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EXECUTIVE COMMITTEE 2016–2017

Officers

Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573 FAX: (610) 361-5314 Email: ckovach@neumann.edu

President: Sr. Linda Marie Bos SSND, Mount Mary College, 2900 N. Menomonee River Pkwy, Milwaukee, WI 53222, (414) 258-4810 ext. 429 Email: boslm@mtmary.edu

Vice President: Dr. Rosemary Bertocci, St. Francis University, 117 Evergreen Drive, P.O. Box 600 Loreto, PA 15940-0600, (814) 472-3000 Email: rjbfa1@mail.francis.edu

Chaplain: Rev. Dr. Anthony Grasso, C.S.C., King's College, Wilkes-Barre, PA 18711, (570) 208-5900 FAX: (570) 208-5988 Email: anthonygrasso@kings.edu

Members

Dr. Shelly McCallum-Ferguson, Saint Mary's University of Minnesota, Winona, MN, (507) 457-7279 Email: smccallu@smumn.edu

Dr. Francis H. Rohlf, Mount Aloysius College, Cresson, PA, 3204 Ben Franklin Hwy, Ebensburg, PA 15931, (814) 749-6177 Email: frohlf@mtaloy.edu

Dr. Larry Garrison Sullivan, Avila University, School of Science and Health, 11901 Wornall Road, Kansas City, Missouri 64145, (816) 501-3655 Email: larry.sullivan@avila.edu

Dr. Valerie Wright, Saint Leo University, 33701 State Road 52, Saint Leo, FL 33574, (352) 588-8906 Email: valerie.wright@saintleo.edu

Editors

Editor: Dr. Robert Magliola, National Taiwan University (Taiwan) and Assumption University (Thailand), retired; 411 Tenth St., Union City, NJ 07087-4113, (201) 865-6519 Email: Robert_Magliola@hotmail.com

Assistant Editor: Abby Gambrel, Amsterdam, Netherlands, Email: agambrel@gmail.com

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

Send manuscripts (email attachments preferred), news of honors awarded, and chapter news to the editor: Robert Magliola, Delta Epsilon Sigma Journal, 411 Tenth Street, Union City, NJ 07087-4113 (Robert_Magliola@hotmail.com).

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MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

- The Executive Committee announces a change to the editorship of the *Delta Epsilon Sigma Journal*. As of January 2016, Dr. Robert Magliola assumed the role of Editor. Former Executive Committee member, Abby Gambrel, assumed the role of Assistant Editor.
- The Delta Epsilon Sigma Executive Committee is delighted to introduce The Sister Brigid Brady, OP, Delta Epsilon Sigma Graduate Student Award. Starting in 2017, this annual award will honor graduate student members of Delta Epsilon Sigma who have demonstrated both a commitment to academic excellence and a dedication to the service of others. The title of the award honors Sister Brigid Brady, OP, PhD, a dedicated scholar and teacher who served DES for many years. More information on the award, including application instructions, can be found in the Announcements section of the *DES Journal*.
- It is with great pleasure that the Executive Committee announces that the third annual J. Patrick Lee Prize for Service has been awarded equally to two winners. You may read in this issue the first of two interviews from this year's awardees. The other interview will appear in the Fall 2016 issue.
- The Executive board is very pleased to inform readers of the winners of year 2015 Undergraduate Writing Contest (first and second prize winners, and honorable mentions). A full listing of the winners can be found in the Announcements section of this issue of the *Journal*. The policy of the *DES Journal* is 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 of the second-place winning entries as well. The present issue presents first-place entries in the categories of poetry, creative nonfiction, critical essay, and the first part of the first-place entry in the category of scholarly-researched essay. The remainder of this essay and the second-place winning entries in the categories of critical essay and of poetry will be published in the Fall 2016 issue.
- The Executive Committee reminds readers that the *Delta Epsilon Sigma Journal* is now "live" and can be found at the DES website: <http://deltaepsilonsigma.org>. As part of the Society's re-designing process, the Executive Board invites chapters to share and celebrate what they are doing by linking their own social media pages

to the national DES website. The *Delta Epsilon Sigma Journal* not only will be housed on the web page, but its content will also be searchable via the web. For easy access to the DES website, you may scan its “QR Code”:



- 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 postal and email addresses of our membership. Please notify the DES national offices of any change of address(es), in order to help with this database project: Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573, FAX (610) 361-5314, Email: DESNational@neumann.edu.
- In the interest of conserving resources, the Executive Committee requests that anyone wishing to discontinue receiving the print version of the *Delta Epsilon Sigma Journal* in favor of reading instead the online version email the national headquarters at DESNational@neumann.edu.

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Ashley Hubaykah

THE J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH ASHLEY HUBAYKAH

You've had some really interesting internships. For example, you've worked at Catholic Relief Services, the United Nations, and the Museum of Jewish Heritage. What did you learn during your internships?

Each has been like a seed planted along the way to figuring out what I want to do with my life. For example, while working at the Jewish Heritage Museum, I learned that I really like teaching. Working at Catholic Relief Services was so inspiring! CRS is a Catholic organization but welcomes people of diverse faiths, with everyone working together toward common values and goals. Sure, CRS is the 5th largest NGO in the world, but people have a real sense of connection to each other and to the work as a whole. Being an intern at CRS made me so proud to be a Catholic!

Working at the UN was different because I felt more like a fly on the wall. But it was still very informative to see people who came from such different backgrounds working together, though often with slightly different agendas and motivations. One thing I can say is that all my internships have reinforced how important Catholic Social Teaching is to me and how much I want to work with an organization that reaches out to people on the margins.

Your application materials for the J. Patrick Lee Award mention lots of goals for the future, including teaching high school, getting a PhD, returning to Peru via the Peace Corps, and continuing to work with CRS. Can you talk a little about your plans?

I'm trying to think in detail about just a couple of years in advance. In the next two years, I'm hoping to get my Masters, either in Theology or Education, while teaching high school students. I see high school as a time of great development in kids. It was for me, at least. I'm hoping to plant some seeds in the minds of students to help them figure out their future paths.

After that, I would love the chance to go back to Latin America to do more service work. If I go with the Peace Corps, this will give me access to government work when I get back. But I'm open to changing my plans as well. I'm a firm believer that God will put me on the path I'm supposed to be on.

How about that PhD? How do you see your academic and service work relating to each other?

Among other things, a PhD program will give me the opportunity to find a mentor, to get to know the wisdom of my field, and to develop the skills needed for research. One of the most important things I'm learning, both from academics and service, is to come to terms with the uncertainty in the world. I don't know why some people are born poor while others have privilege; I don't understand why there's so much injustice in the world. Confronting the tragedies I see while serving others is sometimes very difficult for me. I find myself asking, "Why do people suffer? How is this okay?" But through both service and school, especially in my Religious Studies classes, I'm learning to cope with not having all the answers. This means that I must be comfortable with the unknown. So I'm learning to accept the mystery, something I can do because I have faith.

Is there anything else you'd like readers of this journal to know about you?

I'm a campus minister, and I just want other students to know that I'm not special; I am just me, Ashley Hubaykah! No one can provide the gifts to your work like you can. Think how empowering that is. No one else in the world can bring your individuality to a situation, only YOU can! Anyone can do this kind of work if they put their minds to it. You don't have to be the smartest kid in the class, you just have to be caring, hardworking, and curious.



EVELYN WAUGH REVISITED [PART ONE]*

WENDELL HOWARD**

The years between 1930 and 1950 have on occasion been labeled the decades of the Catholic converts. The numbers of converted persons in that span, particularly among prominent literary figures, musicians, politicians, and educators, the group often designated “the intellectuals,” were so great that it seemed to many “non-participating” observers that “everyone” had changed his or her religious allegiance to affiliate with Rome. Alfred Kazin, who “may be the last in the great tradition of twentieth-century literary and social critics,” as the dust jacket to *A Lifetime Burning in Every Moment* announces, tells of a reception attended by Robert Frost. Allen Tate, himself a Catholic convert, was present and in the company of an Italian priest. Frost, being Robert Frost, approached the priest asking: “Father, are you a convert?” The priest was so startled that he could only respond: “No, No!” Frost then replied: “Neither am I! Shake!”

In that same journal entry, Kazin points out that Tate and his wife, Caroline Gordon, were suspected of joining the Church “to secure their marriage.” If that—marrying in the Church to avoid a future dissolution—were so, it did not work, for Tate married two times after that, the last time to a former nun. “But,” Kazin adds, “when Tate was a Catholic, he was more so than anyone except Evelyn Waugh and Clare Boothe Luce.”¹ Kazin’s use of the words “but when” in this remark hints that Tate could switch on and off being a Catholic, a suggestion that shows Kazin, basically an apologist for New York Jews and the Jewish tradition, did not fully understand what being a Catholic truly meant to Tate. To be sure, a Catholic can practice his or her faith more fully at some times than at others, but Tate felt that when one fails in that practice he or she does not cease being a Catholic. Tate believed “Once a Catholic always a Catholic.” What Kazin intended was to point out that when Tate chose to he made a great to-do of self-consciously putting on

* Part Two of Dr. Howard’s essay will be published in the Fall 2016 issue.

**Dr. H. Wendell Howard, doctorate from the U. of Minnesota, diploma from Juilliard, is Prof. emeritus of English, St. John Fisher College; and a retired choral conductor (after 40 years of service). He has published over 150 book-chapters, essays, articles, and poems in a wide array of books, journals, and periodicals. Since 1968, his essays have appeared thirty times in the pages of the *DES Journal*.

display the fact of his being a Catholic. Walter Sullivan, close friend to Allen Tate, novelist, writer of criticism, and author of *Allen Tate: A Recollection*, makes clear that Tate genuinely believed in God's mercy, feared hell, and held to the conviction that, as his church taught, his love affairs and irregular marriages put his soul in jeopardy. Sullivan also concludes that Tate's personal life seemed a poor advertisement for the Catholic faith, filling out Kazin's cryptic and not altogether erroneous observation.²

Kazin's juxtaposing Clare Boothe Luce with Allen Tate says only that she was a Catholic convert whose conversion and subsequent life were on exhibit and not that there were any real parallels with Tate in what was displayed, why it was displayed, or how it was displayed. Clare Boothe Luce, now an almost-forgotten historical figure, was an actress, a playwright, a congresswoman, Ambassador Extraordinary and Plenipotentiary to the Republic of Italy for President Dwight Eisenhower, the wife of Henry B. Luce, publisher of *Time* and *Life*, a woman of great beauty and extraordinary intellect, and an almost universally noticed instructee of Monsignor—soon to be Bishop—Fulton J. Sheen. After being received into the Church, the exemplary quality and staunchness of her faith were constants in the letters and conversation of her thousands of admirers, just as her "irrational act" made her the object of unceasing attacks by thousands of others, friends and strangers alike. It was primarily all of these others who made Luce, who existed in a fish-bowl world, "more Catholic than anyone."³

Evelyn Waugh, the third person in Alfred Kazin's trio of Catholics on display and the focus of our discussion here, has a religious complexity of a kind that must be treated with something more than mere curious interest because it becomes part and parcel of his later literary accomplishments. Working through that complexity, though, is not always easy, largely because of his personality and character. His explosive temper, his notorious intolerance, his undisguised indifference toward fellow human beings, his playground-bully mentality, and his general irascibility made him more often than not the monster whom his long-time acquaintance Nancy Mitford characterized as "horrible" or whom James Lees-Milne labeled the "nastiest tempered man in England, Catholic or Protestant."⁴ Still, his religion after his conversion lay at the bottom of everything he was and moved him at times to be generous and compassionate, romantic and affectionate. That person was the one whom Malcolm Muggeridge, another convert, deemed a "saint." Anthony Burgess claimed to know that Waugh, in his private devotions, abandoned his publicly preferred tone of elegant scorn to embrace humility.

To explain the "vagaries" of his life—Waugh's word—Waugh wrote a short journalistic piece, "Come Inside." This essay emphasizes Waugh's uniqueness, to

be sure, but it still has an eye toward persuading others to convert to Catholicism, the double meaning of his title. Primarily, though, it is a personal justification and thus one of his efforts in making himself more Catholic than anyone else. That essay begins by noting that his religiosity as a youngster was something akin to a hobby grounded in heredity and aesthetics. His family abounded in Anglican clergymen, so he had a familial predisposition toward the Church of England. He also points out that the rather generally held notion that many individuals are attracted to the Catholic Church because of the glories of its architectural and liturgical constructs was an unsound view in England, where the pull was quite the other way. He writes: “The medieval cathedrals and churches, the rich ceremonies that surround the monarchy, the historic titles of Canterbury and York, the social organization of the country parishes, the traditional culture of Oxford and Cambridge, the liturgy composed in the heyday of English prose style—all these are the property of the Church of England, while Catholics meet in modern buildings, often of deplorable design, and are usually served by simple Irish missionaries.”⁵

To be sure, a scarcity of money and a limited availability of land go far to explain the barrenness of the English Catholic Church at the time, but Waugh takes no note of those practical circumstances—and it is his view we are trying to assess here—because he is intent on addressing the question raised by others of whether or not church aesthetics were a strong motivating force in Catholic conversions, most pointedly his own. In particular, he wants to insist that biographers were not totally accurate when they concluded that, because of a deficiency in his personal aesthetic sensibility, the Catholic Church’s traditional appeal to the artistic temperament, with its mystery and luxury of music and language, did not exist for him. What mattered even more significantly, however, was that that kind of appeal for him was part of the experience that, in the end, he moved away from, not towards. This stance, like many of his intellectual positions, had slid from a general perspective to a highly personal one and in so doing cast some shadow on the exactness of the general.

Waugh’s youthful piety, he admits, was capricious, so that when an Oxford theologian visited Lancing in Sussex, Evelyn’s school after Heath Mount and before Oxford, and removed the “inherited axioms of [Waugh’s] faith” without making it possible for him to follow the manner in which the theologian reconciled his own skepticism with his position as a clergyman, Waugh quite easily and readily became an atheist. At the same time, Waugh also embarked on an unguided study of metaphysics, but again, because he less than half understood what Leibnitz and other commenters said about the nature of cognition, he concluded that human beings were incapable of knowing anything and abandoned any quest to

comprehend speculative philosophy. At Lansing, he was thought to be “going through a phase,” but as he left Lansing and went to Oxford, with its adolescent arcadianism, he even more exuberantly launched himself into the pleasures of British paganism, a way of life that endured for ten years.

By the end of those ten years, Waugh’s life was one of total wretchedness. His spiritually-sick self, feeding on emptiness, was rootless and excruciatingly boring, a factor that contributed to his first marriage. When that marriage disintegrated—a union that Evelyn Gardner, commonly referred to as She-Evelyn, had entered into merely to get away from home and that Evelyn Waugh, He-Evelyn, had undertaken because his masculinity was greatly bolstered by his having acquired a beautiful “trophy”—that wretchedness deepened almost to despair. As he faced his wife’s adultery, he even talked of suicide, saying that he did not know it was possible to be so miserable. By then, his personal world was a world of complete disorderliness, and the encompassing world of collapsed values and meaning because of the absence of God was at once unintelligible and unendurable. So, in terror of being subsumed in chaos, he turned to the Catholic Church.

Given that the church of his family and his boyhood was the Church of England, it is only natural to ask why Waugh turned to Rome. Consulting “Come Inside” once again, we find at least part of the answer. The essay in the first instance points us to an historical influence, not surprisingly, given that Waugh had been at Oxford as the winner of the Hertford History Scholarship. The historical facts he gives apropos of the question at hand were that England was Catholic for nine hundred years, then Protestant for three hundred and agnostic for only one hundred, so that the Catholic structure lies “lightly buried beneath every phase of English life; history, topography, law, archeology everywhere reveal Catholic origins. Foreign travel anywhere reveals the local, temporary character of the heresies and schisms and the universal eternal character of the Church. It was evident to me that no heresy or schism could be right and the Church wrong.”⁶ Then in the second instance “Come Inside” presents Waugh’s need to determine if the whole Christian revelation were true and tells of his good fortune in meeting a brilliant and holy priest who proved to him with firm intellectual conviction that such was the case.

That priest was Father Martin D’Arcy, S.J., well known in elevated Catholic circles for his strong logical mind, his eloquence, his air of subtle sophistication, his being an amusing apostle of the drawing room, his having a talent for friendship while remaining aloof, his role as a respected professor of Moral Philosophy, and his success as instructor of notable converts. Waugh, as we have already said, was close to despair in the months after She-Evelyn deserted him. He needed an intellectual, not an emotional, anchor, and Father D’Arcy’s cogent and thorough

instruction provided that. Father D’Arcy himself wrote of the sessions with Waugh: “...In his instructions or talks he always wanted to know exactly the meaning and context of the Catholic faith, and he would stop me, raise difficulties—then immediately he was satisfied, he would ask me to go on.”⁷

Parenthetically, the parallels between the traits of Father D’Arcy and Bishop Fulton J. Sheen are acute and worthy of elucidation, though not within our context. The reasons for Waugh’s and Clare Boothe Luce’s seeking instruction are also cognate, for Luce too had approached despair as the result of her daughter’s death in a car accident. Furthermore, Clare’s conversion, like He-Evelyn’s, was not an emotional thing, a frantic leap of faith. Both conversions were the result of a hard naked will to follow God, of intellectually knowing, because of God’s goodness, that God is immanent in the universe of grim reality. Both conversions were predicated on the fact that before anything else there must be conviction, and, in truth, it was this conviction that was really why Alfred Kazin could say that Luce and Waugh were more Catholic than anyone else.

Earlier, we noted that “Come Inside” provided “part” of the explanation for Waugh’s turning to Rome, that part, and by far the most significant one, being reason implemented by history. Another part, however, rose from his spirit of revolt. Catholics in England were a small minority, quickly gaining numbers, to be sure, but still distrusted, even thought dangerous by the many vociferous, passionate anti-Catholic Anglicans who could intone:

God give our wavering clergy back those honest hearts and true
Which once were theirs ere Popish snares their coils around them threw;
Nor let them barter wife and child, pure hearth and happy home
For the drunken bliss of the strumpet kiss of the Jezebel of Rome.⁸

Waugh reveled in the thought of being a member of a dangerous “elite.” One of the consequences of World War I, Waugh felt, was that something had gone out of the world; what he called “the beauty of living,” a sense of purpose, a true religious awareness, had vanished. Thus, he would write in a piece about Robert Hugh Benson, a novelist and Anglican minister who had become a Catholic priest upon his conversion, that the Church of England had become the church of the golf club and the garrison. So, by being a part of the dangerous elite, he was participating importantly in a social group that possessed confidence in a declared purpose.

We do not suggest here that Evelyn Waugh’s Roman Catholic affiliation was merely an adventure. As the beauty of living had passed from sight, qualitative standards far beyond those of the Church of England had likewise disappeared. What remained for Waugh was chaos, a world without a set of immutable values

that could irrefutably define the world and a person's place in it. The basic issue in his religious struggle was not between Catholicism and Protestantism but between Christianity and chaos. In a letter to Father D'Arcy he refined that position, noting that, just as Christianity historically is the essential and formative constituent of western culture, the Catholic Church and its discipline is the only genuine form of Christianity. Its dogma, the absolute unarguable truth, was what could keep him from being swallowed up by chaos. The Catholic Church was what could meet his urgent need for something solid, strong, and unchanging to counter his innate sense of worthlessness and acedia. Acedia, which the British, and thus Waugh, spell "accidie," is a habitual indolence, the condition of sloth that is counted as one of the seven deadly sins.

Waugh had said that he had lost his early faith as the result of what he took to be rational arguments; consequently, as Father D'Arcy explained, "what reason had taken away, reason had to bring back." When his family and acquaintances saw only that he was "rejecting the parochial and familiar for the Pope and the Latin Mass and transubstantiation, for the confessional, for penance and indulgences, for holy relics and images of saints and a flickering red flame signifying the perpetual presence of the Host," Waugh himself, because of Father D'Arcy's careful instruction, saw that, in looking at the Catholic faith, he was looking at the historical truth of the universal Christian Church as established in Rome and founded by Christ in the person of St. Peter: "*Tu es Petrus, et super hanc petram aedificabo ecclesiam meam.*" (Matthew 16:18) [Thou art Peter, and upon this rock I will build my Church.]" Once his reason had been convinced of these basic premises, he accepted the logic of the Catholic Church, where every piece fit as irrefutable and completely intellectually satisfying. It was "a little island of sanity in a raving world." What he found in the Church was what he sought: authority and catholicity in a hierarchical, supportive structure.

As Selina Hastings evidences in her excellent biography that brings together materials from Waugh's diaries, Father D'Arcy's journals, and other primary sources (and upon which I have heavily relied), the principle of catholicity seemingly was desirable for Waugh only as it embraced him. His personal relationship to his Creator that now harbored few doubts and even fewer ambiguities dominated his consciousness with an inflexibility that he called his "rule-of-thumb" approach to religion, an exaggerated "orthodoxy" that satisfied his perfectionism and drove him to a near fanaticism in his expectations of perfection in others.⁹ He was quick to condemn and showed a nearly complete lack of charity toward fellow human beings. It is our own charitableness that makes us characterize his disposition only as most unattractive. Yet, even as we show that degree of

charitableness, our intellectual integrity disallows glossing over or, even worse, ignoring Waugh's behavior, repellent as it was. Nancy Mitford, whom we mentioned earlier, once asked him how he reconciled "being so horrible with being a Christian." Quite unapologetically, he replied that he would be even more horrible if he were not a Christian. Here is an aspect of Waugh's religious complexity that we noted for the reader as we initially introduced him.

Notes

1. Alfred Kazin, *A Lifetime Burning in Every Moment* (New York: Harper Collins Publishers, 1971), 250.
2. Walter Sullivan, *Allen Tate: A Recollection* (Baton Rouge: Louisiana State University Press, 1988), 38.
3. An informative treatment of Luce's instruction and conversion appears in Alden Hatch, *Ambassador Extraordinary* (New York: Henry Holt and Company, 1955), 176-85.
4. Selina Hastings, *Evelyn Waugh A Biography* (Boston: Houghton Mifflin Company, 1994), 1.
5. Evelyn Waugh, "Come Inside," *A Little Order*, ed. Donat Gallagher (Boston: Little, Brown and Company, 1977), 147-8.
6. *Ibid.*, 149.
7. Hastings, *Evelyn Waugh*, 227.
8. *Ibid.*, 229.
9. *Ibid.*, 227.



“THOU DOST BREATHE”
—King Lear, Act IV, scene vi

HALLIE HAYES*

If I ever got a tattoo, I would be sure
to put it on my face, to track
the curvature of my eyes and cheekbones
in latticework, or perhaps I'd block
out my features with a sort of
tribal token, and then I'd have no choice
but to get out of here as soon as I could
because nobody
would understand me after that.

My roommate's first tattoo was a monarch
caterpillar. She says her earliest memory
is of a field of milkweed
where her grandfather showed her
the monarch caterpillars. So she put one
on her foot and stands on it all day.
But me? I'd rather hike
into the deep woods as
the wind rustles a forest of cross-hatchings
against the sky, where we
are the earth's tattoos.

Logs fallen on the forest floor,
seashells cast on the shoreline,
the shadow of each blade of grass,

*Hallie Hayes, a student at Loras College in Iowa, won first place in the poetry category of the Undergraduate Writing Competition.

pawprints, hoofprints, shoeprints,
twigs, stalks, and leaves all pressed
into the mud, all are tattoos. From bark, to scat,
to plastic bags electric in the wind, to
spears, to pottery, to fire pits, everything
leaves its language. The shrine of Dodona,
images of Vishnu, Shiva, Brahma
in relief in the Stung Kbal Spean riverbed,
the Eiffel Tower, all are like railroads
and tire tracks, physical maps
and roadways and sidewalks
that outline the city.
Snare traps and souterrains,
fairy rings and Levittown,
the pyramids and Stonehenge,
all are tattoos. Tattoos of stones
in a labyrinth and tombs that admit
the solstice sun, all
remind us that relief
must have a past.

We are the earth's tattoos, and we are not a little bold
in our design. *We are not the first who, with best meaning,
have incurred the worst pain under these needles,*
and we come out marked up and scarred shut,
with the past written on our futures,
the way water wears a path in the bedrock,
the way wind whips smooth the sandstone
and the clouds drop hailstones
that punch like rocks through a paper ground.
*And if Through tattered clothes small vices do appear;
and if Robes and furrowed gowns hide all,*

then be like the Neretva, my fellow tattoos,
and glitter like pirates on the Desilo shoreline.

Be the Nile and the Egyptian
peasants making fields in the pulled-back tide,
be the Mississippi, the Yangtze, the Indus,
be the rivers that grew their shores
with fish and gnats and slugs, lilies
and chamomile, and oyster plants,
beets, arugula, berries, nuts, and people,
lots of people!

Because if you endure it,
your tattoo can be something so outrageous
they'll be talking about it thirty-three hundred
years from now when they pull your body
out of the ice and see that your
tattoo went all the way to the bone, because
that is how much you meant it,
like a rotting tree whose leaves still turn pink
every fall, like the Black-Eyed Susan who
comes back no matter how many times the summer
breaks up with her, like the Ring-tailed Lemur
tricking gravity from tree to tree, that's how much
you meant your tattoo. *Thou'dst shivered like an egg;
but thou dost breathe; your tattoo hast heavy substance;
bleed'st not; speak'st; art sound.* Art wind,
art rain, art fire, art thunder, art dirt, art rivers, art mountains,
art glaciers, pebbles, mulberries, cannonballs, wedding rings,
art every chlorophyll-rich dendrite on the broccoli head,
art abundance, fertility, art god, the zygote at play.
Art cave drawings, fire offerings, drum circles,
twelve-day chants, fasts and feasts and pilgrimages,
art tombs, tombs that admit the sun.



SEARCHING FOR ORION

NOELLE HENNEMAN*

I'm not sure when I first found him or why he became significant to me. When I look up at the night sky, it's his belt—those three bright stars aligned diagonally—that my eyes search for. And for years, it was the constellation that I could find within seconds, no matter where I was beneath the dazzling field above. The belt was a magnet for my eyes, and as long as I could find it, I had a feeling that I could locate myself. It wasn't the North Star that could direct me, or the Big Dipper that would leap out at my eyes. It wasn't Draco or Sirius, those two bold animals of the sky, that I wanted to find.

It was always my Orion. It was always those three bright stars, aligned perfectly in the utter blackness of the night.

I don't know why he is my constellation. Others across time and cultures have shared a respect for him. To the Greeks, he was an earthly hunter who fell in love with a woman who didn't love him. After stepping on a scorpion, he died but was preserved in the stars by the gods who pitied him. Another Greek myth states that he was blinded for his ill-fated love and told by an oracle that to regain his sight he had to travel east. Once there, the light of the eastern sun opened his eyes again. To the Egyptians, he was associated with Osiris and rebirth. And to others still, he is a great shepherd, or even just a part of a larger constellation shaped like a bison.

But none of these fit my Orion, my protector and defender up above, made up of three bright stars against an eternal black canvas, amongst a field of thousands and thousands and thousands of other bright stars. Cold, white, and distant. But when I was younger, they were always there. I felt an affinity for them, a connection to that great hunter up in the sky. I'm not sure why. I'm not a hunter, or a warrior, or even probably physically capable of lifting a sword and shield as Orion does, posed to defend against unknown or unseen enemies. So maybe I love him because he is all these things when I am not. Maybe having a heavenly protector only a glance at the night sky away comforted me. He became a constellation all my own, a set of three stars that nonetheless offered me their shield and sword, no matter how cold and distant they seemed.

*Noelle Henneman, a student at Loras College in Iowa, won first place in the creative nonfiction category of the Undergraduate Writing Contest.

Once, I tried to test my creativity by creating my own constellation. It amazed me that people could find patterns in that huge field of silver stars above and could come to identify them night after night. I looked up at the sky and could only find a triangle. I saw a triangle, and the best I could imagine was a sailboat. My sailboat was near Orion, and every night as I sought Orion, I would also begin to look for my sailboat. As if in the night sky I had a protector and an escape, the one waiting to be my strength and the other to fill its sails with the cool nightly air and take me away to sail in an infinite ocean of stars.

My Orion and my sailboat. They were always there. A dual trinity of bright stars formed by a sword belt and a sail.

I went on a mission trip to Mississippi one summer, when the days were so hot and humid even the air was pressing in around me. During that summer, I felt despair as I waited to hear the day when my dad would be deployed. On that mission trip I questioned God—not because I thought He didn't exist, but because I didn't see Him existing in my life. He was about to let my dad be deployed overseas once again, and what for? The first time I had gleaned some purpose of God's: it was about fear and struggle and finding trust by looking above. But the second time? Why a second time?

One night on that mission trip, when all my fears came to a head, I once again looked above to try and find that God who had saved me before. And it was strange, but, as I looked up, I suddenly saw what seemed to be the entire universe before me. I saw thousands and thousands of stars, stretching across an immensity that I had never before grasped, had never been able to comprehend. I saw infinity and eternity in those stars, the entire universe laid bare before my eyes.

But, curiously, I wasn't scared.

The immensity didn't frighten me. Those thousands of cold and distant points didn't make me tremble as they humbled my own tiny existence. Instead, I sensed that someone was in control. That, though the universe was infinite, there was Another who could know it, who did know it and had power over it.

I saw the universe laid bare, but I also felt the overwhelming presence that pervaded every bit of its immensity. And suddenly I regained myself among the stars, among a universe that was His.

That was when I could find Orion, and for years after that my eyes would be drawn as magnets to his three bright stars. But through those years, something

changed. Wars continued to rage, epidemics spread, people starved, purpose was shaken. I travelled east to study abroad, like Orion did when the oracle bade, in hopes of being able to regain my sight. But when the eastern sun's light struck my eyes, I was able to see for only a moment—a temporary gain in my vision. In that moment, I had found God's purpose for my life again, I had tasted the future I was meant for. Orion glimmered down from the sky, visible every night as I walked below his protective shield.

But then I returned west and was once again blind, fumbling in the dark, struggling to grasp ahold of my world, of three distant and bright stars. Uncertainties grew in my life until I questioned myself and once again struggled to understand where God was. My purpose vanished, became lost and confused among the realities surrounding me.

And suddenly now, I'm lost among the stars. Now I can't locate Orion, no matter how long I look. Maybe the stars have rotated with the months or years, progressing in ways beyond my knowledge. But I used to be able to find him here at this time of year, and, yes, there's the Big Dipper, and there's my sailboat, the constellations that once led me to him. It's only Orion that is hidden from my eyes, his three bright stars and upraised sword and shield no longer cold and distant, but simply lost among the visual cacophony above. And without him the night sky is wide and long, an expanse of meaningless silver points. Without him I'm vulnerable beneath it, defenseless and open to a field filled with light and yet completely empty.

I search for Orion but can no longer locate him. And I wonder where he has gone, and why he has left me.

I read an essay by Annie Dillard in which she writes about a field that echoed with silence. And she says, "'There are angels in those fields.' Angels! That silence so grave and so stricken, that choked and unbearable green." She found angels in her field of silence, present and filling the air with their wings. I look above and can't help but wonder where my angels are—where are the angels in my field of stars? The universe had once been laid bare before me, and I had felt Him in that infinite silence. So why couldn't I feel Him now, why couldn't I see His angels dancing in the fields like Dillard had?

Maybe my Orion has left—jumped upon my sailboat to drift to other shores. Maybe he is in another field of stars, fighting other, more important, battles. Maybe my sailboat has unfurled its sails for him and drawn up its anchor from the surrounding stars. And maybe he has truly left me behind, with only a dark sky above.

If he did sail away, maybe I'm supposed to follow him. Maybe Orion is not my protector but my commander, leading the way across the sea and ordering me to follow. Maybe I too can board the heavenly sailboat. Maybe it can take me back east, where the sun once allowed me to see. Or maybe it could take me to another time, either back before everything became jaded, and the world was yet innocent, or to the future, where the uncertainties of life are clear. Maybe I'm supposed to notice a wind rising around me now, about to fill my sailboat's triangular silver sail, and cast off with it.

My sailboat is what I can easily find now. That triangle in the sky is what attracts my eyes. Three bright, distant points beckoning me onward and upward. What if Orion is no longer my magnet because I am no longer looking for protection but for an escape—an escape that my missing Orion is calling me towards, commanding me to sail away to in the open spaces of the night sky, there to disembark among the stars? To sail away and find him once again, in whatever land he now needs to defend.

James Keenan, a professor of theology, wrote in his book *Moral Wisdom* that “Christian hope never fills the void but keeps it realistically empty; it testifies, in fact, to the empty tomb, the place where Christian hope was born” so that it is “nonsense to say that God fills the gap; God does not fill it, but on the contrary, God keeps the gap empty . . .” In the Christian tradition, there is an empty tomb. The risen Jesus isn't to be found sitting cross-legged inside his burial place, waiting to answer any questions we may have about God or hope or purpose in life; he has left it. But instead of seeing the empty tomb as a place where God has abandoned humanity, Keenan points to it as the place where humanity can find hope and purpose, because it is in that empty tomb that we realize we are called to seek.

Looking above, there's a gap—an empty tomb—in my life. My Orion has vanished from my gaze, and, with him, a part of myself. But that gap up above, that silence, that stretch of stars without pattern or meaning for me, does still hold my Orion—somewhere in that field is his trinity of stars. And that means I can find him again, if only I look hard enough to locate him. If only I keep seeking, keep pursuing, because I know he is there.

And so I keep searching. I fasten my eyes on my sailboat and hope it will take me to Him, to help me navigate the sea of stars that seems to separate our paths. To find Him. To take up my own sword and shield beside my Commander in his ranks, wherever they may be.

I sit on the decks of my sailboat and search. Search for those three bright stars aligned perfectly. Search across those empty and silent places.

I search for my Orion, because I won't find myself again until I find Him.

AN EXPLORATION OF WAKEFIELD'S EXTERIOR REFLECTING HIS INNER SELF

MARY AGNOLI*

Nathaniel Hawthorne's "Wakefield" went relatively unnoticed by the literary world in comparison to his other short stories. After its original publication, most criticism was directed toward *Twice-Told Tales*—a greater collection of his works—as a whole. It was believed that the story's "straightforward" nature was relatively uneventful in comparison to his other more controversial and thought-provoking works. Only in the late 1950s and early 60s did critics such as Frederick Crews, Thomas Walsh, and Andrew Schiller begin unraveling the deeper possibilities behind the text in relation to the story's overarching psychological possibilities. As John Idol has stated in his article "Holding the Mirror up to Hawthorne: Three Recent Critical Reflections," "something in Hawthorne kept beckoning critics and scholars to delve into his works and life ... he did create a large and lasting magnetic pull" (332). In "Wakefield," Hawthorne uses the protagonist's appearance throughout the story to reflect his varying ability to connect with the surrounding world. In doing so, the author reveals that this mature quester's morph into a directionless wanderer is, in actuality, the story of a man who fails his second journey by trapping himself in both physical and psychological isolation.

When the reader is first introduced to Wakefield, he is preparing to leave his home for a three to four day journey. He does not disclose to his wife where this trip is taking him but merely states that he will be taking "the night-coach into the country" (Hawthorne 97). This middle-aged man and his wife part with a kiss, "in the matter-of-course way of a ten years' matrimony," with what appears little love or affection (97). Although the audience may be distracted by the mystery behind his departure or destination, Hawthorne presents a seemingly unimportant narrative detail during this scene as well: Wakefield's attire. On this chilly October night, "his equipment is a drab greatcoat, a hat covered with an oilcloth, top-boots, an umbrella in one hand and a small portmanteau in the other" (97). He is clearly prepared for the outside world. Not only that, but Wakefield is *protected* from the

*Mary Agnoli, a student at Loras College in Iowa, won first prize in the critical/analytical essay category of the Undergraduate Writing Contest.

elements. He is covered from head to toe in waterproof clothing that would physically allow him to interact with the surrounding world. According to Samuel Chase Coale's study *Mesmerism and Hawthorne: Mediums of American Romance*, focusing on this one scene allows the reader to engage in a type of "mesmeric gaze, [which] invests all objects or images with meaning, just as the act of perception itself first perceives the expressive detail that comes to symbolize the significance of the entire object" (32). With the object being Wakefield's clothing, the reader is encouraged to look deeper into its meaning. In this case, it is a direct reflection of his psychological, not just physical, capabilities. He is internally ready for his journey and interaction with the outside world. With a small bag of possessions at his side, this opening appears to set the stage for a type of *bildungsroman*, a common theme in Hawthorne's early works. In reality, however, it is more accurate to explain Wakefield's departure as a type of "second journey."

In other short stories by Hawthorne, such as "Young Goodman Brown" or "My Kinsman, Major Molineux," the protagonists "undergo a rite of passage, an important transitional journey between youth and maturity necessary to achieve a place in society" (Weldon 69). In the latter, Robin clearly represents a young man on a journey searching for this type of self-discovery and understanding. He is trying to find his place in the world, and the physical journey represents the more internal search. Wakefield, on the other hand, already *has* a defined role in society. He has been married to his wife for ten years and must be at least mildly successful in his career since he is a homeowner and is, after he leaves, able to "comfortably establish" himself in "a small apartment ... the next street to his own" (Hawthorne 98). So, instead of a *Bildungsroman*, Hawthorne sets Wakefield on a "second journey." This "usually comes in the late middle years of life and is necessary to achieve the final reconciliation with oneself before the fullness of age and death" (Weldon 69). In a sense, Wakefield is reacting to a type of extreme midlife crisis. He is both physically and psychologically moving away from his established position in society in order to discover what he believes to be his true role in life. Wakefield's search for this identity can be further explored through his change in appearance throughout the text.

After a mere week, Wakefield returns to his house because he "finds himself curious to know the progress of matters at home" (Hawthorne 99). He wants to know how miserable his wife is without him. When looking at his house, he describes it as having undergone a great change, despite his short time away. However, the narrator then explains that Wakefield has also undergone a "transformation, because, in that brief period, a great moral change has been effected. But this is a secret from himself" (99). Before leaving, he catches a glance

of his wife and immediately feels exposed and that he will be discovered. Logically, therefore, he has to change his outward appearance entirely. However, this goes beyond just fear of being discovered. A deeper reflection on the text shows that the “moral change” and inner transformation previously mentioned in the text are now being reflected in his choosing to adopt a new appearance. He buys “a new wig, of reddish hair, and select[s] sundry garments, in a fashion unlike his customary suit of brown, from a Jew’s old-clothes bag” (100). In doing so, he is trying to hide from the outside world. He no longer knows how to function within it due to still not knowing his place within society. After the physical transformation, the narrator states: “Wakefield is another man” (100). According to Chris Shilling, author of *The Body and Social Theory*, “the body mediates the relationship between self-identity and social identity” (75). Therefore, what one chooses to place *on* that body is the outward expression of the inner psyche. In the case of Wakefield, his transformation into “another man” goes far beyond his new clothing and wig, and, instead, refers to Wakefield’s internal change from a mythic traveler on a second journey into a directionless wanderer who expresses an isolated social identity.

Roberta Weldon states in her critical analysis, “Wakefield’s Second Journey,” that, by putting on these new clothes, Wakefield “adopts the new identity of a mythic traveler” (72). However, it may be more accurate to argue that *prior* to this physical transformation Wakefield is, in fact, a mythic traveler; he can be identified as a “mythic and universal figure” who stands for every middle-aged individual trying to rediscover him or herself (72). Therefore, by putting on the hodge-podge of mismatched clothing after encountering his wife in the busy street, he more-so takes on the role of a “directionless wanderer.” This much less inspiring sounding title seems to describe Wakefield’s character more accurately. He is a man who may have set out with some form of self-exploration in mind, only to travel a block away and observe his loved ones from afar. He learns to blend into the busy London streets while never actually going anywhere. In this sense, Wakefield can be described as a “directionless wanderer.”

The theme of “wanderers” in literature has been one discussed throughout the ages. Although Andrew Cusack specifically explores German literature in his book *The Wanderer in 19th-century German Literature*, many of the arguments he makes can also apply to Hawthorne’s portrayal of Wakefield. Cusack describes the role of the wanderer as someone who “travels for the greater part of his journey in solitude” (13). In addition, he comes to the conclusion that “the main role of the wanderer motif has been to reflect upon the vicissitudes of individuality . . . on the individual’s possibilities for self-realization, on his hopes and fears” (18). This latter definition is reflective of what the reader sees Wakefield trying to achieve: this idea of self-

realization. However, Wakefield is not merely a wanderer, but one who loses his way—he is directionless. In trying to discover himself and his place in society, he instead becomes isolated and does not seem to progress in any particular way.

Before his first physical and internal transformation, the reader sees Wakefield as a “mature quester,” or as someone who “already has a well-defined social role but can no longer accept it” (Weldon 69). This is directly in line with the reasoning behind originally going on a second journey that was previously discussed. However, as the story progresses, this title seems to fall away. Wakefield does not follow the call for a mature quester to “move more deeply into himself” (70). From Wakefield’s outward appearance, it seems as though he is purposefully trying to separate himself, not only from the outside world, but from his inner self. Whereas a quester would return home after successfully completing a heroic task or achieving some form of internal understanding, it becomes clear by the end of the text that this is not the case for Wakefield.

Twenty years after Wakefield vanished he is “taking his customary walk towards the dwelling which he still calls his own” (Hawthorne 102). However, this time, he stops. He looks inside and sees the shadow of his wife, walking around their house. The setting is almost the exact same as the opening scene: a rainy, windy autumn night. Despite this, however, Wakefield’s clothing is the direct opposite. Instead of being covered completely and ready to face the outside world, he is “quite penetrated with [the wind’s] autumnal chill ... by the unmannerly gust, full into Wakefield’s face and bosom” (102). He stands outside his home, “wet and shivering” and dreaming about the warmth by the fire inside. When Wakefield’s new state of being is juxtaposed with his original attire at the beginning of the story, the reader uncovers the true symbolism behind Wakefield’s appearance. Where once he was protected and prepared, he is now vulnerable to and unsure of the outside world. He imagines finding his wife inside and her fetching his “gray coat and small-clothes” (102). Wakefield dreams of putting on those old clothes once again to reaccept his place in society, in his home, and in his psyche. He left to find himself and change his mentality for a time, adopting the role of a wandering traveler. However, in the end, he is right back where he started. He does not come back fulfilled and complete, but, instead, happy and less physically recognizable with no sense of reconciliation from his journey. He walks back in with the exact same “crafty smile” that he departed with (102). All of these observations lead to one realization: he ultimately fails his second journey.

Wakefield fails in gaining a new understanding of the surrounding society and cuts himself off almost entirely from the world around him. As the text explains in the concluding paragraph: “individuals are so nicely adjusted to a system and

systems to one another, and to a whole, that by stepping aside for a moment, a man exposes himself to a fearful risk of losing his place for ever” (Hawthorne 103). In the end, Wakefield wrongly assumes that he can relive the past and regain his place as though nothing has changed; he thinks he can simply regain his old identity by putting on the clothes from his past. Wakefield risks everything by going on this second journey—his attempt of inner rediscovery—and ultimately loses. And this risk comes at a price. By “stepping aside” he becomes the “Outcast of the Universe” and isolates himself both physically and psychologically (103).

On the surface, it may appear that Wakefield is merely physically isolating himself by moving away from his wife and other loved ones. Perhaps he believes he needs to escape for a time and be in solitude in order to truly undertake this second journey, this rediscovery. It is ironic then that it is *due* to him removing himself from the outside world that Wakefield loses his place in society. In addition, instead of going out to the countryside, where he could *actually* physically isolate himself, he moves into an apartment mere blocks from his original home. There he stays isolated yet within touching distance of those who care about him. As previously mentioned, he even purchases new clothes and a wig to physically hide himself from unwanted eyes after almost being spotted by his wife. However, according to Ruth Perry’s critical essay “The Solitude of Hawthorne’s ‘Wakefield,’” he “can disappear and reappear effortlessly, because it is really done with the mind and not in the physical world at all” (618). In fact, after a close look at the text, it becomes impossible to argue that Wakefield is merely isolating himself physically. This is the story of a man’s “withdrawal into self while living in the midst of other people” (618). He makes daily visits to his old home and walks the crowded streets of London freely, yet remains isolated within himself and his own thoughts. Wakefield personifies the notion of being “alone in a crowded room.” This theme is probably founded on Hawthorne’s belief that “isolation was an existential choice, and he looked for it in all forms of human life ... [believing that it] was the essential state of the human soul” (Perry 618, 619).

Wakefield’s appearance throughout the text symbolizes his movement from a mature quester to a directionless wanderer trapped in numbing isolation. Through closely analyzing the three scenes in which Hawthorne discusses Wakefield’s dress, the reader is able to better understand his failed second journey. Reading the text with this particular theme in mind brings light to the piece as a whole. The story goes from merely a perplexing tale of a man’s abandonment of his wife to a deeper journey of self-discovery and the isolation that comes as a result, all of which can be seen through his appearance. Although critics have explored these various themes, they have never been quite in conjunction with one another. In other words,

there has been little talk of how Wakefield's physical appearance, second journey, and overall isolation work together to better explore the process that Wakefield undergoes. However, through these seemingly disconnected elements, Hawthorne proves once again that even the smallest seemingly insignificant narrative details can allow the reader a deeper understanding of his stories.

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“BEFORE A SWORD HAS BEEN DRAWN”:
PREVENTATIVE WAR THROUGH THE LENS OF
CHRISTIAN ETHICS¹
[PART ONE]*

MARIE KALB**

In September 2002, in response to the September 11 terrorist attacks a year prior and the threat of a nuclear Iraq (a threat which later proved nonexistent), the White House released its annual National Security Strategy. In this document, Bush encourages what he refers to as “preemptive” action against “terrorists and tyrants,” and in doing so articulates what would come to be known as the Bush Doctrine.² The move towards preemptive military action was framed as part of a centuries-long tradition of international law in which preemptive action was permissible, provided that there was an “imminent danger of attack.”³ The Bush Doctrine, however, takes this license one step further: rather than waiting until the threat is imminent, Bush argues, in light of modern technologies (such as weapons of mass destruction) and the shadowy nature of terrorism, modern governments have the right and the duty to attack before the threat has emerged:

We must adapt the concept of imminent threat to the capabilities and objectives of today's adversaries. Rogue states and terrorists do not seek to attack us using conventional means. They know such attacks would fail. Instead, they rely on acts of terror and, potentially, the use of weapons of mass destruction—weapons that can be easily concealed, delivered covertly, and used without warning. . . . To forestall or prevent such hostile acts by our adversaries, the United States will, if necessary, act preemptively.⁴

While the document couches its argument for “preemptive” war on the secular grounds of “international law,” much of the international law which Bush refers to has its roots in (or at least bears many similarities to) medieval Christian and earlier Greco-Roman discussions of just warfare. This raises some questions about the position of preemptive and preventive warfare in Christian thought: are they ever permissible, and on what grounds? As it turns out, these are two separate questions with different

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**Marie Kalb, a student at Iona College in New Rochelle, New York, won first prize in the scholarly research category of the Undergraduate Writing Contest.

answers. Although a number of Christian thinkers throughout history have made allowances for preemptive war—that is, war declared in response to a clear and immediate threat, even if the aggressor has not quite struck—only a handful of Christian realists have attempted to justify preventive war; the just war tradition has overwhelmingly rejected the option of preventive war. Before we can examine the rationale behind either position, however, it is necessary to outline a few basic definitions: namely, the distinction between preemptive and preventive war.

Preventive vs. Preemptive War

When modern scholars—secular or religious—discuss anticipatory war, they typically use the terminology established by Michael Walzer in his book, *Just and Unjust Wars*. He delineates two categories of anticipatory war: preemptive war and preventive war. Both are aimed at countering attacks that have not yet occurred. The main difference is immediacy. In order for a war to be preemptive, the threat must be both imminent and certain.⁵ If the state cannot prove with reasonable certainty that an aggressor will strike in the near future, then the war is not preemptive. Prevention, on the other hand, refers to a war intended to counteract an aggressor who does not pose an immediate threat—for instance, one that is planning military action but has not yet mobilized troops, or one which has acquired a potentially dangerous advantage over the “defending” state. Although none of the Christian writers to be discussed here ever use the terminology Walzer does, the underlying principle can be seen in the writings of just war and realist thinkers alike. It is in their judgment of the morality of each type that just war and realist thinkers diverge.

The Systematic Approach

For some just war thinkers, preemptive and preventive war were primarily discussed on the grounds of law—both natural law and canon law, as well as portions of Roman law from which canon lawyers derived some of their ideas. Within the framework of medieval canon law, there were two reasons for which Christians might engage in war: defense or punishment of wrongdoing. Preemptive war fell under the umbrella of defensive war.⁶ Though Gratian's *Decretum Magistri Gratiani* does not address the issue of whether anticipatory war is acceptable directly, the gloss *Qui repellere possunt* (“who can repel”) does.⁷ The gloss applies the principles of self-defense found in Roman law to states—a significant development, as self-defense in Roman law only governed the conduct of individuals, not wars. According to these principles, force could only be used in self-defense if it met the conditions of immediacy and proportionality. Immediacy meant that the defender had to be acting in the heat of the moment. Proportionality meant that the defender could only use so much force as was necessary to stop the attack. It is the first condition which raises questions about the legitimacy of a preemptive attack. The gloss argues that preemptive

action is legitimate in defense of persons, but not defense of property. It also makes clear that self-defense is not limited to blocking motions, but permits fighting back, even to the point of killing the attacker. The author makes clear, however, that the governing principle behind any preemptive action or strike-back must be defense, not revenge.⁸ To illustrate: if one student attacked another and the defending student saw the aggressor pulling back his arm for a punch, the defending student would be within his rights to punch first to prevent the attacker from hitting him. The defending student might even be justified in hitting the attacker again if it seemed like the other student was still intent on fighting. On the other hand, if the attacking student threw one punch and then walked away, or if the defending student successfully knocked back his attacker to the point of disarming him, continuing to harm the “aggressor” would serve no defensive purpose and would therefore be immoral.

The principles of self-defense outlined in *Qui repellere* are later expanded upon by Raymond of Penafort, who adds a third condition of “necessity”: force may only be used where all non-violent attempts to resolve the problem have failed.⁹ He also reinforces the flexibility of the “immediacy” clause suggested by *Qui repellere*. In addition to the anticipatory action permitted by the gloss, Penafort argues that defenders should also be allowed a “reasonable delay” in responding to an attack—that is, they are not obligated to hit back immediately, but are allowed some time after the fact to mount a defense. This broad understanding of “immediacy” allows a great deal of room for preemptive action within the confines of self-defense: defenders may take preemptive action before the attack has begun, and they may take action in response to an attack that has stopped but is likely to continue in the absence of defensive action.

The section on just war in Thomas Aquinas' *Summa Theologica* makes no specific mention of anticipatory military action, but from the statements he makes about just war and morality in general we can deduce what the Thomistic response to such a question would be. According to Aquinas' definition of a just war, three things are necessary: it must be declared by a “sovereign” (i.e. a lawful authority or government), there must be a just cause, and it must be waged with the right intentions.

The first part of this definition is irrelevant to the general question of preemptive and preventive war, since a lawful government can declare a preemptive or preventive war just as easily as a regular one. (Whether governments meet the first criterion on a case-by-case basis is a separate question, and an important one given the United States' handling of “military engagements” in recent history, but it has no bearing on the morality of preemptive or preventive war per se.) Likewise, while some preemptive and preventive wars may have evil motivations behind them, others are motivated by a legitimate desire to defend one's country. The criterion of right intention is important to preemptive and preventive war only insofar as it governs individual cases of military action.

The real question is whether the threat of future harm constitutes “just cause” to

declare war. On the matter of just cause, Aquinas simply echoes St. Augustine in saying that a just war is one which “avenges wrongs” against states which have acted unjustly. On its face, this would appear to preclude both preemptive and preventive war, as one can only “avenge wrongs” once a wrong has been committed; it makes no sense to “avenge” or “punish” (the other word Augustine uses) a crime that has not yet happened. However, as Reichberg points out in his analysis of Aquinas, other parts of the *Summa* contain principles that would point towards Thomistic approval of preemptive war, if not preventive war. In Article 7 of Question 72, Aquinas explains how a particular sin can have numerous stages, the first of which is thought. Since intending harm towards one's neighbor (or neighboring country) is a sin, intending to attack a neighboring country unjustly is a wrong which the “defending” nation can punish or avenge. However, in his later discussion of judgment, Aquinas is careful to point out that while Christians have a duty to judge as a matter of justice, they must do so with prudence, taking care not to make rash judgments. He says, “. . .when the reason lacks certainty, as when a man, without any solid motive, forms a judgment on some doubtful or hidden matter. . .then it is called judgment by 'suspicion' or 'rash' judgment.” Based on this articulation of the proper role of judgment, it would seem unjust to declare war on the basis of something that is uncertain—such as whether a rival is planning to attack—which would preclude preventive war altogether. Preemptive action, on the other hand, would be permissible, but only in circumstances where the defending party could be certain that a threat was imminent.

Francisco Suarez agrees with the earlier Christian thinkers in his overall position on defensive war, stating that it is not only permitted but sometimes demanded by justice and love when all other attempts at resolution have failed. In a somewhat counterintuitive move which would seem to encourage preventive war, he insists upon the right and duty of states to wage what he terms “aggressive wars,” but by this—he later explains—he only means wars which are waged to redress a wrong that has already been committed. Instead, he characterizes preemptive war (and war against ongoing aggression or wrongdoing) as the “defensive” variety, saying, “. . .we have to consider whether the injustice is, practically speaking, simply about to take place; or whether it has already done so, and redress is sought through war. . . In the former case, war has the character of self-defense, provided that it is waged with a moderation of defense which is blameless.”¹⁰

Far from supporting preventive war (as his unusual choice of words might suggest), Suarez rejects the possibility on every front. Not only does he insist that the only two just causes of war are to defend the innocent or respond to a wrong, he devotes an entire section to the degree of certainty required in order for a government to justly declare war (214). While he does not go so far as to demand absolute certainty, he states repeatedly that princes and generals “and other chief men of the kingdom” who

are called to lend their assistance have a duty to make “diligent investigation” into the “truth of the matter” (216). He even engages with the possibility that common soldiers are obligated to make inquiries if they suspect the war will be unjust, though he concludes (unlike “Sylvester” to whom he attributes an argument to the contrary) that they are only bound to do so if there is serious reason to doubt the justice of their cause (217-218). Between his insistence that there are only two just causes for war (of which only the defensive aspect matters for the purposes of our discussion), the emphasis he places on the need for thorough investigation and certainty before taking any military action, and his demand that states attempt all other methods of resolution before turning to war, it is unthinkable to suggest that Suarez would support preventive war.

Notes

1. Since the Christian pacifist tradition is by definition opposed to all (or, in the case of Thomas Merton and similar thinkers who were not "pure pacifists," all but the most serious cases), it would be a moot point to discuss the morality of preventive war in that context. Discussion in this paper will therefore be restricted to Christian theological traditions which permit war.
2. United States Department of State, "The National Security Strategy of the United States of America," <http://www.state.gov/documents/organization/63562.pdf>, 2002, 3. & David Clough and Brian Stiltner, "On the Importance of a Drawn Sword: Christian Thinking about Preemptive War—and Its Modern Outworking," *Journal of the Society of Christian Ethics* 27, no. 2 (October 01, 2007): 255, accessed May 12, 2015, JSTOR.
3. *Ibid.*
4. *Ibid.*, p. 15
5. Gregory M. Reichberg, "Preventive War in Classical Just War Theory," *Journal of the History of International Law* 9, no. 1 (2007): 6, accessed May 12, 2015, doi:10.1163/138819907X187288.
6. *Ibid.*, p. 7
7. I previously discussed the Decretists regarding the issue of “holy wars.” I was unable to find the actual gloss; the information in this section is derived from Reichberg’s article.
8. *Ibid.* p. 8-9
9. *Ibid.*, p. 9
10. Arthur F. Holmes, *War and Christian Ethics: Classic and Contemporary Readings on the Morality of War*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 202.

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THE SISTER BRIGID BRADY, OP, DELTA EPSILON SIGMA GRADUATE STUDENT AWARD

Named in honor of Sister Brigid Brady, OP, Ph.D., The DES Graduate Award will grant \$1,000.00 to three (3) graduate student members of DES who have shown strong commitment to graduate study and maintain the Society's ideal of service to others. Sister Brigid served as a National Executive Board Member, Vice-President and past President of the Society, and was a remarkable religious, educator, and woman. She spent sixty years as a Dominican Sister, forty-three of which she dedicated to teaching at Caldwell University. Sister Brigid challenged and aided her students to excel. A scholar of Medieval Literature, Shakespeare Studies, and the History of the English Language, Sister Brigid was among the first professors at Caldwell to introduce classroom technology as a way to broaden student learning. A Renaissance woman, Sister Brigid also hand made her own harp and was deeply committed to the Arts. In addition to her service to DES and other societies, Sister Brigid frequently presented and published papers at the Conference on Christianity and Literature, an international society of scholars dedicated to the study of Christian themes in literature.



Sister Brigid Brady, OP, Ph.D.

Requirements: Applicants will submit: (1) a three-page essay, which includes a statement of: (a) career goals, (b) academic accomplishments, (c) scholarly activity, and (d) how the applicant's goals correspond with the mission of DES; (2) a brief CV with biography (3 pp.); (3) an official transcript of graduate coursework; (4) a 1,500-word sample of scholarly work; (5) a synopsis of scholarship that includes publication placement and funding (1-2 pp.); and (6) a letter of recommendation which addresses the candidate's academic work and potential. **All documents must be sent electronically to the National Office (DESNational@Neumann.edu) by March 15th.**



YEAR 2015 WINNERS OF THE J. PATRICK LEE PRIZE FOR SERVICE

Two students have merited the 2015 J. Patrick Lee Prize for Service: Ashley Hubaykah from Iona College in New Rochelle, New York, and Jonathan Heisler from Mount Saint Mary's University in Emmitsburg, Maryland. Ms. Hubaykah's interview appears in this issue, and Mr. Heisler's will appear in the Fall 2016 issue. Congratulations to Ms. Hubaykah and Mr. Heisler, each of whom will receive an award of \$1000.

WINNERS OF THE DES WRITING CONTEST JANUARY 2016

Poetry

- 1st place: “Thou Dost Breath,” Hallie Hayes, Loras College; Chapter Sponsor, Matt Garrett
- 2nd place: “Basilica,” Anne Kopas, University of St. Thomas; Chapter Sponsor, Michael Jordan
- Honorable Mention: “Becoming a Woman,” Therese Roughsedge, Kings College; Chapter Sponsor, Father Anthony Grasso

Creative Nonfiction

- 1st place: “Searching for Orion,” Noelle Henneman, Loras College; Chapter Sponsor, Matt Garrett
- 2nd place: “Just as Stupid When You Do It,” Sarah Gyle, Kings College; Chapter Sponsor, Father Anthony Grasso

Critical/Analytical Essay

- 1st place: “An Exploration of Wakefield’s Exterior Reflecting His Inner Self,” Mary Agnoli, Loras College; Chapter Sponsor, Matt Garrett
- 2nd place: “Encountering the Cross,” Michaela Andrews, University of St. Thomas; Chapter Sponsor, Michael Jordan
- Honorable Mention: “Abortion: America’s Holocaust,” Nicholas Joseph Bompastore, St. Anselm College; Chapter Sponsor, Christine Gustafson
- Honorable Mention: “Environmentally Friendly Mine Waste Water,” Cody McVicker, Saint Francis University; Chapter Sponsor, Rosemary Bertocci

Scholarly Research

- 1st place: “‘Before a Sword has been Drawn’: Preventative War Through the Lens of Christian Ethics,” Marie Kalb, Iona College; Chapter Sponsor, Carl Procaro-Foley
- 2nd place: “Resolving the Global Orphan Crisis through Best-Practice Care,” Gabrielle Beck, St. Francis University; Chapter Sponsor, Rosemary Bertocci

Short Fiction

- Honorable Mention: “A Lost Land,” Selenia Garcia, Kings College; Chapter Sponsor, Father Anthony Grasso
- Honorable Mention: “Drifting,” Logan Miller, Loras College; Chapter Sponsor, Matt Garrett
- Honorable Mention: “Off the Wall,” Cassandra Lieb, Mount Aloysius College; Chapter Sponsor, Fran Rohlf
- Honorable Mention: “Red Shirts,” Maria Hehman, Thomas More College; Chapter Sponsor, Rex Easley

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 editor: Robert Magliola, *Delta Epsilon Sigma Journal*, 411 Tenth Street, Union City, NJ 07087-4113 (Robert_Magliola@hotmail.com). All attachments should be sent as Microsoft Word documents, no PDFs, please. Submissions should be limited to 5000 words at maximum.

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

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



THE J. PATRICK LEE PRIZE FOR SERVICE

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

Guidelines for J. Patrick Lee Prize for Service:

- In order to participate in the contest, the student should submit a personal statement of 500-1000 words to his/her chapter moderator. Personal statements should respond to the following questions: How does your current and past engagement in service reflect the tenets of Catholic social teaching and enrich the local, national, or global community? How will you continue or expand your service in the future? **Students are encouraged to be as specific and thorough as possible within the word limit. Please do not simply repeat information listed on entry form.**

- 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.
- **Applications must contain complete official entry forms to be considered.** Please visit the DES website: <http://deltaepsilonsigma.org> for this form.
- Moderators should submit all entries electronically to the National Office at Neumann University, Executive Director: Dr. Claudia Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573, FAX (610)361-5314, Email: DESNational@neumann.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 undergraduate (member or non-member) in an institution that has a chapter of the society. Manuscripts may be submitted in any of five categories: (a) poetry, (b) short fiction, (c) creative nonfiction/personal essay (d) critical/analytical essay (e) 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 five categories. No award may be made in a given category if the committee does not judge any submission to be of sufficient merit.

General Guidelines: All prose should be double spaced and in Word format, 12-point font. No PDFs, please. Pages should be numbered.

Poetry: Writing in this category should be original poetry, either in verse or prose form. A long poem should be submitted singly; shorter lyrics may be submitted in groups of two or three.

Short Fiction: Writing in this category should be original fiction, such as short-short stories, short stories, or stand-alone sections of longer pieces. Fiction should total 1500-5000 words, either in a single work or, in cases of very short pieces, in groups of two or three.

Creative Nonfiction/Personal Essay: Writing in this category should communicate some dimension of the worldview or feelings of the writer. Writing should be true—as affirmed by the writer—but may be creative in structure or form and may make use of character development, narration, or other techniques of creative writing. Creative nonfiction pieces or personal essays should total 1500-5000 words, either in a single work or, in cases of very brief pieces, in groups of two or three.

Critical/Analytical Essay: Writing in this category should investigate a text or social or scholarly issue through a critical lens. Examples of this type of writing may include textual interpretation or expository or argumentative essays in which original research is not the primary aim. Essays in this category should total 1500-5000 words.

Scholarly Research: Writing in this category should present primary or secondary research that elucidates and provides some original insight on a social, ethical, cultural, humanistic, or scientific question. Emphasis will be paid to the quality, depth, and presentation of the piece, including conventional documentation format (such as MLA, APA, or Chicago Style). Scholarly research should include an abstract. Papers in the category should total 1500-5000 words.

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.

Preparation of Submissions

- Prose manuscripts of 1500-5000 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 (no PDFs please).
- Scholarly papers should attach an abstract, should include primary and/or secondary research, and should present some original insight.
- Documentation should follow one of the established scholarly methods, such as MLA, APA, or Chicago.
- 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 Executive Director of Delta Epsilon Sigma (DESNational@neuman.edu) 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 NATIONAL UNDERGRADUATE STUDENT AWARD

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

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

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



DELTA EPSILON SIGMA CHAPTER RECOGNITION AWARD

General Description

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

Chapter Report Criteria and Considerations

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

- **Community Service.** Did the chapter participate in community service activities on a regular basis? How many community outreach events did the chapter plan? What was the involvement of chapter members (including planning and attendance)?

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

*For consideration of recognition, reports should be submitted to
DESNational@neumann.edu by April 1.*



THE DELTA EPSILON SIGMA WEBPAGE

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



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.

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.

All applications should be directed to the Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (608) 558-5573, FAX (610) 361-5314, email: DESNational@neumann.edu.



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 (<http://www.deltaepsilonsigma.org>) or from the Office of the National Secretary-Treasurer (DESNational@neumann.edu). **The deadline for submitting applications for the DES scholarships and fellowships is March 15.**



SYNOPSIS OF THE 2016 EXECUTIVE COMMITTEE ANNUAL MEETING

The Executive Committee of Delta Epsilon Sigma met in St. Petersburg, Florida on January 3-5, 2016, from 9 AM to 5:30 PM. Present at the meeting were Dr. Chris Lorentz, past president; Sr. Linda Marie Bos, President; Dr. Rosemary Bertocci, Vice President; Rev. Anthony Grasso, CSC, Chaplain; Dr. Claudia Marie Kovach, Executive Director; Members: Prof. Abby Gambrel, Dr. Fran Rohlf, Dr. Shelly McCallum-Ferguson (newly elected), Dr. Valerie Wright (newly elected), Dr. Ronald Smorada (Assistant to Executive Director). The results of the recent election were reviewed. Dr. Shelly McCallum-Ferguson received the highest number of votes (22%) and was installed to the three-year term (2016-2019); Dr. Fran Rohlf received the second highest number of votes (21%) and was installed to a two-year term (2016-2018); and Dr. Valerie Wright was installed to a one-year term (2016-2017), receiving 16.5% of the votes.

Copies of the report covering the period July 1, 2014 to June 30, 2015 from the auditors (Weiss Group) was distributed. The investment funds of DES, long held in several accounts managed by Merrill Lynch (Miami office) and DA Davidson (Montana), are now managed by TIAA-CREF, a highly regarded manager of funds for colleges, universities and related organizations. It offers low fees, professional service and high integrity. One hundred percent of DES investment funds were subsequently transferred from Merrill Lynch and DA Davidson into two accounts at TIAA-CREF.

The budget for FY 2016-2017 was presented and discussed. As a result of rising costs and since the fee for new members has not changed in six years, it was agreed that the fee for new members would be increased to \$55.00, effective September 1, 2016. Also, it was agreed that the charge for replacement certificates would be increased to \$15.00 while the charge for pin replacement would be zero.

A new database was created for managing the DES membership information using Filemaker Pro software to allow DES to make automatic address changes from the updates we receive from the Post Office, keep track of donation information, *Journal* delivery information (including opt-outs), and much more. It also allows the society to make specific queries to assist in decision-making.

Unsolicited donations to the organizations are very low due to the lack of any letters of appeal last year. Therefore, a large professionally prepared mailing was sent out in mid-December, the first in some years, in an effort to invigorate giving by the membership. The mailing was sent to all who received the Fall 2015 DES Journal except for the newly inducted members of last year.

As a result of the sudden resignation of Dr. Gail Corso as co-editor, it was agreed that Dr. Robert Magliola would become Editor and Professor Abby Gambrel would become Assistant Editor. Although Abby will be living abroad for some period, current technology will allow for the job to be handled without difficulty. The Executive Committee agreed that the *Journal* will place prominently on the lower cover the following statement: Member of the Association of College Honor Societies.

Dr. Kovach described her efforts to reach-out to inactive Chapters and to schools that have never had a DES affiliation. In 2015 Seton Hall University reactivated their chapter and in April 2016 Villa Maria College will be inaugurated into DES. Several other colleges are in the process of applying for admission. It was also agreed that Canadian Catholic Colleges would be accepted for admission into DES.

Four committees were established: 1.) 2016 Scholarship Committee, 2.) 2016 Fellowship Committee, 3.) By-laws Committee, 4.) Marketing & website Committee.

Winners of the Undergraduate Writing Competition and the J. Patrick Lee Award were selected. It was agreed that a new award would be established for DES Graduate Students. The award will be named in honor of Sister Brigid Brady, a former president of DES, who had contributed many years of service to DES. One annual award of \$1000.00 and a plaque will be awarded to the most deserving applicant.

It was agreed that the next board meeting would be January 1-3, 2017, with arrival on Jan 1 and departure on Jan 3.

Delta Epsilon Sigma Official Jewelry

Expires 12/31/2016



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Gold Kase		\$29.00	
10K Yellow Gold		\$215.00	
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Gold Kase		\$30.00	
10K Yellow Gold		\$205.00	
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10K Yellow Gold		\$255.00	
#503D Keypin with 2PT Diamond			
10K Yellow Gold		\$244.00	
ML/02S Staggered Lavalier			
Sterling Silver		\$28.00	
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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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