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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.

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

This spring issue of the *Journal* and the forthcoming autumn issue celebrate the seventy-fifth anniversary of the founding of the DES National Catholic Scholastic Honor Society in 1939. This issue—in both its form and its content—marks 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. The mission of the *Journal*, “to serve the Catholic cultural and intellectual tradition,” is affirmed by an invited article pertaining to the Church’s principle of the “common good,” and referencing Pope Francis’ recent and very influential papal exhortation, *Evangelii Gaudium*. Interviews with the two winners of the new J. Patrick Lee Prize for Service (one interview in this issue, and one in the fall issue), and the announcement of a forthcoming more interactive version of the DES website, 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.

MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

- 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 find the full announcement in the Announcements section of this issue, and you may also read in this issue one of the two Interviews (the other Interview will appear in the forthcoming fall issue).
- The Delta Epsilon Sigma Executive Committee is pleased to announce the year 2013 undergraduate writing competition winners (first and second place winners, and honorable mentions) on page 29 of this issue. The policy of the *DES 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. This present issue publishes the first-place entries in poetry, short fiction, and research. The Fall 2014 issue will publish the second-place entries in poetry and short fiction.
- This issue of the *Delta Epsilon Sigma Journal* contains a letter from Dr. Thomas Connery, National Secretary-Treasurer of Delta Epsilon Sigma, inviting the membership to contribute to the DES Society’s ongoing efforts to advance scholarship and mission among students enrolled in colleges and universities with a Catholic tradition. He describes some of the salient ways the organization supports excellence in students. An envelope for remittance is also provided in this issue.
- The *Delta Epsilon Sigma Journal* website can be found online at the DES website: <http://deltaepsilonsigma.org>. For many years, the DES web page has been generously hosted by St. Thomas University. As part of the Society’s re-designing process, the Executive Board wishes to enable 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. Look for the new DES web site to “go live” by the end of May.
- 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@stthomas.edu).

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During a morning visit to a slum in Dharamsala, India, Emily Kindelspire encountered a young boy who walked with a limp. He really loved flying a small, plastic kite, she said, and would get so caught up in the moment that he would release all the string. She would then retrieve the kite from where it landed among the boulders and then sit and re-rolle his string. "It was a monotonous task," she said, "yet easy for me because it brought him such joy."

THE J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH EMILY KINDELSPIRE (University of St. Thomas, MN)

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

I choose to be of service to others because I recognize that I am part of a larger reality outside of myself. What good is it to have a food in my belly, a roof over my head and a college education, all the while being aware that I am part of a select group of humans who has this luxury? Until all are fed, sheltered and educated there can be no peace.

Mike Klein [a faculty member in the Justice and Peace Studies program] became my rock when I came St. Thomas. He best exemplifies what it means to choose to care and be kind.

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?

I firmly believe that the foundation of my morals has been greatly influenced by my lifelong Catholic education. Catholic social teachings have given me a framework to understand how together we can begin to build a just society.

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

Yes, most definitely. St. Thomas has a few opportunities for service such as VIA [Volunteers in Action] and VISION [Volunteers In Service Internationally Or Nationally] and a few of the classes offer service learning opportunities. In addition, members of campus clubs have to submit service hours in order to maintain their funding. However, when service becomes something that is required and is thus extrinsically motivated, it loses authenticity.

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

During the semester I spent in Quito, Ecuador I was interning at a working girls' school, running a preschool program in the nearby markets. On the International Day of the Woman, preschool was cancelled and there was a school-wide parade into the streets of South Quito. As we were walking along in the hot mid-day sun, I noticed a young woman, maybe 15 years old, carrying a child who was a little over a year old. I had been watching her as she walked hand-in-hand with her child, but now he was fast asleep in her arms and you could see how exhausted she was becoming. I approached and asked her if I could hold him. She smiled and handed him over to me. For the next three hours, as we continued to celebrate with a ceremony and dancers and storytellers, I held her child. She, meanwhile, went over and interacted with the high schoolers, a group it seemed she longed to be a part of. When her son finally awoke, he was startled to see me, a white faced stranger holding him. He began to fuss and his mom promptly returned for him. She thanked me and then went back to the rest of the high school girls who began doting over her son. Going back to that moment, I had freed her up to be a teenager again. It's an example of the little things we can do for one another.

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

I decided to give the money to my parents. I thought back to when my relationship with service first began in my first year of college. After learning about a VISION trip to Venezuela, I was hooked on service. I decided that I was going to go on the trip whether or not I could afford it. But it was incredibly selfish of me to put that burden on my parents, who were already helping me as much as they could with paying for school. Now, three years later, I have been able to mostly fund both my education and VISION trips on my own. It is only right to give the money to my parents since their sacrifice allowed me to have an impactful experience and develop my passion for service.

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

Last fall in a History of Sexuality course I learned about Ida B. Wells, an anti-lynching activist and journalist at the turn of the 20th century. Ms. Wells was an incredibly bold, ambitious and brave woman who spoke out against the lynching of black men in the South. She risked her life to call attention to the double standard of the surrounding interracial relationships and of the power white men had held onto firmly even after slavery was abolished. Though Ms. Wells received limited education, she went on to teach others and actively engage her community in conversations about injustice, a feat that, considering the era, could easily have ended her life. Often times, I feel overwhelmed in the face of injustice, even when my own life is not on the line. I would love to meet Ida B. Wells and learn from her how to embrace fear, overcome it and remain committed to a cause.

CATHOLICS AND FRACKING: QUESTIONS ABOUT THE COMMON GOOD

ANNA M. MINORE*

I. Introduction: Transformation, Hydraulic Fracturing, the Common Good

The past decade has seen the wide-spread proliferation of hydraulic fracturing or “fracking”ⁱ of gas and oil wells in the United States; the phenomenon has generated thousands of newspaper articles and studies from legal, geologic, political, engineering, economic, environmental, and medical perspectives. Yet few formal theological responses exist, despite the fact that Pope Benedict XVI and Pope Francis stated that forays into areas of science, industry, culture and economics are an important part of the Catholic faith.ⁱⁱ Such responses are particularly important in light of an increasing emphasis on environmental concerns, as evidenced by Pope Francis’ inaugural statement: “I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be ‘protectors’ of creation, protectors of God’s plan inscribed in nature, protectors of one another and of the environment.”ⁱⁱⁱ This article looks at hydraulic fracturing^{iv} and Pope Francis’ Apostolic Exhortation *Evangelii Gaudium*, with a focus on the common good from both an economic and environmental perspective.

Transformation through Engagement

In his encyclical *Evangelii Gaudium*, Pope Francis encourages Catholics to transform the world. In so doing, he describes the nature of an authentic faith: it is “never comfortable or completely personal” but “always involves a deep desire to change the world, to transmit values, to leave this earth somehow better that we found it” (#183).^v This drive towards transformation through human effort is balanced by the remembrance that it is Christ who is the true transformative element. Quoting Pope Benedict, Francis states that Catholics are to remember that “Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction” (EG #7). Therefore attempts to improve society should not occur in a condemning manner but humbly and with “homely warmth” (EG, #288), following in the footsteps of Jesus’ life, in the company of Mother Mary, balancing prayer and action, justice and tenderness.^{vi}

The goal of Pope Francis’ exhortation is not to focus on specific issues; he quotes Pope Paul VI as saying that given the complexity of human life, “it is difficult to put forward a

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solution which has universal validity. This is not our ambition, nor is it our mission” (EG, #184). Yet Pope Francis calls Catholics to enter more deeply into community and into the “maelstrom of human misfortune” (EG, #270). He wants to “light a fire in the heart of the world” (EG, #271). This requires deep involvement in the areas of scientific and cultural advancement; “It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country” (EG, #184). How might one begin to “analyze with objectivity” the phenomenon of hydraulic fracturing in the United States?

Hydraulic Fracturing

Hydraulic fracturing illustrates Pope Francis’ observation that the human race is at “a turning point in history”; such change “has been set in motion by the enormous qualitative, quantitative, rapid and accumulative advances occurring in the sciences and in technology, and by their instant application in different areas of nature and of life” (EG, #72). This technological innovation can be seen in the unconventional extraction of natural gas and oil. Begun in the 1940’s, backed by the Department of Energy, and developed thanks to the nerve and fortune of entrepreneurs such as George Mitchell, the combination of hydraulic fracturing and horizontal drilling has altered the face of the United States and the world.^{vii} IHS Chairman Daniel Yergin claims that it is changing the balance of power internationally and is tied to the emergence of a new Western Hemisphere: “Innovation is re-drawing the map of world oil...and remaking our energy future” (qtd. in Graves 55).

Much about this energy future is unknown. Peter Voser, CEO of Royal Dutch Shell, states that the world is headed towards a ‘zone of uncertainty,’ a period of significant stress between energy supply and demand between now and 2050.^{viii} US domestic predictions vary: industry stated that the United States has approximately 100 years of natural gas; the EIA (U.S. Energy Information Administration) claimed approximately 25 years; Rafael Sandrea of IPC Petroleum Consultants arrived at 10 years,^{ix} and Bill Powers estimated 5-7 years (qtd. in Hayden 20).

The character of the remaining reserves is also an issue: as easier to access fossil fuel resources are played out, harder to access reserves such as tar sands or tight shale are left. Therefore, increasing amounts of energy are needed to access the remaining fossil fuel reserves. Reflecting on such global energy return on energy investment (EROEI), Heinberg points out that the US EROEI for oil declined from 100:1 (an energy yield of 100 barrels of oil for every 1 barrel of oil invested) to the current 10:1; Dr Miller asserts the number as 11:1 in 2013.^x This means that an ever growing percentage of our investment is in the energy sector, to the detriment of other sectors of the economy.^{xi} Reflecting on the immense amounts of energy needed to maintain the status quo, Tim Morgan of the London-based brokerage Tullett Prebon stated that “...the economy, as we have known it for over two centuries, will cease to be viable within the next ten or so years, unless of course we can find some way to reverse the trend” (qtd. in Heinberg 115-6). Some take such a turning point in human history as a prelude to a utopian future;^{xii} others predict catastrophe.^{xiii}

How might the Catholic understanding of the common good, particularly as Pope Francis speaks of it in *Evangelii Gaudium*, help to guide American Catholics at such a cross-roads in American history?

The Common Good

The common good originally referred to “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and easily.”^{xiv} It stemmed from an understanding of the human good taken from the Greek *polis*, which included a chronological dimension spanning generations and a socio-cultural dimension encompassing multiple communities. It takes as its starting point that human beings are social creatures, and that the “good of each individual [is] inseparably linked to the quality of the common good of the society in which they lived.”^{xv} The individual is obligated to seek the good of the society in which he or she lives, since that will by definition also be his or her own ultimate good.

Pope Francis’ *Evangelii Gaudium* affirms the importance of the common good. At the national level, governments have the responsibility to be vigilant for the common good: “[i]t is the responsibility of the State to safeguard and promote the common good of society.” Such control should not be threatened by market forces (EG #56, #240). At the individual level, each person “stands completely in need of the life of society” (EG #115). Only when the individual realizes that his or her identity is found in community, when the individual’s “heart is filled with faces and names,” can the Church go forward with the humility and love that will transform society into the kingdom of God (EG #274).

Two things threaten this common good, according to Pope Francis. The first is the tyranny of a deified market that overcomes the rights of states, marginalizes the poor, and isolates the rich in their comforts (EG #56). Unless Catholics “...reject(ing) the absolute autonomy of markets and financial speculation...no solution will be found for the world’s problems” (EG #202). The second threat is an undue emphasis on individualism, which Pope Francis links to secularism (EG #64): “In a culture where each person wants to be bearer of his own subjective truth, it becomes difficult for citizens to devise a common plan which transcends individual gain and personal ambitions...priority is given to...the immediate” (EG #61-2). Such individualism wounds the world (EG #99). God has chosen to call the human race “as a people and not as isolated individuals” (EG #113). In fact, individualism is listed as one of the three evils, along with a lack of identity and a cooling of fervor (EG #78). To surround oneself in comfortable isolation, Francis writes, is to commit “slow suicide” (EG #272). The opposite of such a spiritual and social death is to fulfill one’s obligation to participate in political life. We must build a society which is a polyhedron (EG #236), a shape made up of multiple faces, integrated as much as the body of Christ which Paul describes in Romans 12. If a goal supports the common good, *Evangelii Gaudium* assures the reader, it has at least the theoretical support of the Church (EG #241).

Applying the Catholic concept of the common good to the United States reveals dissonance between ideal and reality. Christopher Vogt points out that for the past 200 years, America has been influenced by a contractual or individual, vs covenantal or social, view of the good.^{xvi} Vogt also quotes Hollenback, stating that without a felt sense of the common life, morality becomes a largely personal matter. Fate is then also seen as being in the hands of the individual; it is something that the individual makes herself and for which she alone

is responsible. Given this, attention to public policy becomes largely irrelevant. When looked at in light of problems such as poverty, unemployment, or global warming---let alone hydraulic fracturing which impacts all three of the former---this lack of attentiveness to public policy is dangerous. Since, as Pope Francis states, an individual cannot hope to fix such systemic issues, a return to the common good becomes not only useful but, in Vogt's words, a "moral imperative" (Vogt, "Fostering" 397). The following section will look at the positive and negative impacts of hydraulic fracturing on the economic common good of the United States.

II. The Economic Good and Hydraulic Fracturing

Economically, the current practice of fracking supports the common good of the United States at the national, state, and regional level. First, it reduces U.S. dependence on energy imports.^{xvii} Second, such a shift moves the U.S. fuel economy from import to export and strengthens U.S. economic power on the world stage, specifically regarding U.S. competitiveness with Russia's Gazprom.^{xviii} Third, fossil fuel from hydraulic fracturing boosts tax revenue, GDP, and employment rates.^{xix} For example, unconventional gas and oil production have created up to 1.75 million jobs in the past 5 years.^{xx} Such production is responsible for the partial "resurgence in American manufacturing."^{xxi}

If one turns from the national stage to the regional, the trickle-down effect of oil and gas production through hydraulic fracturing is also positive, as can be seen by Pennsylvania. Graves quotes a figure of \$204 million state-wide from impact fees for 2012.^{xxii} For example, in 2012, counties gained anywhere from \$7.3 million (Bradford) to \$44,000 (Wayne) depending on the amount of drilling activity; municipalities within the county received additional funds.^{xxiii} This economic infusion allowed struggling Bradford County to pay off \$5 million dollars in debt and lower real estate taxes by 6%.^{xxiv} With a different tax fee structure, the amount gained for Pennsylvania would have been even higher.^{xxv} However Pennsylvania's gas law, Act 13, does provide impact-fee based free tuition opportunities for adults interested in training for oil and gas jobs.^{xxvi} Its impact fees also provide an opportunity for the strengthening of emergency services.^{xxvii} In addition, almost 30,000 jobs were gained due to the oil and gas industry,^{xxviii} and the US Chamber of Commerce predicted a gain of at least 220,000 jobs for the state by 2020, with the number increasing to 397,000 by 2035.^{xxix} Businesses are growing.^{xxx} Pipeline companies contribute hundreds of thousands of dollars to local philanthropic causes through grants,^{xxxi} and gas companies integrate positively with the local community.^{xxxii} The result is strengthened charitable institutions, more well-kept and prosperous public spaces, and strengthened communal identity. Finally, such benefits extend beyond Pennsylvania to other states.^{xxxiii} Mark Vitner, a senior economist with Wells Fargo securities, states: "I think almost every state has something tied to the energy boom. Even states that have almost no energy sector are seeing some benefits from it."^{xxxiv}

However on closer examination of data, several qualifying factors emerge. First, the O & G contribution to the national economic power of the country has to be contextualized by the length of time that the United States will profit economically from such extraction.

Economic abundance from non-conventional gas and oil extraction is tied to the life of the industry, which is in turn tied to the life of individual wells. Each well has its own rate of decline: the initial production peaks quite early, and the rest of the life of the well yields declining rates of EROEI. The decline on non-conventional oil and gas wells is particularly steep.^{xxxv} After enough time has passed, the well becomes a “stripper” well which yields less than 15 barrels a day. The attempt to access the fossil fuels from that particular well is then seen as “burning cash,” and the well is capped and abandoned (Heinberg 72). The only way to keep production level constant, given such high rate of decline, is to drill new wells.^{xxxvi} This in turn necessitates tremendous capital outlay and an ever-shrinking amount of reserves as the “sweet spots” of a particular play are exhausted; the drillers move to leased land which contains fuel which is less plentiful or harder to access, leading again to declining levels of EROI.

What does this mean for the US economy? Focusing on oil, Professor David Murphy of Northern Illinois, whose specialty is the role of energy in economic growth, states that “as the EROI of the average barrel of oil declines, long-term economic growth will become harder to achieve and come at an increasingly higher financial, energetic, and environmental cost.” Retired BP geologist (check) Dr. Richard Miller links this situation directly to hydraulic fracturing, stating that “Greater reliance upon tight oil resources produced using hydraulic fracturing will exacerbate any rising trend in global average decline rates.” Miller therefore thinks that the current economic growth will be short-lived, likening us to rats that have already eaten the cornflakes and are starting on the box (Nafeez). Heinberg shares this fear, saying that “field economics” have been overcome by “[Wall] street economics” and citing Deborah Rogers’ claim that energy companies need to manage not only their core business but also their attractiveness to financial investors, who profit from bubbles.^{xxxvii} Yet other voices such as David Garman, former energy undersecretary (2001-2005), predict that “Our energy policy heretofore had been based on scarcity [but] is now confronting a tremendous abundance,” and forecast substantial gains in disposable household income not only in 2012 but through 2025.^{xxxviii} It is therefore difficult to know the precise extent of the gift of fracturing for the US economy.

[This article will continue in the Fall 2014 issue of the *DES Journal*.]

NOTES

- i The term “hydraulic fracturing” is shortened to “fracking.” Since the term “fracking” has been used by ant-fracturing advocates, the industry tends to use the word “frac” or “fracing” (John Graves, *Fracking: America’s Alternative Energy Revolution*. Ventura, CA: Safe Harbor International Publishing, 2012, p. 30).
- ii Regarding *aggiornamento*, Pope Benedict stated “This constantly updated vitality, this ‘aggiornamento’, does not mean breaking with tradition; rather, it is an expression of that tradition’s ongoing vitality... just as the Council Fathers did, we must mold the ‘today’ in which we live to the measure of Christianity. We must bring the ‘today’ of our times into line with the ‘today’ of God” (Vatican City [VIS] News.va) 16 October 2012. Web. 04 December 2013.
- iii Pope Francis, Inauguration Usccb.org 3/19/13. Web. 16 February 2014. Pope John Paul II made similar appeals; for example, his 1990 “World Day of Peace appeal included the statement that “an education in ecological responsibility is urgent: responsibility for oneself, for others, and for the earth” (qtd. in John Hart, *What Are They Saying About Environmental Theology?* [NY: Paulist Press, 2004]), 13.

- iv The term “fracking” will be used here to refer to both the specific practice of fracking, i.e. the injection of chemical-laced water under high pressure deep into the earth, as well as the unconventional oil and natural gas production processes as a whole which include the drilling (vertical and horizontal), fracturing, processing and transport of fuel.
- v Pope Francis, Apostolic Exhortation *Evangelii Gaudium* (Vatican Press, 24 November, 2013).
- vi “This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary...” (Ibid., #288).
- vii Graves, states that hydraulic fracturing “is changing the way we source, extract, ship, store, and use the nation’s energy” (13). Tom Hayden agrees, stating in *Fracked in the Barnett Shale: Drilling for the Right Balance* (copyright T.L. Hayden, 2013) that hydraulic fracturing “...has completely altered the energy picture in the USA...and the world” (15). Wooldridge, Adrian in “The Father of Fracking“ ([Schumpeter column] *The Economist* August 3, 2013) adds that “few business people have done as much to change the world as George Mitchell” Web. 8 February 2014.
- viii Peter Voser, “The natural gas revolution: a sure abundant source for good,” *Shell.com* 7 March 2012. Web. 28 December 2013. As an example of rising energy demand, ninety percent of the increase in global net energy consumption came from China and India in 2012. (*BP Statistical Review of World Energy, June 2013 Bp.com*. Web. 30 December 2013).
- ix Richard Heinberg, *Snake Oil: How Fracking’s False Promise of Plenty Imperils our Future* (Santa Rosa, CA: post carbon institute, 2013), 68. The EIA and Sandrea study occurred in 2012; both studies were based upon current rates of US consumption. Heinberg did not specify the dates or consumption rates of the industry claim. However Bill Powers (author of *Cold, Hungry, and in the Dark: Exploding the Natural Gas Supply Myth*) referenced both the industry 100 year claim and his own 5-7 year estimate in an interview posted on November 8, 2012, “US Shale Gas Won’t Last 10 Years: Bill Powers” (*Seekingalpha.com*. Web. 02 January 2014).
- x Heinberg, 28; most EROEI estimates for tar sands are between 3:1 and 6:1 (112). Ahmed Nafeez. “Former BP geologist: peak oil is here, and it will ‘break economies’” *The Guardian* 23 December 2013. Web. 30 December 2013.
- xi Industrial societies are built on the cheap energy, where large amounts of energy are available to each citizen, who becomes more productive. This makes urban life, economic growth, and specialization possible (Heinberg, 113).
- xii Graves describes the “New Age” not as Pandora’s Box but as the opening of the Gates of Heaven (255); Greg Kozera states that “We can use our gift, the Marcellus, to change our planet for the better. We can create a cleaner, more peaceful world. We can create good jobs. We can help the poor in the United States and around the globe” (*Just the Fracks, Ma’am: The Truth about Hydrofracking and the next great American boom* [Charleston, South Carolina: Advantage, 2012], 89).
- xiii Heinberg warns of the “greatest human-made economic and environmental catastrophe in history,” (4). Nafeez writes “The fundamental dependence of global economic growth on cheap oil supplies suggests that as we continue into the age of expensive oil and gas, without appropriate efforts to mitigate the impacts and transition to a new energy system, the world faces a future of economic and geopolitical turbulence” 30 December 2013.
- xiv *Catechism of the Catholic Church* (NY: Doubleday, 1995). The “good of each individual is necessarily related to the common good” (#1905).
- xv Christopher Vogt, “Catholic Social Teaching and Creation,” *Green Discipleship: Catholic Theological Ethics and the Environment*, ed., Tobias Winright, Winona, MN: Anselm Academic, 2011, 224.
- xvi Christopher P. Vogt, “Fostering a Catholic Commitment to the Common Good: An Approach Rooted in Virtue Ethics,” *Theological Studies*, 68 (2007), 396.
- xvii The EIA states that US net petroleum imports have fallen from 60% of US consumption in 2005 to less than 40% in 2012 (qtd. in “What is Fracking and Unconventional Oil and Natural Gas Development?” *American Petroleum Institute [Api.org]* Web. 16 February 2014). The resulting decreased oil imports, according to a 2012 Merrill Lynch report, save 56.2 million a day. Tim Mullany, “Domestic Energy Supplies Boost US Economy,” *Usatoday.com* 12 July 2012. Web. 1 December 2013.
- xviii Kevin Begos (“Gas Boom Rattles Russia,” *Scranton Times-Tribune* October 1, 2013) quotes a 2012 report issued by Harvard University’s Kennedy School of Government: “the relative fortunes of the United States, Russia, and China--and their ability to exert influence in the world--are tied in no small measure to global gas developments.” Begos adds that Russia’s *Gazprom* (the world’s largest producer and exporter of natural gas) had been exporting natural gas to Europe at \$10/unit; the United States’ price was \$3/unit.
- xix Focusing on tax revenue, in 2012, the amount generated from hydraulic fracturing in shale and oil totaled 62 billion (Graves, 20). According to the API (American Petroleum Institute), unconventional gas and oil development together is projected to increase total government revenue (federal, state and local, inclusive of royalty payments) by \$1.6 trillion between 2012 and 2025 (“What is Fracking and Unconventional Oil and Natural Gas Development,” *Api.org* Web. 3 January 2014). Regarding GDP, Ken Cohen (*Exxonmobilperspectives.com* 17 August 2012. Web. 1 December 2013) places the percentage of GDP, as stated by a 2012 Merrill Lynch study, at 2.2 percent. The dollar amount for

the 2012 GDP, according to the API, is \$284 billion; by 2025 it is projected to increase it by \$533 billion. In terms of employment, if one counts indirect, direct, and induced employment, unconventional development supported 2.1 million jobs and is projected to support almost 3.9 million in 2025.

- xx Yergin states in 2011 that several hundred thousand jobs were created (qtd. in Heinberg 100).
- xxi Kevin Hall writes of “the transformation that fracking has brought to American business, where new life has been breathed into manufacturing and the nation’s railroads, even as much of the economy bumps along at a sub-par pace,” (McClatchy Newspapers, “Boom brings new life to old businesses,” *Scranton Times-Tribune* November 28, 2013. The API states that out of every 8 jobs supported by unconventional oil and natural development, one will be in manufacturing (“What is Fracking”)
- xxii Laura Legere (“Impact fee nets \$202 M,” *Scranton Times-Tribune* Friday, June 14, 2013) quoted figures released by the PUC (Public Utility Commission) on 6/13/13, concluding that in 2012 Pennsylvania raised 202.5 million dollars in impact fees on “unconventional natural gas wells.”
- xxiii Bradford County received the highest at 7.3 million, and its municipalities split an additional 2 million among themselves. Lackawanna County has one qualifying well, and it received \$186,000 for the county and \$12,000 to be split amongst its municipalities. Even counties which do not have drilling receive some share of the proceeds. (Legere, *Ibid*).
- xxiv Heinberg quotes a Bradford County Commissioner who refers to fracking as “an economic game-changer for the entire area” (97-8).
- xxv The impact fee in PA is tied to the price of the natural gas. In 2011 the price was over \$3.00 per thousand cubic feet. But in 2012, that price fell to \$2.78; therefore the drillers paid approximately \$5000.00 less in fees in 2012. In addition, the impact fees decrease year by year; the older the well is, the lower the impact fees are for that well. So for 2012, the state collected fees from 1300 more wells than in 2011, but the proceeds were still 1.7 million less (Legere, “Impact Fee Nets \$202 M”). Although 32 states currently produce natural gas, Pennsylvania is one of only three which did not have a severance tax in 2012 (Cassarah Brown, “State Revenues and the Natural Gas Boom: An Assessment of State Oil and Gas Production Taxes” National Conference of State Legislatures *NcsI.org* July 2013. Web. 3 January 2013).
- xxvi Penn College of Technology, “Act 13 funds support tuition-free training for natural gas jobs” *Northeast Driller*, Vol 4, No 8 September 2013.
- xxvii Bradford County is building a \$2 million dollar training center for firefighters, police officers, and ambulance personnel (James Lowenstein, “Bradford County moving forward with plans for \$2M training center,” *Northeast Driller* July 2013).
- xxviii The Pennsylvania state Department of Labor and Industry quotes the job increase at 28,155. Marie Cusick, “Economists Question Corbett’s Marcellus Shale jobs claims,” *State Impact: A reporting project of npr member stations Npr.org* 6 November 2013. Web. 2 December 2013.
- xxix Mike Mikus, Guest Columnist, “Shale could lead way to economic recovery,” *Scranton Times-Tribune*, June 23, 2013.
- xxx Hall states that “the energy boom is giving parts of the nation new and unexpected opportunity” (“Boom brings life to old businesses”) citing Ohio, Pennsylvania, New York, West Virginia, Texas, North Dakota, and Montana as examples. Anna Bently adds Pennsylvania examples, including hotels which cater specifically to oil and gas workers such as the Pittsburgh company Shale Hotel Inc. Such hotels offer food around the clock, take-out breakfasts, and boot-washing stations (“Hotels cater to workers in oil, gas: Pittsburgh-area company has shifted its focus toward servicing drilling industry” *Scranton Times-Tribune* September 7, 2013). Related businesses such as construction, on-site food delivery, design companies, auto rentals, propane companies, and heavy equipment owners/operators also gain from the activity (advertisements in *Northeast Driller*, July, 2013).
- xxxi The Constitution Pipeline Community Grant program awarded 26 grants totaling more than 400,000 dollars to benefit local communities within the counties traversed by the proposed pipeline project. Grants were awarded according to merit and need, and recipients included a fire company, a free library, a Stop DWI program, a Junior Holstein program, and a county Soil and Water Conversation District’s environmental outreach fund. (Constitution Pipeline Company, “Constitution Pipeline announces community grant recipients,” *Northeast Driller* (July, 2013).
- xxxii Cabot donated the excess wood from the building of well-pads and roads to the Wyoming County Correctional Institution. The split wood is donated to families who need firewood, as well as being sold at market price with the proceeds given to children who are not receiving child support payments. (Cabot, “Local groups benefit from launch of Timber Project,” *NorthEast Driller*, July 2013.)
- xxxiii Hall cites examples such as Welded Tube USA Inc., a subsidiary of the Canadian company Welded Tube of Canada Corp. Situated in Lackawanna, NY near Buffalo---an area suffering from the collapse of the steel industry 30 years ago---it plans to produce 100,000 tons of steel pipe for hydraulic fracturing operations on its first shift, with a second

- shift planned for February 2014. It plans to triple output to 350,000 tons within 5 years (Hall).
- xxxiv Examples include the sand mining necessary to supply proppants (material designed to prop open the fractures in the rock to allow the fossil fuel to flow out more easily); the USGS estimates that sand mining increased by 60% from 2009 to 2011, reaching 47.8 million tons. The sand is mined not only Oklahoma and Texas but in the upper mid-West. (James Osborne, *The Dallas Morning News*, "Fracking spawns a sand mining boom," *Northeast Driller* vol 4, no 8 September 2013, 20.)
- xxxv Arthur Berman concludes that wells in the Barnett Shale last an average of 7.5 years (Hayden, 20), although industry accuses Berman of "inconsistent data gathering." Berman is a petroleum engineer and consultant to the oil and gas industry in Sugar Land, Texas (Heinberg 63). David Hughes concludes that, in the top five US shale gas plays, well decline rates are 80-95% after the first 36 months. Hughes is a geo-scientist who spent 32 years with the Geological Survey of Canada (Heinberg 66). Dr. Richard Miller, a retired geologist for BP, stated that tight oil gas wells "have no plateau and decline extremely fast---for example, by 90% or more in the first 5 years" (Nafeez).
- xxxvi Hughes estimates that 30-50% of the shale gas production must be replaced every year, comprising 7,200 new wells annually. The EIA projects the drilling of 410, 722 new shale gas wells in order to access estimated US reserves (qtd. in Heinberg 67).
- xxxvii Deborah Rogers is a former Wall Street financial advisor and member of the Advisory Council for the Federal Reserve Bank of Dallas from 2008-2011. She claims that it was street economics which resulted in the glut of natural gas, the corresponding decline in price, and gains for the financial industry, even at the expense of the financial health of the energy companies themselves (Heinberg 106).
- xxxviii Unconventional gas and oil development is estimated to have increased average household disposable income by \$1200.00 in 2012 and is estimated to do so by \$3500.00 in 2025 ("What is fracking").

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IKHAYA MEANS HOME

MOLLY WEILAND*

ikhaya means home

royal blue and white
hand-me-down uniforms
filled with little black bodies
tumble down the red dirt hill
to their field currently occupied
by sheep and chestnut cows

hard bare feet skitter
over and around
broken Black Label bottles
empty Nik-Nak bags
and government-issued
CHOICE™ condom wrappers

a grade 2 boy pees
into the dirt gets trampled
by his friends topples
into the bush which tears into
his pants and one knee but
the boy does not stop running

toddlers with crusty noses
follow the crowd
refusing to miss out until
dusk when they will be
returned on the backs of 7-year-old
girls practicing to be mothers

* Molly Weiland, a student at Cardinal Stritch University, won first place in poetry in the undergraduate writing competition.

KEY LIME

Shannon Fallon*

As I sit in the cool metal chair, holding my key lime pie in my right hand and a fork in my left, I wonder whether it might have been better, after all, if I'd gone with the rhubarb. Nice and pink, pleasantly tart. Yes, there's something about rhubarb which would match perfectly with this day.

I lean back, savoring the way the chair's cold touch seeps away the summer heat. I breathe in the scent of freshly cut fruit and baking pie crust carried in by the flow of air conditioning and wonder if I should order a second piece. The owners certainly wouldn't mind the extra business on a sleepy afternoon like this one. Nine other chairs stand empty. I'm the only one in the mood for pie, it seems.

I slice off another bit of green sweetness and turn to face the window. Cars glide slowly past as though they, too, are feeling the effects of the heat. In the distance, Blue Lake Park is veiled in maple trees. A little gray car circles the overcrowded lot in search of a parking spot, and, in the sky above, an albatross turns a graceful wheel. I wonder why he's come in so far from the sea.

Red backup lights shine dimly as a parked car backs out of its space. Before the little gray one can make its way to the new opening, a large white SUV has snapped it up. A newcomer. I shake my head and scoop up the last bit of crust. It crumbles away inside my mouth. That's it. My decision is made. I take my little porcelain dessert plate back to the counter and ask for a slice of rhubarb. The lady behind the counter smiles kindly. She picks up my plate, turns around, and slices into a pie that's round and full, with a top crust like a gently sloping pitcher's mound.

"Fresh out of the oven," she tells me, taking the five dollar bill I offer. "Just had time to cool."

I gaze hungrily at the soft pink vegetable slices oozing out the sides, but my concentration is quickly broken.

"The lot's for customers only," the lady behind the counter calls out the pickup window.

It seems the little gray car from across the street has decided to park itself on the opposite side of the pie shop. Its driver, a middle aged man wearing tan colored shorts and a polo shirt, stops short.

"Are you serious?"

"Yes, sir. You want to park, you're gonna have to buy some pie."

Upon reaching my seat, I turn back and notice that the man has two kids with him. One's

* Shannon Fallon, a student at Cardinal Stritch University, won first place in the fiction category of the undergraduate writing competition.

a sandy-haired boy about six or seven, already decked out in swim trunks and fluorescent yellow water wings. The other is a teenage girl about my age, wearing a light blue cover-up and a pair of dark sunglasses.

“Alright, we’ll take three pieces to go,” the man says, walking up to the order window.

“We don’t serve pies to go,” the lady answers matter-of-factly. “We like our customers to come in and sit down. Take things nice and slow.”

“That’s a pretty weird way to run a pie place with an outside pickup window.”

“This used to be an ice cream shop before the owners bought it and started selling pies,” she explains.

It’s true. The Cumquat has been the local pie shop for years, but they’ve kept the old ice cream motif all this time. The two pickup windows, the freezers, and the machines are all still in place. The pickup windows are basically useless to the business, apart from allowing the workers to have a nice chat with people passing by, but the freezers keep all the ingredients fresh and the machines are still used to make ice cream for pie a la mode. They swirl it right on top like whipped cream.

The man outside seems to be at a loss for reply.

“Dad! I want to go swimming!” the little boy says, tugging at his hand.

I sit back in my chair, watching as the man’s eyes travel across the street to the still full lot of Blue Lake Park and back to the Cumquat. My pie sits forgotten on the little circular table in front of me as I watch, wondering what the man will do. It’s as though I can see his brain working, weighing the options as his facial expressions shift through varying shades of indecision.

“I could go for some pie,” the girl with the sunglasses offers.

“You sure?” the man asks her.

“I like pie.”

The man’s face fills with relief.

“Ok. Text me when you’re done,” he says, pulling out his wallet to give her the money.

“Dad, I think I can walk across the street by myself. I’ll meet you there.”

“Let’s go, let’s go!” the boy cries, clearly fed up with all the conversation. The dad allows himself to be led down to the crosswalk and across the empty street. When they reach the lot on the other side, he looks back, but his daughter has already turned her back on him.

“I’ll have a slice of key lime, please,” she tells the worker through the pickup window. She strolls through the door with a jingle of bells and receives her order from the inside counter as though she’s done this a hundred times before. As she pays, I notice that she’s wearing a pair of clean white sandals that look as though they’ve never seen a beach. In fact, her entire outfit looks brand new, as though it had been purchased especially for the occasion. She pushes her sunglasses to the top of her head and walks over to a table a couple feet away from me. Every move she makes is easy and confident, as though she’s perfectly at home no matter where she goes.

She sets her slice of pie on the table in front of her and picks up a fork to slice into it.

“Hey, key lime. That’s what I ordered,” I say.

Her eyebrows knit together as she looks over at my plate. “Looks like rhubarb to me.”

I smile. “Yeah, it is. But I ordered the key lime first. It’s really good today.”

I turn back to my window, watching the way the maple leaves rustle as a sudden breeze moves through them. The albatross is still circling, tracing a path through the sky. Watching him, I leave behind all other thoughts. With the conversation over, there will be nothing here that needs my attention for a long while. I set my mind free to soar and finally indulge in my first bite, relishing the soft warmth of freshly cooked rhubarb.

“Oh! You were right!” the girl exclaims from somewhere behind me. “This is the best pie I’ve ever tasted!”

“They make it fresh every day,” I tell her.

“From scratch?”

“Yeah. They get all the ingredients locally, or most of them anyway. If there were lime trees in the Midwest, I’m sure they would be buying those from the farmer down the road, too, but the fresh butter makes a real difference in the crust.” I stand and turn my chair to face her, placing the windows at my back.

“Wow. You know a lot about it. Do you work here? It must get pretty lonely on afternoons like this, huh?”

“No, I don’t work here. I’m just a local.”

“I guess that really means something around here,” the girl says thoughtfully. “This place is so small you must know everybody.”

“Well, most people.” I shrug.

“This is pretty nice,” the girl says, twirling her fork between her fingers. “You know, I didn’t really want to come here. My brother and I live in the city with our Mom. Dad was never around much when I was growing up, but now that he’s got partial custody he feels like he has to take us on all these outings. It’s like he’s trying to shove a whole month’s worth of parenting into one weekend.”

I nod, trying to appear as though I understand completely. I don’t. We don’t see a lot of divorce around here. It does happen, but not to anyone I know. Still, the girl doesn’t seem to question my understanding for a second. She continues without a pause, returning to her original point.

“So I wasn’t thrilled by the idea of coming, but I do kind of like this place. It’s got a certain vibe to it. Homely almost. Or wholesome.” She speaks out the word as though she’s testing it for the first time. “Wholesome family entertainment. That’s probably the exact reason Dad brought us here.” She smiles again, but it’s different this time. Almost mocking. I feel something inside me twist.

“So what about you?” she asks, stabbing at her pie. “I’m sure that you’re not here because your Dad needed a place to park a car. You can’t be planning to stare out windows all day. Why aren’t you out at the lake with everyone else?”

I feel like saying, “Too many tourists,” but I don’t like the edge it has within my mind, as though the words are a knife that I could use to slice an inch off of her ego.

“I like it in here,” I choose instead. “Haven’t you ever just sat somewhere and watched the world go by?”

“Why would you want to watch the world go by when you could be out there doing things in it?” she asks.

I shake my head. “You don’t get it. It’s beautiful out there.” I gesture towards the window with my fork, trying to make her understand. “The trees, the sky, the open space. You probably don’t see much of that in the city, with the buildings all crammed up against each other. Even the people walking by, the smiles on the children’s faces, hearing the murmur of pleasant conversations through the glass. You wouldn’t catch even half of what there is to see if you were always just rushing past with your mind on other things.”

The girl looks doubtful. “I still think it sounds pretty boring. You’re not going to sit here all day, are you? Don’t you have any friends to hang out with?”

I shrug. “Well, yeah. We’re not real close, but I’m basically part of the group.”

She looks at me expectantly.

“They’re all downtown checking out some new shop that just opened up,” I admit. I turn my face down to escape the force of her eyes, slowly cutting off my next bite of pie as an excuse.

“So why aren’t you down there?” she demands, refusing to let it go.

“I told you, I like it here,” I say, popping the bite into my mouth to prove my point. As the taste fills my mouth, I realize that I’ve been listening so intently that I’ve barely touched it. The rhubarb is still warm, but just slightly. I chew slowly before continuing.

“I don’t really like shopping that much anyway,” I say in my defense. This girl seems to me like the type who does, though, so I decide to throw out a little more. “I don’t really get the point of it.”

“You don’t get the point of shopping?” the girl exclaims indignantly, and, just as I’d hoped, she launches into a tirade on its many virtues and attractions, complete with mentions of her favorite stores and brand names, plus an anecdote about the super low price she paid for a pair of designer heels just this weekend.

I sit back and listen to it all play out, taking care to nod at all the appropriate moments and taking several more bites of my pie.

Finally, she wraps things up. “I can’t believe you,” she says, shaking her head in disapproval.

“Well, what can you do?” I say, smiling freely. “You want me to take that up to the counter for you?”

“Oh.” She looks down at the empty dessert plate as though she hadn’t even realized that she’d finished with it. There’s an awkward pause.

“I guess I’d better go,” she says at last. “My Dad will be wondering where I am.”

I stack her plate on top of mine and walk them up to the counter. As I return, she slides her cell phone back into her pocket.

“Well,” she says, “I guess I’ll see you.”

No. She won’t. We both know that this is the first and last time that we will ever see each other. We are nothing more than two strangers having a random conversation in a pie shop. Still, it seems as good a way to say goodbye as any.

“See you,” I agree.

The bell on the door tinkles as we step out into the heat. I walk over to the bike rack and start twisting in the combination on my lock. The girl whose name I still don’t know takes the opposite direction towards the crosswalk and pushes the button for the walk sign. The lock clicks open, and I look up to see that she’s turned back to me.

“Hey,” she says softly, “I know you don’t like shopping, but your friends invited you to go with them. Maybe you like being alone and watching the world go by or whatever, but I bet they’d like it if you showed up. Try it for them, huh?”

She pulls her sunglasses back down over her eyes. The walk sign flashes on, and she quickly crosses over to the park. She reaches the parking lot, and, for some reason, I am absolutely certain that she’s about to turn around and look at me. But she doesn’t. She walks off into the trees, going back to her Dad, back to the city. As I finally lose sight of her, my gaze travels upwards. The albatross is gone. Must’ve flown away some time while we were talking.

I am conscious once more of my hands resting on the handlebars of my bike, holding it upright on the sidewalk. The girl’s final words linger in my mind.

“Who ever said that they invited me?” I ask the empty sky.

I mount my bike and slowly pedal home.



KNOWLEDGE FROM THE CROSS AND SUN: G.K. CHESTERSON'S EPISTEMOLOGY AND GUIDE TO SANITY

HANNAH POLSKY*

In the early twentieth century, Gilbert Keith Chesterton, a rotund British journalist, took up his pen in response to a challenge and produced *Orthodoxy*, a book in defense of orthodox Christian belief. Rather than set out an argument akin to the five proofs of Aquinas, Chesterton defended Christianity by describing the process that led him to know the truth of Christianity's claims. Toward the end of *Orthodoxy*, Chesterton says that ultimately, "an enormous accumulation of small but unanimous facts" led to his belief in Christianity (150). Chesterton was capable of believing in Christianity based on these "small but unanimous facts," due to his epistemological views, which he develops within the text of *Orthodoxy*. Beyond providing a method of knowledge, Chesterton's epistemology also serves as a roadmap to sanity. Two images found at the end of *Orthodoxy's* second chapter summarize both his epistemology and the insanity brought about by popular alternatives. These images, the cross versus the infinity of a circle, and the sun versus the moon, present a foundational realist theory for coming to knowledge and a common sense guide to sanity. The cross captures the necessity of embracing paradox and of having roots in reality. The circle demonstrates the insanity of pure reason, which cannot embrace reality's mystery and which floats detached from reality. The sun image that follows the cross-circle discourse illustrates the role of foundational beliefs in the acquisition of knowledge. The moon, the sun's image-counterpart, points to the lunacy of abandoning one's foundational sun (24).

Before considering the details of Chesterton's epistemological imagery, there is one difficulty to consider. Can one even discuss as philosophy the works of Chesterton, who was himself a non-scholar and while intelligent, a non-systematic writer? Jesuit and Hegelian scholar, Quentin Lauer, in the first chapter of his book *G.K. Chesterton: Philosopher without Portfolio*, makes a case for considering Chesterton a philosopher, though he might not have been a "student of philosophy" (9). Chesterton did lack formal philosophical studies, but, Lauer argues, "his own rational thinking and his capacity to express it is astounding" (11). In other words, though not formally trained, Chesterton's mind was up to the task of philosophizing.

Lauer, however, notes a certain risk in discussing Chesterton's work, namely, that of "systematizing it" (6) that he thinks would corrupt the work's content. There is a risk that

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one will put a label on Chesterton and make him fit the connotations of his label, rather than encounter Chesterton's actual message presented in his works. Later, in his chapter, "The Appeal to Reason," Lauer says that one can—in a limited sense only—call Chesterton either an "idealist" or a "realist" (36). He warns that, "If there is one thing we cannot do when we speak of Chesterton as a man, as a thinker, as a philosopher, it is to put a label on him and file him away, presumably with others of his kind" (36). By saying one cannot "put a label on him and file him away," Lauer could mean that one ought to avoid, altogether, categorizing any of Chesterton's thoughts. He could also mean, merely, that one should not see something in Chesterton that fits into a certain philosophical school and then read all of Chesterton as a product of that school.

In light of the discussion that follows Lauer's warning, one need only realize that such labels do not exhaust Chesterton's thought and that one must clarify one's terms. Lauer points out that "idealist" has two common meanings. Idealist can either mean "one who constantly emphasizes . . . the idea (ideal, exemplar) over its exemplifications" or "one whose feet were not always firmly planted in the . . . solidity of material reality" (36). In other words, an idealist is either one who has ideals which surpass actual day-to-day happenings or one who thinks day-to-day happenings, the world and all that is in it, have their sole existence in the mind. Lauer reveals a similar scenario in regards to the term "realist," which can either mean one who believes in "material reality" or one who removes the mind from the discussion of such reality (36). With both terms, Lauer affirms one understanding as fitting for Chesterton and denies the other. Yes, Chesterton believes in ideals and the material world. No, he does not believe the material world to be a mere figment of his imagination. Nor does Chesterton deny his mind's role in interacting with said material world. Many words have multiple meanings and connotations. Thus, given the fact that one can distinguish between these meanings (as Lauer himself has done), one need not necessarily shy away from using terms to help study Chesterton's thought. As Lauer clearly shows, one must merely clarify the scope and meaning of terms when discussing Chesterton's epistemology.

For clarification, then, I will define some terms before continuing. Realism, in this paper, indicates a belief in the existence of the external reality that sense experience describes. It does not deny the fallibility of sense experience and it does not necessarily demand a direct relation (non-mediated) between the thing sensed and the mental awareness of the thing. Idealism, on the other hand, I will take to mean belief that the world of sense experience has no existence outside of the mind. Foundationalism will refer to the belief that there are certain basic beliefs upon which all other beliefs find their justification. Finally, knowledge will be understood as, minimally, "justified true belief."

Early in *Orthodoxy*, Chesterton provides a glimpse into his theory of knowledge and its relation to sane living. He talks of a time when the reality of sin could serve as a basis for further theological and philosophical enquiry (8). Calling sin "a fact as practical as potatoes," Chesterton nevertheless realizes that today one cannot appeal to the reality of sin as a foundational belief, since even "certain religious leaders" deny sin's existence (8). As an alternative foundation for his argument in defense of orthodoxy, Chesterton offers

insanity. No longer able to argue that certain beliefs will lead to a soul's perdition, Chesterton proposes to judge all modern thoughts and theories "by whether they tend to make a man lose his wits" (9). In what does this loss of wits consist? Chesterton sees the insane man as one who, while often having logically complete explanations, lacks grounding in reality. He can explain a lot, but the *a lot* that he explains exists in a much larger reality than his explanation grants (14). Chesterton's analysis of madness echoes that of the *The Penguin Dictionary of Psychology*, which states that "the defining feature of [psychotic] disorders is gross impairment in reality-testing." That is, psychosis consists of a "disconnect" with reality, not necessarily of an illogical thought process. The madman in the insane asylum might claim, in all his nothingness, to somehow be God, or the prey of every third person he meets. The madman in academia, Chesterton says, tries to stretch reason beyond her domain and reduce mystery to mere coherency at the cost of truth. On the other hand, Chesterton points out that "[the ordinary man] has always cared more for the truth than for consistency. If he saw two truths that seemed to contradict each other, he would take the two truths and the contradiction along with them" (23). Since reality has an element of the mystic, the mysterious, and since her expanse is beyond the grasp of finite minds, the stance of the ordinary man that accepts paradox is the only stance that "keeps men sane" (23). Thus, Chesterton chooses the cross, which "has at its heart a collision and a contradiction," as his first image of sanity (24).

The image of the cross has two important features for explaining Chesterton's epistemology: the paradox at its heart and the fact that it stands upon a foundation. Chesterton did not like to use paradox for the sake of paradox. For him paradox was at the service of truth (Chesterton, *Autobiography* 180). In his article, "Chesterton's Paradoxes and Thomist Ontology," Young writes that Chesterton's paradoxes "seek only to shock us into an awareness of what is simplicity itself" (68). Chesterton, according to Young, uses paradox, not merely as a fun word game, but to show the simple truths that "fallen men" are prone to overlook (68). Speaking of Chesterton's use of paradox in *Orthodoxy*, Maisie Ward, a friend and biographer of Chesterton, says that "paradox must be of the nature of things because of God's infinity and the limitations of the world and man's mind" (155). In other words, since man is a finite being gazing into the infinite, he cannot grasp the whole picture. Thus, some times, apparent contradictions arise before his mind's eye. He knows that each side of the contradiction is true and cannot make sense of their union. He therefore experiences paradox. Since reality will present paradoxes to man, man, to have sanity (healthy "truth-testing"), must be open to paradox. However, as knowledge depends on truth, a free-floating paradox does not suffice for symbolizing Chesterton's theory of knowledge. The paradox must have a foundation. The paradox must be rooted in reality, like the paradox of the cross's beams is rooted in the earth.

Together, these aspects of the cross image describe a theory of knowledge that says pure rationalism does not suffice. Reason, while needed, ought not "[seek] to cross the infinite sea, and so make it finite" (Chesterton, *Orthodoxy* 11). That is to say, reason ought not claim the power to explain the infinity of reality, for in doing so reason would treat infinity as finite and thus lose connection with the truth. Gary Wills, in his book *Chesterton: Man and*

Mask, discusses Chesterton's critique of "isolated reason" (90). Wills says that, for Chesterton, "The mind is constructive. . . . Syllogisms are pieces of architecture; the mind must take the materials for this manufacturing process from life, through man's entire perceptive apparatus. When reason takes upon itself the task of entire discovery and construction, it makes discovery impossible" (90-91). In other words, experience of reality grounds logic and gives logic the material for drawing true conclusions. When one lives without experience or with an active agnosticism toward reality, one has only logic to build upon. Logic, however, does not provide the building materials, which only experience can provide. Thus detached logic ends in a loss of connection with the real—the already mentioned mark of insanity.

Despite this insistence on knowledge's grounding in reality, later in *Orthodoxy* Chesterton seemingly dismisses reality's role, stating that, "The vision is always a fact. It is the reality that is often a fraud" (43). However, by acclaiming "vision" over "reality," Chesterton actually forwards a very decisive realism. One's experience of life, dubbed "vision," is trustworthy. The thing that people like to call "reality," namely a coherent and tidy picture of the world that vision depicts, is more than likely false. As he previously points out, one cannot contain the expanse of reality in one's finite mind (11). One can, however, choose to live in reality's mysterious depths (11). The sane man will accept reality as it meets him. Living in her mystery, he will order facts to come to explanations, but he will not, in an effort at clarity beyond paradox, start denying facts he has met.

In opposition to the cross, Chesterton presents the image of the circle. Where the cross has a foundation, the circle floats detached from the rest of existence. Where the cross bursts forth from a paradox, the circle has a simple, coherent form. Where the cross represents an approach for acquiring truth and sanity, the circle merely represents a rational thought process. Richard Gill, in his article, "Chesterton's Realism," discusses Chesterton's placement of rational thought within his epistemology. Gill summarizes Chesterton's views on rationality by saying that "Madness is a form of pure rationality which knows no bounds or limits" (205). In other words, isolated logic, and not necessarily logic itself, leads to madness. Gill specifies the necessary limits of reason as "mystery and common sense" (206). The cross is not itself unreasonable. Following the cross image, one submits one's reason before the paradox, the mystery, at her heart, which common sense tells one is real. After this submission, an open figure forms, namely the cross. The cross, in as much as it is an open figure, can stretch on indefinitely through the heavens. The unrestrained logic of the circle and the madmen of modern intelligentsia, on the other hand, lose the expanse of the cross by failing to obey common sense's dictates. Detached from reality, the thought processes represented by a circle try to explain, coherently, what are unsearchable mysteries. In doing so, such detached logic defaces the mystery that it cannot explain and leads its adherents to start talking nonsensical theories.

In an age that would rather be free from the meddling of an omnipotent God, Chesterton faced detached rationalism in the thoughts of materialists and idealists. Gill highlights the insanity that Chesterton saw such philosophical trends producing, stating that "Chesterton believed that a cultural climate dominated by the alternatives of materialism and idealism

would not be conducive to a sane outlook on life — a firm grip on reality” (203). Rather than accept the paradox that common sense finds in the real world, materialism and idealism deny the real world. The materialist, faced with the mystery of the spiritual and material union of the human person, denies the spiritual element. Thus, when feeling particularly logical, the materialist will deny his or her very self. Common sense revolts at the idea of denying one’s own existence. One cannot even live consistently in the denial of self. One must refer to “I” and one cannot help seeking happiness for this mysterious “I.”

Faced with the same spiritual-material mystery as the materialist, the idealist discards the concept of matter and says everything is a product of the thinker’s mind. Seeing his mind as the source of all that appears external, the idealist naturally begins to doubt the existence of other minds, and following thought’s logical course, ends in solipsism. Chesterton himself had suffered from such doubts about the existence of others, after giving up, in his youth, foundational principles for skepticism (Chesterton, *Autobiography* 88). Faced with the atheist’s denial of God, Chesterton says that “there were moments when [he] did not even believe there was any atheist (88), so caught up in his own mind had he become. He says he came nearest to thinking himself God and nearest to insanity at the same time, when he started to think of the world as a product of his mind (88). The person who follows common sense, however, knows that there exist other people and that matter truly exists, whether or no one can logically prove the existence of people and matter. Thus, one discovers the “gross impairment in reality-testing” produced by the merely coherent and utterly detached thought of Chesterton’s philosophical adversaries.

After discussing his cross alternative to circle-like-thought, Chesterton presents another pair of contrasting images: the sun and moon. Where the cross image shows a need for a foundation and an acceptance of paradox, the sun image reveals the nature of foundational beliefs and their role in the attainment of knowledge. Speaking of the sun, Chesterton says that “The one created thing which we cannot look at is the one thing in the light of which we look at everything” (Chesterton, *Orthodoxy* 24). In other words, the sun is the one thing unsearchable by man’s eyes due to its brightness; yet, it is the one thing through whose light all else is seen. Thus, one should not wonder at the fact that certain foundational beliefs defy comprehension while being essential for further knowledge and sanity. After all, as Chesterton shows, the sun itself defies examination while illuminating the earth. These necessary and unsearchable foundational beliefs, Chesterton dubs “mysticism” or “transcendentalism” (24). He does not refer, by “mysticism,” to a technical theological sense of the term. Rather, Chesterton refers to the openness to mystery previously discussed. Again, by “transcendentalism,” Chesterton does not refer to the nineteenth century philosophy of transcendentalists like Thoreau. Rather, he refers to the broader sense of the term transcendental, namely, “of or relating to a spiritual or nonphysical realm” (*New Oxford American Dictionary*, 3rd ed., s.v. “transcendental”). Thus, at the foundation of all knowledge and sanity stand mystery and a nonphysical reality. Only by belief in such mystery will one find the rest of reality illumined and knowable.

Without acceptance of reality’s mystery, Chesterton depicts one as having only the dim light of the moon. Chesterton describes the moon’s light as “light without heat . . . secondary

light, reflected from a dead world” (Chesterton, *Orthodoxy* 24). The moon does not give its own light. Instead, the brightness of the moon comes only from the light earth reflects from the sun to the moon’s surface. Man can search the moon. Man cannot near the sun. Man, in Chesterton’s time, could gaze upon the moon all he liked. Today, man can even walk the moon’s surface. In short, the moon is “utterly reasonable,” it does not capture the foundational mystery behind human existence. The moon’s utter reasonableness, Chesterton wants to say, illustrates the flaws of “detached intellectualism” (24) that removes a necessary foundation for knowledge (mystery) and ends by providing man only a dim and borrowed light. A pure scientism might allow one to make certain scientific progress. Nevertheless, as long as it tries to explain everything by science alone, it will stifle progress in philosophy, theology, society, and maybe even science, since it has only a dim light not able to illumine far into other fields. To reject the brighter light of the sun for the moon’s dim and borrowed light is the work of a madman. One does not use a poorer tool, with a better one readily available. Inasmuch as Chesterton’s contemporary detached intellectuals did reject the sun for the moon, they qualify as madmen, as lunatics.

Before Chesterton and Christ, well before Descartes’s doubts, Nietzsche’s killing of God, and all the other members of progress’s modern family, there lived a certain Cratylus. Cratylus’s belief that all is “motion and flux” (Plato, *Theaetetus*, trans. Benjamin Jowett) led him to abandon speech and content himself with the movement of his finger (Aristotle, *Metaphysics*, trans. W. D. Ross). Unable to embrace the paradoxes of reality—nature’s constant change and simultaneous constancy—Cratylus fell below his rational nature. Maybe his beliefs had coherency. Maybe he came to his silent conclusion after a long stream of logical argumentation. Whatever the process that led to his beliefs, inasmuch as his beliefs failed to intersect with reality, they culminated in a sub-rational life. One might even say his rationality produced in him insanity. Chesterton saw the same sorry logical madness overtaking many of his contemporary thinkers. Unwilling to embrace the mystery of reality, these purely logical minds started to deny reality. Some denied matter, some minds, some themselves, some others. In response to such madness, Chesterton laid out an alternative epistemology in his book *Orthodoxy*. In his description of “how one man [himself] discovered Orthodoxy as the only answer to the riddle of the universe” (Ward 208), Chesterton reveals a foundational realism that allows man to gain knowledge and maintain his wits. To illustrate his view of knowledge, Chesterton presents two pairs of rivaling images: the cross versus a circle and the sun versus the moon. Through the cross and sun, Chesterton shows a need for a foundation in reality, an acceptance of reality’s mystery or paradox, and the illumining power of the unsearchable basic beliefs upon which one gains further knowledge. In the circle and moon, Chesterton shows the insanity produced by abandoning one’s faith in reality for a pure rationalism allowing no space for mystery. In short, Chesterton calls out to a delusional age, to the likes of Cratylus and Nietzsche, to the materialist and idealist, “Believe me, there are real things” (Chesterton, “The Ballade of Theatricals”).

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Delta Epsilon Sigma National Scholastic Honor Society

Spring 2014

Dear Members:

As you look through the spring issue of the *Delta Epsilon Sigma Journal*, be sure to take some time to read the interview with Emily Kindelspire, a University of St. Thomas (Minnesota) student who is one of two winners of the newly inaugurated J. Patrick Lee Prize for Service. An interview with the second winner, Claire Doriot, of Holy Cross College (Indiana), will appear in the fall issue of the *Journal*.

DES created the award to honor the remarkable service of Pat Lee, Barry University, who led DES for 20 years with vision and matchless dedication, and to recognize student engagement that best embodies “the ideals of Catholic social teaching.”

In addition to highlighting the service of Emily and Doriot in the *Journal*, DES presented each of them with the \$1,000 prize. But in order to continue the Lee prize at that appropriate level, and to fully carry on the work of DES, we need the continued support of our members. The one-time membership fee for new inductees certainly provides us with most of our revenue. But we would be unable to maintain the financial viability of DES, meet administrative costs, properly support our chapters, and recognize student excellence without contributions from you.

In addition to the J. Patrick Lee Prize, your donations go toward these activities:

- Undergraduate scholarships and graduate fellowships, which financially assist our outstanding juniors and seniors. The challenge for us is providing enough of an award to really make a difference.
- The national lecturers program, which brings eminent scholars to campuses, scholars practicing within or contributing to the Catholic intellectual tradition.
- The *Delta Epsilon Sigma Journal*, which publishes significant creative and critical writing, including the winning entries in our Writing Competition. (Of course, the basic initiation fee to the Society provides a lifetime membership, including a subscription to the *Journal*.)
- The writing competition, which recognizes outstanding undergraduate creative writing and research.

Although once you are a DES member, you always are a DES member, with no additional fees, please consider being a Sustaining Member of DES with a minimum \$25 donation and help us sustain these important DES activities.

You may mail your check, made out to DELTA EPSILON SIGMA, in the attached envelope to the Office of the National Secretary-Treasurer [see this spring issue’s insert]. Or just go to the DES website – deltaepsilonsigma.org – and click on “Donate” in the menu on the left side of the page and simply follow directions. Of course, your donation is tax deductible.

Of course, we are deeply grateful for whatever support you are able to provide and wish you the best.

With warm regards,

Thomas B. Connery, Ph.D.
National Secretary-Treasurer, DES

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. An interview of each winner is scheduled to appear in the *Journal*, one in the spring issue and one in the fall issue. Each winner also receives an award of \$1,000.



WINNERS OF THE 2013 UNDERGRADUATE WRITING COMPETITION

Nonfiction Prose:

No awards.

Poetry:

- 1st Place: “Ikhaya Means Home,” by Molly Weiland, Cardinal Stritch University.
- 2nd Place: “To the Beautiful Girl Sitting Across From Me in the Psychiatry Waiting Room,” by Vincent Willauer, Loras College.
- Honorable Mention: “Aftershocks and Imitations,” by Elizabeth Heaney, University of St. Thomas (MN).

Fiction:

- 1st Place: “Key Lime,” by Shannon Fallon, Cardinal Stritch University.
- 2nd Place: “Worry,” by David J. Steinhafel, University of St. Thomas (MN).
- Honorable Mention:
 - “Callous,” by Anthony Otten, Thomas More College.
 - “Lonesome House,” by Tara Fitz, St. Francis University (PA).
 - “Mending Broken Wings,” by Tira Hepker, Loras College.

Research:

- 1st Place: “Knowledge from the Cross and Sun,” Hannah Polsky, University of St. Thomas (MN).
- Honorable Mention: “‘I’m the Only One in the World Who Can Describe What Happens When It Goes This Way’: Or Are You?: The Role of the Double in Mary Shelley’s *Frankenstein* and Daniel Keyes’s *Flowers for Algernon*,” by Jessica Rafalko, King’s College.

THE DELTA EPSILON SIGMA WEB PAGE

The Delta Epsilon Sigma Web page is available at <http://deltaepsilonsigma.org>. The *Delta Epsilon Sigma Journal* is available online there, in addition to DES application forms, programs, and announcements.



THE J. PATRICK LEE PRIZE FOR SERVICE

Delta Epsilon Sigma is pleased to announce 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 the University of St. Thomas: desnational@stthomas.edu.
- **The deadline for nominations from moderators is Dec. 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 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.



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: Dr. Robert Magliola, *Delta Epsilon Sigma Journal*, 411 Tenth Street, Union City, NJ 07087-4113 (Robert_Magliola@hotmail.com); Dr. 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?

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.

SYNOPSIS OF THE 2014 EXECUTIVE COMMITTEE ANNUAL MEETING

The Executive Committee of Delta Epsilon Sigma met in St. Petersburg, Florida, Jan. 3-4, 2014. Present were Dr. Christopher Lorentz, President, Sr. Linda Marie Bos, Vice President, and Rev. Dr. Anthony Grasso, C.S.C., Chaplain; Members, Dr. Rosemary Bertocci, Prof. Abby Gambrel, Dr. Larry Sullivan; and Secretary-Treasurer Dr. Thomas Connery. *DES Journal* Co-Editors Dr. Claudia Kovach and Dr. Robert Magliola were unable to attend because of flight cancelations due to weather but participated through Skype.

Dr. Lorentz called the meeting to order at 8:30 a.m. and Fr. Grasso opened with a prayer. After approval of the 2013 meeting minutes, Dr. Connery gave the Secretary-Treasurer's report, including a review of the financial audit, which is required by the By-Laws, and covers the Fiscal Year, July 1, 2012, to June 30, 2013. The audit was conducted by the accounting firm of Lethert, Skwira, Schultz & Co., LLP of St. Paul, MN. According to the audit, and to the Secretary-Treasurer's budget documents, revenue dropped for the second consecutive year from \$124,494 in FY2012 to \$108,137 in FY2013. Although DES gained about 2,100 new members, there were 50 fewer than in FY2012. But the chief contributor to the drop in revenue was due to a failure on the part of the national office (for various reasons) to solicit donations. While donations in FY2012 totaled about \$20,000, only \$2,200 was received in FY2013. A solicitation letter to all members will go out in the Spring 2014 issue of the *Journal*. Investment income, however, continued to rise, from \$139,913 in FY2012 to \$149,934. Total assets went from \$462,063 in FY2012 to \$475,266 in FY2013 or an increase of about \$13,200. The auditors concluded that the organization's financial records remain in good order.

Although DES finances are sound, the slight dip in new members over the past two years needs to be monitored, Dr. Connery said. He emphasized that the greatest challenge facing DES is to encourage greater participation by chapter advisors. Lack of interest among both students and faculty stems from the documented decline in student interest in general, all-discipline honor societies in favor of discipline-based societies, and the greater emphasis placed on faculty to engage in scholarly engagement and professional service. Dr. Connery raised the important question of the sustainability of DES.

After some discussion, the Executive Committee accepted Dr. Connery's report, and agreed to consider under New Business his proposal for temporarily maintaining stability and continuity. Dr. Connery, who was going to step down at this meeting, agreed to stay on through the end of the fiscal year (June 30) and through the fall if necessary. After that point, a subcommittee of the Executive Committee would assume the duties of Secretary-Treasurer, or Executive Director, which will be the title of the position in a proposed revision of the Constitution and Bylaws.

Dr. Magliola and Dr. Kovach, co-editors of *Delta Epsilon Sigma Journal*, reported that they continue to receive a high number of submissions. They also said that they had received an offer from a company to digitize two issues of the *Journal* free, providing DES

would consider paying the company to digitize back issues of the *Journal*. The committee rejected the proposal, saying that if DES should digitize the *Journal* it should investigate doing so with an established company or source. The Committee also agreed that the *Journal* should be accessible through a major academic search database, such as JStor. Members of the committee volunteered to explore options and models. The editors also said that they are seeking faculty members from DES-affiliated institutions to be on a “standing list” of peer reviewers for the *Journal*.

Sr. Linda Bos has been investigating options for developing and owning the DES website currently housed through the University of St. Thomas (MN), and presented a proposal from Balance Studios to design and create a new DES website. The Executive Committee approved the proposal, with an initial cost of \$6,000 to purchase the website and template and then \$100 a year after. The Committee also appointed Sr. Linda Bos to be the first DES Webmaster and authorized her to create a DES internship at Mount Mary to assist her in maintaining and updating the website.

The Committee selected the first winners of the J. Patrick Lee Prize for Service as well as the winners of the undergraduate writing contest.

New Business:

- The Committee approved Dr. Connery’s recommendation that it suspend normal Committee membership terms and officer terms until new members can be selected either by election or through Committee appointments. Dr. Lorentz will remain as President and Sr. Linda Bos will remain as Vice President. The suspension of normal operating procedures will stand until the Committee is again at full complement. The Committee agreed that a first priority of a new Secretary-Treasurer/Executive Director would be to oversee development of a strategic plan.
- Approved increases in stipends for the Journal co-editors from \$750 per issue to \$1,000, for a total of \$4,000 annually, up from \$3,000, and for the Executive Director/Secretary-Treasurer from \$5,000 annually to \$7,500, effective July 1 or with the appointment of a new Executive Director/Secretary-Treasurer. Also approved was a \$3,000 bonus for the DES Administrative Assistant, Debbie Shelito.
- Near the end of the meeting, the Executive Committee responded with great enthusiasm to Dr. Kovach’s nomination to the position of Executive Director, succeeding Dr. Connery, who will retire. Currently co-editor of the *Journal* and a past president of DES, Dr. Kovach will pursue the possibility by speaking with the appropriate administrators at Neumann University.
- The Committee agreed to meet again on Jan. 2-3, 2015.

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THE DES NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY EMBLEM



The emblem of DES contains the motto, the name, the symbols, and the founding date of the society. Delta Epsilon Sigma is an abbreviation constructed from the initial Greek letters of the words in the motto, *Dei Epitattein Sophon*. Drawn from Aristotle and much used by medieval Catholic philosophers, the phrase is taken to mean: “It is the mission of a wise person to put order” into knowledge.

The Society’s Ritual for Induction explains that a wise person is one “who discriminates between the true and the false, who appraises things at their proper worth, and who then can use this knowledge, along with the humility born of it, to go forward to accept the responsibilities and obligations which this ability imposes.”

Thus the three words on the *Journal’s* cover, Wisdom · Leadership · Service, point to the challenges as well as the responsibilities associated with the DES motto. The emblem prominently figures the *Chi Rho* symbol (the first two Greek letters of the word Christ), and the flaming lamp of wisdom shining forth the light of Truth.

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