics: economics is the study of how society allocates its scarce resources. A slightly more detailed definition asserts the individual’s natural desire to have as much as possible: economics is the study of how individuals, institutions, and society make choices given unlimited wants and limited resources. Note that a sense of morality playing a role in human behavior is now absent and, further, today’s economists are generally taught to ignore such a subjective phenomenon as a person’s sense of morality when modeling human economic behavior. Yet even Joseph Schumpeter, an advocate for the freedoms afforded individuals by a capitalist economic system, recognized capitalism’s rewarding of rational profit-maximizing behavior as eventually undermining the social moral fabric necessary for capitalism’s enduring success (qtd. in Finn 230) and, like Schumpeter, Pope Francis in *Evangelii Gaudium* brings attention to the negative consequences of ignoring the role of morality in the day-to-day workings of a capitalist economic system.

A first value judgment contained within the current-day definitions of economics is twofold in that humans are assumed to have to (1) make choices because (2) Earth does not have enough resources to meet our limitless desires. The second value judgment has to do with the origination of the limitless desires. It is just assumed that humans will always want more. It does not matter what the “more” is, as an economist would point to a scarcity of time available (think of the “there are only 24 hours in a day” adage) even should we have an abundance of resources to produce and distribute material goods. These value judgments do not need to be accepted at face value, however. For example, Christianity has encouraged the reduction of our wants in an effort to increase our happiness (Finn 230), and many Americans have turned away from a materialistic definition of happiness as will be discussed in more detail later. For economists uncomfortable with such restrictive value judgments, alternative definitions of economics abound, and the following examples of alternative definitions highlight the role of social interactions and social provisioning in the everyday functioning of an economic system. An alternative definition proposed by the institutionalist economist, Sumner Slichter in 1931, states “The subject matter of economics is industry, the process by which men get a living . . . economics studies industry, not as a technological process, but as a complex of human practices and relationships” (qtd. in Backhouse and Medema 225-6). Such a definition is a start toward acknowledging the service of the economy to the greater good of the individual and society. J. R. Stanfield, another institutionalist economist, offers the following definition of the economy, “In summary, the substantive or instrumental definition of the economy emphasizes lives and livelihood. The economy is evaluated on its ability to reproduce lives without disrupting them. The economy is not instrumentally valid if it destroys community or family life, distorts personalities, or unnecessarily represses individual freedom and development” (24). The study of economics would then go beyond the study of how best to maximize production of desired goods and services given limited resources, and recognize a means-ends distinction that requires an evaluation of how a focus on maximization affects the development of the person and society. Such alternative definitions also acknowledge institutions’ role in “facilitating human interaction and in shaping human perceptions and

goals” (Finn 230).

However, it must be admitted that, generally speaking, economists model economic behavior as the individual consumer or business owner making a maximizing decision subject to financial or resource constraints. Such independent individually determined decisions are proposed to combine to create those conditions necessary for markets to organically develop, and these markets will then function within a wider society. Although it may be tempting to subscribe to the idea that society is the one-dimensional summation of individuals’ actions, might it be more accurate to think of the interactions of persons leading to something greater than the simple summation of their individual parts? Daniel K. Finn highlights Christian Smith’s theory of “emergence,” applying it to the interconnectedness of individuals and social structures. Smith defines emergence as a minimum of two “lower level” entities combining to create a “higher level” entity (qtd. in Finn 209). The higher level entity bears characteristics that cannot be reduced down to the one-dimensional summation of the lower level entities’ qualities. Finn applies this theory to the individual actions of persons and the resulting social structures and evaluates the potential for a feedback loop as well (reminiscent of the alternative definitions of economics outlined previously). Defining the market as a social structure, Finn analyzes the possibility of the market and its particular properties as emerging from the interactions of persons (208-9). In *Evangelii Gaudium*, Pope Francis suggests that a reliance on the organic emergence of a just and inclusive world society based on the freedom of persons navigating free markets is naïve; he points to the presence of individuals with economic power who may or may not be trusted with making decisions for the good of all (Para 54).

A timely example of the consequences of such naiveté is the financial crisis of 2007-2008; the crisis has been widely blamed for causing the “Great Recession” in the U. S., and the crisis has had far-reaching consequences that have reverberated around the world. An economist, Charles M. A. Clark, details a uniquely Christian perspective on the financial crisis utilizing a “subjective” point of view normally considered taboo in the field. Rising income and wealth inequality over the last 30 years, according to Clark, was the driving force behind the financial instability of the Great Recession. In describing the major causes of the financial crisis, Clark highlights the progressive creation of non-traditional home mortgage loans including “low doc” loans (a relatively low bar was set for required documentation of income and assets to qualify for a home mortgage), “no doc” loans (no supporting income or asset documentation was needed to qualify), and “ninja” loans (these “no income, no job, no assets” loans allowed the borrower to qualify for a home mortgage without any documentation of income, steady (or any) employment, or assets). This approach then led to, according to Clark, the creation of “money manager capitalism” where the economy was organized by and for money managers with the meeting of human needs and improving societal welfare more and more separated from the purpose of the economy.[†] Clark proposes the solution going forward is the creation of “a solid ethical foundation upon

[†] A legitimate rebuttal, though something of a red herring, is why borrowers would agree to the conditions of low-doc, no-doc, or ninja loans given the “this is too good to be true” nature of the loans. The same, however, could also be argued for the money managers agreeing to the same terms. This is a topic worthy of a paper in and of itself, however, and will not be further addressed here.

which a just economy can be constructed” (16-27), though even Schumpeter argues in 1942 that capitalism is incapable of generating the “foundations of morality” necessary for the enduring benefits of a capitalist economic system (qtd. in Finn 230).

In contrast, the magazine, *The Economist*, in its September 7, 2013 edition includes an analysis of the causes of the same crisis, assumedly from a free-market friendly (and also assumedly “objective”) perspective. *The Economist* lists causes of the crisis as the following: (1) financiers believed they had effectively eliminated risk when they had instead just put it out of sight and out of mind; (2) unwilling and/or incapable of reigning in the financiers’ behavior, central bankers and other regulators failed to do their jobs; (3) complacency and risk-taking set in after years of low inflation rates and stable economic growth; (4) excess savings in Asia moved interest rates lower, and European banks borrowed from American money-market funds to finance the purchase of risky American securities. Regulatory rules already in place were not implemented with at least part of the blame for this oversight going to the central banks and Basel committee. Further, even should the central bankers and Basel committee members have advocated for tighter implementation of regulations, there was substantial political pressure to leave well enough alone when the economy was doing well. Interestingly, even *The Economist* acknowledges the importance of trust in the workings of the economy and blames the collapse of banks’ trust in the viability of their counterparties as a major contributor to the collapse of the financial markets. Finn highlights the role of reciprocity in fostering social trust and the workings of a society, in general (229), and while the average economist does not formally acknowledge the role of social trust (more generally, social capital) in the efficient workings of an economic system, many heterodox economists and other social scientists have.

The concept of social capital has been defined in a number of different ways with one definition detailing an individual’s access to networks, subjection to norms, involvement in interactions and perception of trust used not only for survival but to improve one’s living experience (Cohen 267), while others have defined social capital to be the traits deriving from or leading to trusting and cooperative relationships between individuals, such as a shared set of values or norms (Durlauf 460; Warren, Thompson, and Saegert 1). Putnam’s definition refers to “the features of social organization, such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit” (67). More and more, economists and other scholars are turning attention to the concept of social capital because of the numerous macroeconomic and societal benefits deriving from greater levels of social capital. It has been hypothesized that greater levels of social capital improves literacy and education rates, improves public health, reduces crime rates – all contributing factors in the alleviation of the effects of poverty, not to mention improving overall social provisioning functions. The generation of goodwill and fellowship deriving from social capital is also influential in improving living conditions (Wallis, Killerby, and Dollery 240, 247).

It may be tempting to assign to the individual the responsibility for improving his/her own position when fully wedded to the idea of individual freedom inherent in free-market economies, but the financially poor have an uphill battle if working *individually* to change the political and economic structure to better meet their needs, as well as continue to foster a just society. Pooling social capital has been shown to garner positive results for the

financially poor, as highlighted by Helliwell and Putnam's research, for example, and this focus on the role of power in society addresses Finn's criticism of the typical economist's all-but-ignoring of the role of institutions and economic power in their analysis of competitive markets (230). On the other hand, the pooled power wielded by the financially poor may still not be enough to overcome the barriers raised by public institutions to undermine these same powers of social capital; for example, such entrenched institutions have negated social capital's beneficial effects by providing information that "demeans, demoralizes, or makes invisible the recipient poor community" and calling formal meetings where the norms of communication among the poor will cause the poor not to be heard or disregarded entirely (Warren, Thompson, and Saegert 16). Too, as mentioned previously, Pope Francis calls attention to such disparities in economic power as being important when evaluating capitalism's ability to create and sustain a just and inclusive world society based on the individual's freedom to make choices in an economic structure of free markets; the assumption that competition leads to the survival of only those who are most fit does not acknowledge the tendency for the powerful to manipulate the powerless and, ultimately, causes the exclusion and marginalization of the masses (Para 53 - 54).

The previous discussion of today's version of capitalism illustrates its failures. However, capitalism need not necessarily continue in its current version nor does it necessarily even exist as economists would model it. For example, Emily Northrop contends that the assumption of profit maximization in the study of economics has been oversimplified, and she provides two alternative visions of the profit maximization assumption that point to the individual and social benefits of profit maximizing behavior. The first has to do with non-corporate entities, i.e. proprietorships and partnerships. Making the argument for behavior which may not maximize monetary profits but nonetheless maximizes owners' happiness, Northrop suggests some owners may commit to paying fair wages, producing in such a way as to be environmentally sustainable, or giving back to the community in the form of charitable donations; all of these interests appear, at first glance, to violate the assumption of profit maximization. Without shareholders holding the owners to maximizing monetary profits, however, owners are free to make happiness-maximizing decisions. A second alternative to the profit maximization assumption applies to corporate entities, and it brings to the fore the problem of maximizing for today versus maximizing today's and all future income streams. Assuming a desire to maximize future profits, an alternative profit maximization assumption focuses on maximizing shareholders' *wealth*. There is the added problem with corporations that managers will be assumed to maximize their own pecuniary gains to the detriment of the shareholders' interests, and this alternative assumption also emphasizes the shareholder (Northrop 111-23). However, both alternatives presented suggest economists have assumed a rather narrow view of economic behavior and enables one to envision a capitalist economic system that does not necessarily worship the individual. An analysis of the American Dream will help to further demonstrate individuals' concern for their material well-being when the economic system is serving them well and more of a focus on happiness when the economy is not serving a significant population of individuals.

Hochschild, in her book *Facing Up to the American Dream*, defines the opportunities to achieve one's own dreams offering three different ways Americans measure success. One

measure is an absolute measure where individuals feel they have attained success should they meet (or surpass) specific standards. Earning more than \$50,000 in a given year, for example, is an absolute measure of success. Such a measure does not necessitate a comparison with anyone else nor does it require that someone else (say, sibling, neighbor, or co-worker) fail to meet the \$50,000 mark. A second measure is a relative measure. Individuals tie their success to what they have accomplished in comparison to another individual or group of individuals. An example would be earning more than one's parents (though it is not required that one's parents earn less in order for the child to earn more). The third, and last, measure of success is a competitive one. In order for individuals to be successful, they need to be able to point to those who have not been successful as a direct consequence of their successes. Think of any sporting event where there is a winner and a loser; one team cannot be the victor without there being a defeated opponent (15-18). It would seem that Americans have settled on a competitive success. Referring back to Pope Francis' concern regarding the "struggle to live and, often, to live with precious little dignity," it could be said that the competitive vision of success, and subsequently their American Dream, actually encourages individuals to deny dignity to others in the hopes of improving one's own sense of success and dignity. However, if absolute and relative measures of success are the norm, the capitalist economic system may be, theoretically, harnessed to meet the wants and needs of individuals, but only if built on a moral foundation that looks beyond the tendency to idolatry money and consumption.

Pope Francis succinctly states that it is "evident that unbridled consumerism combined with inequality proves doubly damaging to the social fabric" (Para 60). Robert H. Frank, in his book *Falling Behind: How Rising Inequality Harms the Middle Class*, makes a similar argument though he does not make a specific judgment regarding the social fabric and instead suggests that economic inefficiency results as a consequence of unbridled consumerism and wealth inequality. In his book, Frank illustrates a tendency of individuals to want to consume in such a way as to demonstrate to others what they are capable of consuming. Frank talks of positional and nonpositional goods with a positional good being a good "for which the link between context and evaluation is strongest" while a nonpositional good is a good "for which this link is weakest" (2). Frank further argues the truth of four propositions of which the following are relevant here: society loses when positional arms races divert limited resources to the production of positional goods to the detriment of nonpositional goods and middle-class families have suffered greater losses from positional arms races because of rising inequality (3-5). In such a culture, "priority is given to the outward, the immediate, the visible, the quick, the superficial and the provisional" (Francis Para 62). Yet such circumstances do not have to be the case. What might at first be seen as a negative consequence of the Great Recession might actually be considered a positive: many families are faced with making the tough financial decisions that place more attention on needs rather than wants, nonpositional over positional goods. This change in thought process is illustrated by Zogby in relation to Americans' perceptions of the American Dream.

Since 1998, John Zogby has been gathering survey data related to Americans' perceptions of the American Dream, and what he has found is indicative of a transformation

in how individuals view the Dream. Offering survey respondents four alternatives, Zogby gives individuals an opportunity to identify with a particular version of the American Dream. The “Traditional Materialist” identifies the American Dream with material success; the “Secular Spiritualist” equates the American Dream with spiritual fulfillment over material success[‡]; still believing in the American Dream but only for one’s children, individuals were given the option to choose “Deferred Dreamer”; and lastly, the “Dreamless Dead” believe exactly that — the Dream is dead — these individuals have given up on ever achieving the American Dream regardless of a spiritual or material definition (Zogby 107). Perhaps surprisingly, over time, Zogby’s survey results have documented a move away from the Traditional Materialist toward the Secular Spiritualist. In November 2008, a postelection poll showed a reversal in trend with a greater percentage of survey respondents identifying as Secular Spiritualists (37%) than Traditional Materialists (27%) (Zogby 107). What might explain this reversal in trend?

Zogby highlights four factors that are, in his opinion, driving the move to secular spiritualism and the redefining of the Dream. He believes one factor derives from the disappearance of good-paying jobs and the shrinking middle-class. Realizing that middle-class jobs were not coming back any time soon, individuals were forced to revise their expectations downwards and are now demanding the best value for their dollar. A second factor contributing to the redefined Dream is generational. Baby Boomers are now retiring and find themselves with free time with which to “give back” as well as find enjoyment in their retirement (Zogby 108-9). A third factor comes from those recognizing that a more meaningful life is not necessarily realized with the acquisition of more material items; those wanting a more simple life are redefining their American Dream to reflect this desire. More than 40% of the respondents in each of the following groups indicated a preference for a simpler life: rural dwellers, libertarians, those with incomes between \$50,000 and \$75,000, households with a union member present, Hispanics, Asians, those joined in civil unions, and eighteen to twenty-seven year-olds. The final factor contributing to the redefined American Dream is an American spirit that encompasses a sacrificing for the greater good, and Zogby points to examples where the American people have done the right thing given “a just cause, a clear rationale, and strong leadership” (Zogby 108-10). So while Pope Francis is right to draw attention to the idolizing of the individual to the detriment of development and stability of personal relationship, including family bonds (Para 67), there is reason to be hopeful that capitalism does not have to lead to a greater and greater focus on the individual and the materialistic. Or if it does, forces will be set in motion to refocus on humanity, social provisioning, and the common good.

Because of its reliance on individual freedom, the capitalist economic system seems to have attained a status of particular reverence in the U.S., though it is just one institution in service to the individual and society. At the end of the day, individuals are acting as social provisioners, not consumers necessarily acting in a way to make the economy happy. In *Evangelii Gaudium*, Pope Francis exhorts us “to generous solidarity and to the return of

‡ Note that 44 percent of those self-identifying as Secular Spiritualists frequently attend religious services while 33 percent rarely or never attend services.

economics and finance to an ethical approach which favours human beings” (Para 58). The current economic system encourages and enables individuals to focus on themselves, which could be interpreted as favoring human beings, but, as we have seen, it also has the tendency to encourage favoring oneself to the detriment of others, and even cause individuals to feel a sense of superiority over others. The tendency toward competition, as opposed to cooperation, is great and establishes a legitimate source for the “struggle to live and, often, to live with precious little dignity” (Francis Para 52). As stated previously, economists make a number of assumptions with particular value judgments attached. With these assumptions come assumptions about human behavior. Making persons aware, via the pivotal institutions (including religion, government, education, and family), of the problems inherent in capitalism is a first step of which Pope Francis’ Apostolic Exhortation would be one example. Calling out the unrealistic and inaccurate assumptions of economists, for the benefit of both the economics student and the politicians and policymakers who rely on economists’ expertise, is a second step. Lastly, recognizing the power each one of us has to shape our own dreams and work for the fulfillment of others’ dreams can be empowering in itself and, when combined with others, can meaningfully transform consumers into social provisioners.

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TO THE BEAUTIFUL GIRL SITTING ACROSS FROM ME IN THE PSYCHIATRY WAITING ROOM

VINCENT WILLAUER*

Before my bearded man with his clipboard
comes calling,
before the woman you see comes for you,

will you dance,
here, with me?

I'll break a green baton
off the hanging plant and give it to the reading woman in the corner
so she may conduct this waiting room symphony.

The weary mother will hum the cello part,
her daughter, violin, this crying child, viola.
The slouched old man will come alive behind the piano,
and the receptionists, sitting across the room,
shall bang percussion with their pens and staplers.

With my right hand on your lower back
and the other enlaced with yours, let's turn,

let's dip, just once before they come for us, and waltz across the lobby,
circling the farmer standing on the chair
who holds the golden coffee table lamp
to the ceiling.

*A student at Loras College (IA), Vincent Willauer won the second-place prize for poetry in the 2013 Delta Epsilon Sigma Undergraduate Writing Contest.

“How wondrously considerate of us is God’s pity!”:
A Meditation on Pope Francis I

ROSEMARY BERTOCCI AND FRANCIS ROHLF*

What priceless preference for the poor!

“Without hesitation” Francis rejoins the “voice of invitation”; unburdening himself, another *poverello* “enters though the narrow gate.”

“Descending to the forbidden house of Leah,” he leads the desert flock:

Taste the “abundant stream of water” as the gay weep.

See the “proverbial bee” wash the woman’s feet.

Goodness and justice abound as “another Samson” with a jawbone of hospitality, listens to the little Peruvian speak.

Francis “leads captivity captive”: little ones are received, one by one, as this “morning star” invites all with burdens too heavy to bear to lay them upon the altar.

*In addition to leading service-learning programs in Mexico, Honduras, Africa, Jamaica, and Guyana, Drs. Francis Rohlf, Coordinator of Philosophy and Religious Studies at Mount Aloysius College and Rosemary Bertocci, Professor of Philosophy, Religious Studies, and Environmental Studies at Saint Francis University have collaborated on publications: “A Lonerganian *Kritik* of the Evolutionary Sciences and Religious Consciousness” (*Method: Journal of Lonergan Studies*, Vol. 20:1), “Pedagogy for Medical Ethics in Practice,” (*Perspective on Physician Assistant Education*, Vol. 16:1).

ODE TO A GRADER

MARGARETTE R. CONNOR*

Cackling, she hacks
Red ink across the page
Dripping like tracks in blood.
~From a friend's poem about me, c 1987
Lines written to a proofreader long ago,
before my life's work was grading papers.
The violence of the imagery upset me then.
Now it just seems prescient.

Students put their hearts into writing. Sometimes.
Blood courses through their papers. Occasionally.
Then I read, red pen in hand, wounding,
marring, drawing blood as I go.

Really? Wound is a hard word.
I like to think of it as surgery
Not harming but healing.
Most students don't agree.

The image of that long ago poem
makes me envision a chicken
with a woman's head, wielding
a red pen like a weapon.

But perhaps it's not their blood.
It's mine.

Hours spent grading every week,
Draining the life's blood—creativity.
Stealing the time for poetry, for words.

So the woman is shrunk
to cackling chicken, hacking,
dripping her life's blood on the page.

Or no, not chicken. Pelican.
Pelican as of old. Piercing
her own breast to feed her young.

*A native New Yorker, Margarette R. Connor has lived and taught writing and literature around the world: Taiwan, Switzerland, Sweden, and currently Dubai, UAE. Mostly a non-fiction writer, Connor writes poetry as an emotional outlet; the move to Dubai should act as a catalyst for more poetry. She is currently writing about a World War II hero, Thomas O'Connor.

DELTA EPSILON SIGMA 2014 UNDERGRADUATE STUDENT AWARD

Two students have been selected for the The Delta Epsilon Sigma 2014 Undergraduate Student Award: Bradley Matthew Mikitko, Delta Chi Chapter of Mount Aloysius College (PA) and Matthew Traxler, Beta Chapter of St. Mary's University (MN). Congratulations go to these distinguished students.



YEAR 2013 WINNERS OF THE J. PATRICK LEE PRIZE FOR SERVICE

This year two students merit the 2013 J. Patrick Lee Prize for Service: Emily Kindelspire, University of St. Thomas, MN, and Claire Doriot, Holy Cross College, IN. Miss Kindelspire's interview appeared in the spring issue, and Miss Doriot's interview can be found in this present issue. Each winner also receives an award of \$1,000.



AN INVITATION TO POTENTIAL CONTRIBUTORS

The editors of the *Delta Epsilon Sigma Journal* invite contributions to the journal from the readership. Send manuscripts (email attachments preferred) to the co-editors: Robert Magliola, *Delta Epsilon Sigma Journal*, 411 Tenth Street, Union City, NJ 07087-4113 (Robert_Magliola@hotmail.com); Claudia Kovach, *Delta Epsilon Sigma Journal*, Neumann University, Arts and Sciences, One Neumann Drive, Aston, PA 19014 (cmkovach@mac.com).

Submissions to *Delta Epsilon Sigma Journal* are peer reviewed by doctorally-prepared academics or specialists in the pertaining subject matter. The journal is open to a wide variety of topics and genres. Particularly welcome are submissions addressing issues of concern to Catholic colleges and universities:

- What is the impact of new technology such as the Web or distance learning on higher education, and how can we best manage its advantages and risks?
- What strategies are most useful in encouraging the development of student leadership and the integration of academic work and campus social life?
- What are the most promising directions for service learning and for the development of the campus as community?
- What is the identity and mission of the American Catholic liberal arts college in the era inaugurated by *Ex Corde Ecclesiae*?
- What are the implications of globalization in relation to Catholic social and economic thought?

THE DELTA EPSILON SIGMA WEB PAGE

The *Delta Epsilon Sigma Journal* website is now “live” and can be found online at the DES website: www.deltaepsilonsigma.org. As part of the Society’s re-designing process, the Executive Board now invites chapters to share and celebrate what they are doing by linking their own social media pages to the national DES web site. The *Delta Epsilon Journal* will not only be housed on the web page, but its content will be searchable via the web. In addition to the *Journal*, the web page also contains the *Delta Epsilon Sigma* application forms, programs, and announcements.



THE J. PATRICK LEE PRIZE FOR SERVICE

Delta Epsilon Sigma offers the J. Patrick Lee Award for Service. This annual undergraduate competition is established to honor Patrick Lee, who served as National Secretary-Treasurer of Delta Epsilon Sigma with dedication and commitment for over 20 years, and whose leadership transformed the Society. As a tribute to Dr. Lee’s praiseworthy ethical character and judgment, awards of \$1000 will be given to student members of Delta Epsilon Sigma who best embody the ideals of Catholic social teaching through their engagement in service. Student winners of the award will also be profiled in the *Delta Epsilon Sigma Journal*.

Guidelines for J. Patrick Lee Prize for Service:

- In order to participate in the contest, the student should submit a personal statement of 500-1000 words to his/her chapter moderator. Personal statements should respond to the following questions: **How does your current and past engagement in service reflect the tenets of Catholic social teaching and enrich the local, national, or global community? How will you continue or expand your service in the future? Students are encouraged to be as specific and thorough as possible within the word limit.**
- The student should also submit one letter of recommendation written by someone in a professional position who can attest to the type and extent of the service in which the student has been engaged.
- Chapter moderators should select one student from their chapters to nominate for the prize.
- Nominated students must be undergraduates at the time of nomination.
- Nominated students must be members of Delta Epsilon Sigma.
- For official entry form, visit the DES website: <http://deltaepsilonsigma.org>.
- Moderators should submit all entries electronically as MS Word Documents to the National Office at Neumann University: desnational@neumann.edu.
- **The deadline for nominations from moderators is December 1.**

THE UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING

Delta Epsilon Sigma sponsors an annual writing contest open to any under-graduate (member or non-member) in an institution that has a chapter of the society. Manuscripts may be submitted in any of four categories: (a) poetry, (b) short fiction, (c) non-fiction prose (includes either essay or creative non-fiction), and (d) scholarly research. There will be a first prize of five hundred dollars and a second prize of two hundred fifty dollars in each of the four categories. No award may be made in a given category if the committee does not judge any submission to be of sufficient merit.

The first phase of the competition is to be conducted by local chapters, each of which is encouraged to sponsor its own contest. A chapter may forward to the national competition only one entry in each category. Editorial comment and advice by a faculty mentor is appropriate as an aid preparatory to student revision, so long as all writing is done by the student.

Prose manuscripts of 1,500 to 5,000 words should be typed and sent electronically in 12-point Times New Roman font. One space is permitted between words and sentences. Include a cover page with title, name, university, and home address. The page following the cover (the beginning of the actual text) should contain only the title and no other heading. The pages must be numbered, the lines double-spaced, and in Word format. Scholarly papers should attach an abstract, should include primary research, and should present some original insight. Documentation should follow one of the established scholarly methods such as MLA (old or new) or APA. A long poem should be submitted singly; shorter lyrics may be submitted singly or in groups of two or three. Moderators as well as faculty mentors are expected to take an active role in providing additional comments to students; they should approve and send all entries to the National Secretary-Treasurer by December 1.

Final judging and the announcement of the result will take place not later than May 1st of the following year. Winners will be notified through the office of the local chapter moderator.



THE DELTA EPSILON SIGMA DISTINGUISHED LECTURERS PROGRAM

Delta Epsilon Sigma offers each year an award of one thousand dollars for a speaker at a major meeting sponsored or co-sponsored by a chapter of Delta Epsilon Sigma or by a Catholic professional society. Application for this award must be filed with the National Secretary-Treasurer one year in advance. The society also offers awards to help subsidize lectures sponsored by local DES chapters. An application for one of these must be filed with the National Secretary-Treasurer thirty days in advance; the maximum award will be two hundred dollars.

DELTA EPSILON SIGMA SCHOLARSHIPS AND FELLOWSHIPS

Delta Epsilon Sigma sponsors an annual scholarship and fellowship competition for its members. Junior-year members may apply for ten Fitzgerald Scholarships at \$1,200 each, to be applied toward tuition costs for their senior year. Senior-year members may apply for ten Fitzgerald Fellowships at \$1,200 each, to be applied toward tuition costs for first-year graduate work. These scholarships and fellowships are named after the founder and first Secretary-Treasurer of DES, Most Rev. Edward A. Fitzgerald of Loras College, Dubuque, Iowa. The awards will be made available on a competitive basis to students who have been initiated into the society and who have also been nominated by their chapters for these competitions. Applications may be obtained from the website or from the Office of the National Secretary-Treasurer.



THE DELTA EPSILON SIGMA NATIONAL UNDERGRADUATE STUDENT AWARD

Delta Epsilon Sigma has a national award to be presented to outstanding students who are members of the society and are completing their undergraduate program. It is a means by which a chapter can bring national attention to its most distinguished graduates.

The National Office has a distinctive gold and bronze medallion that it will provide without cost to the recipient's chapter for appropriate presentation. Names of recipients will be published in the *Delta Epsilon Sigma Journal*. Qualifications for the award include the following:

1. Membership in Delta Epsilon Sigma.
2. An overall Grade Point Average of 3.9–4.00 on all work completed as an undergraduate.
3. Further evidence of high scholarship:
 - a) a grade of “A” or with the highest level of distinction on an approved undergraduate thesis or its equivalent in the major field., or
 - b) scores at the 90th percentile or better on a nationally recognized test (e.g., GRE, LSAT, GMAT, MCAT).
4. Endorsements by the chapter advisor, the department chair or mentor, and the chief academic officer.
5. Nominations must be made no later than six (6) months after the granting of the undergraduate degree.

DELTA EPSILON SIGMA CHAPTER RECOGNITION AWARD

General Description

Each year, DES may recognize successful student chapters that exemplify the ideals of the Society and conduct exceptional programs and activities during the academic year. Recognition comes with a letter from the Executive Board, a plaque for the Chapter and a feature on the DES website. Chapters that successfully earn recognition will engage in valuable programs that impact its members, the chapter, the public, and the greater Catholic community. Nominations are based on the activities, programs, and initiatives described in chapter reports. The Executive Committee conducts the review process, weighing chapter reports along with the institution's location, available resources, size, and other considerations.

Chapter Report Criteria and Considerations

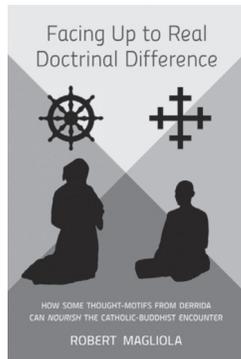
Report Presentation. Typically, the chapter report is prepared by the chapter advisor and/or chapter president. Additional assistance may be provided from current students who are also DES members. (Please include who prepared the chapter report in your submission.)

The following points are provided as a guideline for the report. Additional comments are welcome.

- **Community Service.** Did the chapter participate in community service activities on a regular basis? How many community outreach events did the chapter plan? What was the involvement of chapter members (including planning and attendance)?
- **Speakers.** Did the chapter sponsor or co-sponsor speakers on a regular basis? How many speakers did the chapter plan? Did the speakers help chapter members make faith-life connections? What was the involvement of chapter members (including planning and attendance)?
- **Communication.** Did the chapter communicate with its members in an effective manner? Did the chapter use different forms of communication to inform chapter members and the general public about activities?
- **College/University Service.** Did the chapter plan college/university-wide activities that helped to foster scholarly activities or encourage a sense of intellectual community? Did the chapter participate in college/university-wide service activities?
- **Chapter Business Meetings.** Did the chapter meet often enough to plan successful activities and sustain its membership? Did the officers of the chapter meet outside of the general chapter meeting to discuss chapter activities? Did the chapter advisor attend some of the business meetings?
- **Social Functions.** Did the chapter provide an outlet for chapter members to relax and bond with students and faculty? Did the chapter host diverse social functions (e.g., end-of-year celebrations, monthly gatherings, bowling, etc.)? Did the chapter plan or participate in social activities on a regular basis?
- **Funding.** Did the chapter need funding to successfully carry out its activities? Did the chapter apply for grants or ask for financial support from its institution? Did the chapter members meet to discuss, organize, and participate in fundraisers?
- **Involvement with the DES national organization.** Did the chapter's members regularly submit applications for scholarships, fellowships, and outstanding student awards; writing contest entries; *Delta Epsilon Sigma Journal* submissions?
- **Overall Chapter Assessment.** Did the chapter have reasonable goals? Did the chapter meet to discuss the goals and objectives and how to meet them? Did the chapter succeed at meeting its objectives for the year? Did the chapter plan and participate in activities that benefited its members? Did both the chapter members and chapter advisor provide a chapter assessment?

For consideration of recognition, reports should be submitted to desnational@neumann.edu by April 01.

**A NEW BOOK FROM
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From **JACQUES DERRIDA's** letter, July 6, 1997, to Robert Magliola regarding Magliola's book *On Deconstructing Life-Worlds* (1997): "Your profundity, your boldness, and your independence amaze and impress me."



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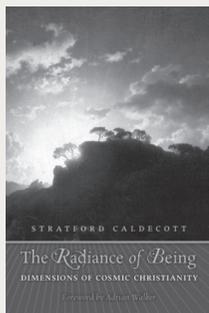
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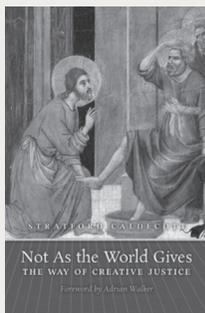
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