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

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## MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

- **DO YOU KNOW?** Thanks to the Amazon Smile program, you can donate to DES by simply shopping online at Amazon! When you designate Delta Epsilon Sigma as your chosen charitable organization, DES receives 0.5% of the value of your Amazon purchase. Use this link and it will automatically select DES for you: **https://smile.amazon.com/ch/41-6038602**.
- This issue begins with a Tribute to Harry R. Knight, a now deceased member of the Alpha Nu Chapter (at St. Michael's College) of Delta Epsilon Sigma, whose family has made a generous donation to DES in his name.
- DES is pleased to announce that there are, this time, three co-equal winners of the J. Patrick Lee Award for Service. Interviews of two winners are featured in this issue, and an interview of the third co-equal winner will appear in the Fall 2018 issue. (The sequence of the three interviewees is determined solely by the alphabetical order of their surnames.)
- The Executive Committee announces the year 2017 Undergraduate Writing Competition winners (first and second prize winners, and honorable mentions). A full listing of the winners can be found in the Announcements section. Our policy is to publish the first-place entries and, at the behest of the Executive Committee, some or all second-place entries. The present issue presents first-place entries in the categories of fiction, poetry, critical essay, and scholarly-researched essay. The first-place entry in creative nonfiction and the second-place entries will be published in the Fall 2018 issue.
- Submissions for the 2018 Undergraduate Writing Competition in Scholarly and Creative Writing are due on Dec. 1st, 2018. Chapter moderators are encouraged to organize their own local contests. *Before sending the winning entries on to the national competition, moderators must see to it that the student-authors correct all grammatical and mechanical (spelling, punctuation) errors in their submission*. Please note that the Executive Board must receive all submissions in Word format (no PDFs) and that *submissions are limited to 5000 words maximum*. Submissions must not contain any copyrighted images, unless these have been cleared by the copyright holder. For complete guidelines, see the Announcements section of this issue of the *DES Journal*.
- The DES Website is currently undergoing a redesign to improve its features and functionality for users. The live release of the site is taking place now and over the coming months. For more details, see the Announcement section of this issue of the *DES Journal*.
- All published work in the *DES 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. In order to help with this database project, please notify the DES national office of any change of address(es). Requests to discontinue receipt of the print version of the *DES Journal* should also be directed to the national office. Contact the 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.

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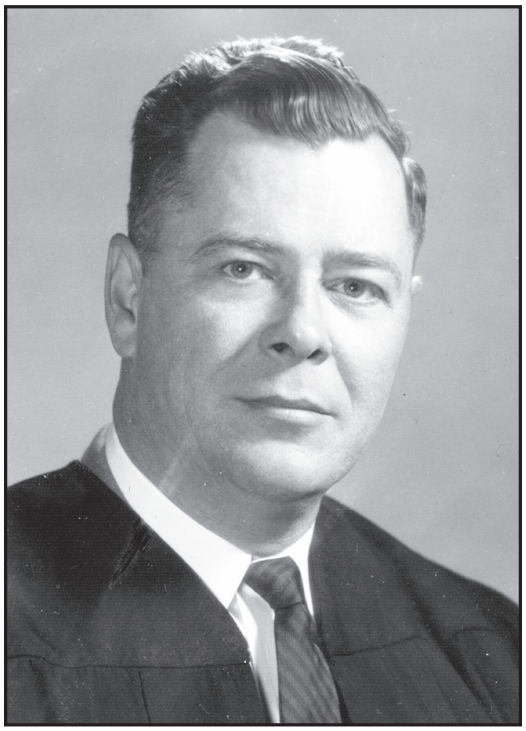
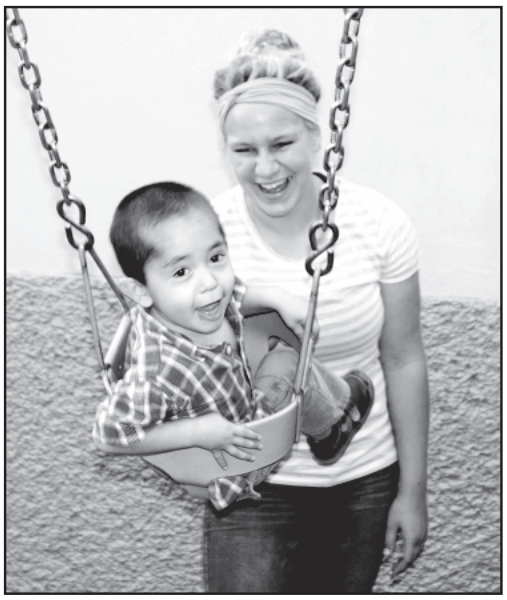


Delta Epsilon Sigma acknowledges the inspiring dedication to the values of Catholic Higher Education exemplified by Harry R. Knight (deceased), member of the Alpha Nu Chapter at Saint Michael's College, Colchester, VT. After retiring as Master Sergeant in the United States Air Force, Mr. Knight entered Saint Michael's College and was inducted into the Alpha Nu chapter of Delta Epsilon Sigma. Following graduation from Saint Michael's, he received his MBA from the University of Florida. He subsequently joined the faculty of Saint Michael's in the Business department where he taught for over 15 years. Through the financial generosity of the Knight family, Delta Epsilon Sigma will have the opportunity to inaugurate a special student service award in keeping with Mr. Knight's edifying legacy of service to others through Catholic Higher Education. Details about the award opportunities will be forthcoming.

# THE J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH BRIANNA ANDERSON

*Brianna Anderson, a student at St. Thomas University, was one of the winners of the 2017 J. Patrick Lee Award for Service.*



**You've done many different kinds of service. What do you enjoy the most?**

I especially enjoy working with elderly or disabled people. I currently participate in an Adopt-a-Grandparent program in St. Paul (MN). We go every week to visit residents at an assisted-living facility. Over the winter, I also went on a service-learning trip to India for my Social Entrepreneurship course. There, we helped a nonprofit organization for women with Down Syndrome who sell their food and craft goods. This was an incredible experience that really shaped how I view service. It's inspiring to work with people who have a positive outlook on life despite their challenges. One woman in the Adopt-a-Grandparent program, for example, has a list of self-affirmations on her wall—things that she values about herself—even though she is limited in her abilities. Talking with her helps put the small complaints of my own life into perspective. Sometimes, of course, the people we work with are not upbeat. They may have to stay in bed, and many are mentally ill and have lots of hardships in their lives. It can be hard to know how to talk to people in those situations. You don't want to offend anyone. In time, though, it's usually possible to form a relationship and start to have more in-depth conversations with people. In any case, it feels good to know that our visits might be making a small difference in their lives.

**How and when did you begin serving others?**

When I was in middle school, I was part of the Jr. Honor Society, which required a certain number of service hours. So I started doing service through this program. Over time, I realized that I actually really love serving others and started to seek out service opportunities beyond the requirements. I had heard of friends going on

mission trips with their churches and coming back with lots of cool experiences, so I asked around at my church and ended up going to Mexico on a service trip later that year. In this case, word of mouth inspired me to seek out service on my own. Now at St. Thomas, I found some opportunities through the Volunteers in Action activity fair. My roommate and I signed up together for Adopt-a-Grandparent. Turning service into a social activity makes it more fun and more rewarding. For example, on our way home from Adopt-a-Grandparent, we sometimes debrief each other about our experiences, which can be very helpful.

**So do you think it's a good idea to require young people to participate in service?**

Yes, definitely. Many kids aren't exposed to service opportunities, and parents don't always have service in the forefront of their minds. People also need to be educated about service both to get more out of it and to give more to the cause. For example, on the mission trip I took, the leader pointed out the impact of our actions and gave us lots of background on the area. This helped me find things that I'm passionate about and can connect with. Participating in service is an evolving process. Once you understand what interests you, you can take on more responsibility and develop new ideas of your own. My recent experiences have really broadened how I view service. I'm currently searching for summer opportunities because it has become so special to me to have a service component in my life.

# THE J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH KIRSTEN MICHELE PETTAWAY

*Kirsten Michele Pettaway, a student at Marymount University, was one of the winners of the 2017 J. Patrick Lee Award for Service.*

**You've done extensive work with A-SPAN (Arlington Street People's Assistance). Tell me about your experience there.**

During my internship, I worked in the day program, signing people in, helping them find clothes, serving food, and observing intakes. I worked quite closely with the residents. For example, I recently helped someone move into her apartment. I really enjoyed getting to know the people I worked with, hearing their stories, learning about their lives, although sometimes it was hard not to feel guilty about the privileges in my life by comparison. Thanks to my own stereotypes, I guess, I had never thought much about homelessness in Arlington. I had thought it was more of a Washington D.C. problem, but there actually are over 300 people known to be homeless here. So working at A-SPAN was really eye-opening to me in this regard.

**What are some of the things you learned about the homeless population in Arlington?**

Some people just have barriers in their lives that make it hard for them to function. These are things like mental illness or drugs. Also, a lot of people have been to prison, and when they get out society rejects them—like "you've been to jail, that's your problem." But it's important not to judge people for their pasts, especially when they are trying to become better citizens. Society puts a lot of emphasis on perfection, and if you're not perfect, it can be hard to succeed, especially for people who belong to minorities. I like A-SPAN because it is trying to mold better citizens. We want to get people into rehabilitation, job training, housing and education. Homeless people tend to be overlooked, but most of them want others to know their stories, and some of them have incredible stories. There was one woman who got

a scholarship to art school because her work is so amazing. Others stories are harder to hear—like a man who ended up homeless because it was more important for him to pay for his health insurance than his housing.

**Are there ways homelessness could be avoided?**

I guess I haven't thought about it like that, but in America we really do favor the wealthy. We need the government to set up a system where people do not have to choose their health over shelter.

**Do you have a population you like to work with in particular?**

I think single men need the most attention. There are already quite a few programs for women and families, but men make up the biggest population on the streets. My experience with A-SPAN has inspired me to open my own shelter one day. I'm planning to get my Master's degree in social work and then work toward opening a shelter. I'd like to start with a shelter for single people.

**What else would you like to tell the readers?**

I want people to know how important service is. I feel so accomplished when I help people! It is not important to die a millionaire. For me, success is helping other people. I was blessed to grow up having everything I needed, but there are people out there who could use help. That's what I want to do.

# WANTING HAPPINESS: THREE INTERPRETATIONS OF PAIN [PART TWO]*

**ANNA MINORE****

## III. Interpretations of Pain: Julian and Buddhist Teachings

### Julian: A Second Catholic Example

Julian's emphasis on other-power results in an interpretation of pain which is less focused on the power of the will than Catherine's. One key lies in Julian's articulation of the relationship between sin and pain. Like Catherine, Julian agrees that sin is the worst pain one could suffer.[1] She also agrees that not only is sin the worst pain, but sin is also the source of all pain.[2] Yet, although sin is the source of pain in general, an individual's pain does not stand in necessary relationship to that individual's sin. The prime example is Jesus: although Jesus did not sin,[3] both Julian and Catherine affirm that Jesus suffered more than all people on earth were capable of suffering.[4] More than Catherine, however, Julian expands this disconnect between sin and pain from Jesus to His creatures. Joy is given in and of itself as God wills.[5] Julian emphasizes the gratuitous reception of felt grace, as opposed to grace as a sign of progress along a spiritual path. She writes that God "visits whom he will" with special grace in the form of great contrition, compassion, and longing for him. Such a reception is so strong that those affected "are suddenly delivered from sin and from pain, and taken up into bliss and made equal with the saints" (94). The only quality needed is simplicity.[6]

Julian also emphasizes more than Catherine[7] that pain is not good:

> In the word "sin," our Lord brought generally to mind all that is not good: the shameful contempt and complete denial of himself which he endured for us in this life and in his death, and all the pains and passions, spiritual and bodily, of his creatures. (197)

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*Part One of this article was published in the Fall 2017 issue.

** Anna Minore, an Associate Professor in the Theology Department at King's College (Wilkes-Barre, PA) earned her Ph.D. from the Catholic University of America. Her dissertation is on Hildegard of Bingen's resources for an environmental ethic, and her interests are in spirituality and environmental issues. She loves spending time outdoors and is originally from the Pacific Northwest.

Although she acknowledges a beneficial outcome to some pain,[8] Jesus' pains on the cross are a part of "what is not good." Our pain is also a part of "what is not good." Julian does not sanctify the pain of Jesus on the cross, let alone anybody else's pain.

This impacts Julian's valuation of penance or any self-inflicted pain. She looks at the pain that already exists and deems it to be enough. After all, "this place is prison," and "this life is penance" (331). Catherine, on the other hand, states that increasing our suffering here on earth, as she did through flagellation and fasting, not only helps us to avoid Hell but also helps to assure God's mercy for those around us.[9]

A second key to Julian's interpretation of pain stems from her revelation of a God who has such mercy that—when Julian looks into Hell—she sees it is empty. This emphasis on divine mercy, versus Catherine's tendency to emphasize divine justice,[10] results in a different understanding of the human person. For Julian, we have two wills, a higher and a lower "animal" or sensual will. In the higher part of our soul we are one-ed to Christ; therefore that higher will never intends evil. God always sees us in light of this one-ness to Christ, so in God's vision we always have the pure innocence of a child.[11] An individual assessment of sin would at that level be irrelevant.[12]

However, Julian does not ignore personal sin. First, it is "the sharpest scourge with which any chosen soul can be struck." Second, although there is no shame in heaven, here on earth, men and women "become so despicable in their own sight that it seems to them that they are fit for nothing but as it were to sink into hell" (245). It is then that the Holy Spirit leads the soul to penance, hope, and confession (155). God's loving gaze never falters, but we suffer due to our blindness of that fact. Therefore, our personal sin often brings us personal pain.

Keeping these two keys of "the relationship between sin and pain" and "divine mercy" in mind—both of them linked to the role which the will plays in moving from pain to bliss—when Julian writes that God is "turning all our blame into everlasting honors," she means that we will be rewarded for the pain we have undergone here on earth. All sin fits into God's plan—a plan which, unlike in Catherine's theology, no action can contravene[13]—and will be transmuted into heavenly joy (225). Suffering is hard work; God does not want us to lose our labors (155). Sin and pain are not good, and God gets rid of all that is not good. Therefore, our sin and pain are transmuted into joy, because that is what God does. And since God's word has promised that when sin increases, grace abounds (Romans 5:20), it is only right to think that all our sins, which is to say all of our greatest pains, will be turned to joy by God.

Julian's interpretation of pain might appeal to many people. First, we will attain bliss regardless of how we "handle" our pain. Second, nothing has altered God's

plan for our life. What seems like a painful unnecessary detour is not a waste: "For his precious love, He never allows us to lose time" (302). Third, feelings of abandonment in our pain are mere feelings. God's love and peace surround us even when our physical pain and psychological turmoil hide this fact.[14] Fourth, Julian's theology speaks to the discouragement, confusion, or outrage which is often entailed in suffering. How can it be that, through all our good efforts and intents, we arrive at a painful place in our life? Like the servant in Julian's parable, a series of awkward stumbles have occurred which did not affect our will or desire for good.[15] We will still be rewarded in heaven for our efforts. Finally, although both Julian and Catherine emphasize the importance of loving desire, for Julian this issues not in a weeping pain over the world but in a joy founded in a heaven we can taste now. She says, "the more that I love in this way whilst I'm here, the more I am like the joy that I will have in heaven without end" (134). Catherine's interpretation of our will illuminates our utility and the power of our choices even in great pain; Julian's interpretation allows us to rest in the certainty of bliss.

## Julian and Buddhist Teachings

Buddhist teachings find common ground with Julian's mystical theology in the delineation of our purity and innocence. First, Mahayana Buddhism affirms Julian's insight into our pure nature; for, at base, we are Buddha-nature (Skt., *tathagata-garba*).[16] Pain does not touch our most basic nature any more than sin touches Julian's higher will. Second, Buddhism affirms the ultimate destination that stems from such an identity. Just as, for Julian, nobody is in Hell, so eventually all will reach bliss and joy in Mahayana Buddhism. Third, a Buddhist might glimpse a similar understanding of ignorance (P., *avijja*; Skt., *avidya*) in Julian's articulation of sin. Julian transforms the tragic all-encompassing Fall into an awkward, inadvertent stumble. We did not mean to do wrong; we did not know how to do better. Fourth, both Julian and Buddhism de-emphasize Catherine's emphasis on penance. The Buddha counseled the avoidance of "the habitual practice of self-mortification which is painful, unworthy, and unprofitable,"[17] and Julian describes life itself as adequate penance. When seen through the lens of Buddhist teaching, Julian sees our true nature more clearly than Catherine: we are free from pain, unsmirched by guilt, and need not punish ourselves.

Zen Buddhists might be appreciative of Julian's insights regarding the lack of will or self-effort to arrive at bliss:

> The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The *Dharma* vehicle is free and untrammeled. What

> need is there for concentrated effort?...It is never apart from one, right where one is. What is the use of going off here and there to practice?[18]

Both Zen-master Dogen and Julian of Norwich jettison a bridge "to" anywhere, as well as the effort to progress upon it.[19] "We are not always in peace and love," Julian writes, "but peace and love are always in us." Likewise, contemporary Zen priest Norman Fischer explains, "As far as our actual being is concerned, whether we have a difficulty or not, we are just fine."[20] We do not need to "do" anything, because we are fine—in God's eyes like pure innocent children—as is.[21]

Buddhist interpretations of pain might appeal to many people. Julian's theology intimates that those who have hurt us will, along with Hitler, be in heaven; in fact—due to their greater sin and therefore pain—brutal individuals might enjoy greater glory in heaven than those who have lived life kindly. Mahayana Buddhist interpretations might provide a greater sense of justice: the perpetrator's hurtful actions will issue in an equal amount of painful karmic manifestations. Although bliss will eventually occur for all, the perpetrator will not escape the result of her actions.[22]

## IV. Transforming Pain

All three interpretations affirm that pain can lead to bliss, although the role that our will plays in this varies. For Catherine, our will shapes our future permanently. For Julian, our decisions flavor our degree of discomfort, but we arrive in heaven regardless. Buddhist teachings combine the two: a cessation of suffering will occur eventually, but our will directs our means and rate of arriving. Given the above, how might we interact with pain?

### Catherine and Buddhism

Catherine's practice is to accept pain, not only one's own pain but that of the world. She sees herself as a sinner who wants Jesus "to make of her another himself" (25). He took on the sin of the world in suffering love, so she wants to do this also. She says, "Since I by my sins am the cause of the sufferings my neighbors must endure, I beg you in mercy to punish me for them."[23] Yet not all pain is redemptive.[24] If we want our pain to be fruitful, Catherine says that we need to move from love based on fear or desire for our own profit (step 1) to love based on an encounter with Christ's heart, which loves and suffers for others (step 2). Catherine uses two images to communicate this movement along the bridge: the heart of Jesus and tears.

Catherine's encounter with Jesus' heart was literal; God removed her own heart and handed her Jesus' red bloody heart in return.[25] Her new heart gurgled and beat louder than her first natural heart, or so witnesses claimed. She experienced a reliance on the Other to such a degree that it replaced her own love and life-center. The rest of us begin the encounter with Jesus' heart on the second step of the bridge, where we peer into his heart. It is only when we pass beyond the third step of the bridge that our heart is unified with His (162-3).

This encounter with Jesus' heart yields tears of both joy and compassionate sorrow for the world. Whereas the damned cry tears solely for their own pain—the tears of death—in the third and fourth types of tears, the soul rises above such grief and fear, attaining love and hope (167). She now weeps for God's besmirched honor and the sin of the world. These tears, shed on the third step of the bridge, do not come from the waters of our own heart; they come from the ocean that is God. That ocean now fills the vessel of our heart.[26] Such tears bring not death but life; they enchain God to act in mercy.[27] Compassionate grief moves God to do what God would not otherwise have done: i.e., show mercy to the world. The tears are life giving and come from a source beyond ourselves—an ocean of salty brine in the peace of God—as long as we keep walking on the bridge.

A Buddhist practitioner also accepts pain, as shown by a Tibetan meditative practice of giving and receiving (T., *tonglen*). Similar to Catherine's counsel, in this practice the sufferer's heart voluntarily accepts pain. We are to "lean into the discomfort of life… rather than try to protect ourselves from it."[28] Letting go of self/other distinctions, the practitioner drops the narrative, which often includes blame of someone else, and focuses on the experience of the pain. The person who causes pain is a mere catalyst for the sufferer's own karma. Tibetan *tonglen* is sometimes described as removing ego and driving the blame onto oneself.[29] However, the result is not isolation but a greater sense of the sadness, fear, or anger of the world. In other words, "It is not only your pain, because countless other beings are at this very moment experiencing the same emotion, albeit with a different narrative attached."[30] Our pain is set within a wider context of the world's pain, and the connection between sufferer and the whole is affirmed. Our desire and potential to attain Buddha-nature (Skt., *bodhicitta*)[31] includes the ability to feel the pain of others. *Tonglen* stretches the heart.[32]

Like the encounter with Jesus' heart in Catherine's theology, however, the experience of tonglen is not only one of suffering. The metaphor of water appears in Chodron's explanation as well: we encounter "the healing water of *bodhicitta* [or] our heart, our wounded softened heart."[33] After breathing in fear or loss, we then breathe out "sympathy, relaxation, and spaciousness." Moving into the pain instead of avoiding it dissolves our fear.[34] *Tonglen* is based not on the oceanic heart of Catherine's

Other, but on emptiness, *bodhicitta*, the groundless nature of who we are.[35]

Julian and Buddhism

Julian, like Catherine, increases compassion by gazing at the crucified Jesus and willingly experiencing His pains in her own body. Julian and Catherine also both counsel against fear, or Julian's "doubtful dread," instead affirming love, trust, and acceptance of our painful situation. However, in Julian's mystical theology, we don't need to slay our will, take on the pain of others, encounter the world's sadness, weep for God's mercy, or atone for our sin. The pain we already have is sufficient; we are to "pass over our pain lightly." When we experience internal pain, we should run to Mother Christ for comfort. We need to refocus our attention on the bliss of heaven, trusting that the power of the Other will make all things well. There is no need to do anything else.

Similar to Julian's theology, the Buddhist practice of being delighted or contented (Skt., *santusta*) reminds us that our present situation contains enough to make us happy.[36] Instead of focusing on that part of us which already dwells with God in heaven, as Julian does, the Buddhist practitioner of *santusta* emphasizes coming home to the present moment. Yearning after a better place which we will fully inhabit in the future, as Julian advises, might for the Buddhist feed into the cultivation of desire; we will always want a better place than here. Instead, *santusta* places the nexus of joy and peace in the present moment. If we cannot find such joy within ourselves, Hanh affirms that it can be found around us, e.g., in the frilly abandon of a marigold which—despite our painful loss—contains joy. A flower "is one member of your community of friends. It is there, quite faithful, keeping your smile for you."[37] If we cannot be happy, then the present environment can hold our happiness for us, since it is also part of the inter-being of our impermanent self. To realize this is to understand emptiness (Skt., *sunyata*).[38] One might say that in Christianity such joy is present in the "already" of the "already/not yet" of the Kingdom of God, as well as with Julian's reference to that deep part of our self which is always-already in peace and joy.[39] However Buddhism has no need for such a joyous anticipation of the "fullness of time," for our Buddha-nature is already fully present.

## Conclusion

This article presents three different ways of interpreting pain, specifically regarding the role of the will in moving from pain to bliss. Influenced by their experiences, Catherine of Siena and Julian of Norwich's mystical theologies have

differing truth claims, e.g., the presence or absence of souls in Hell. Such dissonance is also true, although to a greater degree, when looking at Christianity and Buddhism. Catholics appreciate the richness of their own faith tradition. If one agrees with Vatican II that both Christian and non-Christian religions contain whisperings of the Holy Spirit, one might find in Buddhist teachings the right message at the right time to enable one to interpret pain in a way which brings more joy than bitterness to the human spirit. In the words of Vatican II, the spirit of peace and love might well reach us through traditions other than our own. This openness to non-Christian teachings could be done not as a mark of dissatisfaction with Christianity, but rather in a humility which removes prejudice, awakens interest, and leads to the openness of prayer that seeks God's best intention for one's life, [40] despite its painful curtailment in the present.

**Notes**

[1]*Showings*, 156.
[2]Catherine's *Dialogue*: Selfish love has its foundation in self-will (43), which poisons the whole world (56). The heart's suffering springs from such disordered selfish love (175); Julian: "sin is the cause of all this pain" (*Showings*, 225).
[3]Hebrews 4:15.
[4]*Showings*, 144; Raymond of Capua, 166.
[5]"In this delight I was filled full of everlasting surety… I was full of peace and rest…and then I was changed, and left to myself, oppressed and weary of myself, ruing my life so that I scarcely had the patience to go on living" (*Showings*, 139). On the lower stages of the bridge, God plays a "lovers game:" "I come and go, leaving in terms of feeling, not in terms of grace" (*Dialogue*, 147).
[6]*Showings*, 255.
[7]*Showings*, 156.
[8]Pain can "purge us, make us know ourselves, and ask for mercy" (*Showings*, 149) and "…for this little pain which we suffer here, we shall have an exalted and eternal knowledge in God which we could never have without it" (*Showings*, 215).
[9]*Dialogue*, 31.
[10]Cf. note viii.
[11]We need to set our intention on "mercy and grace," and then "we are made all fair and spotless" (247).
[12]*Showings*, 270; 190.
[13]*Dialogue*, 282; *Showings*, 197.
[14]*Showings*, 267.
[15]*Ibid*., 267.
[16]The affirmation of such an underlying ground or Buddha-nature is from the Mahayana tradition (Mitchell, 182-3).
[17]Hanh, *Reconcilation,* 56-7.
[18]Wiseman, 41. The teaching of the Buddha; also universal law guiding all; truth (P., *dhamma*; Skt., *dharma*).
[19]*Ibid*., 46.
[20]*Showings*, 245; Wiseman, 42.
[21]In Zen Buddhism the Rinzai school emphasizes self-power, and the Soto school, founded by Dogen, emphasizes other or "same" power (Mitchell, 262-265).
[22]"Whatsoever deed they do, be it lovely or evil, they become its heirs." From *Anguttara-Nakaya v,* 288-291 as cited in *The Living Theoughts of Gotama the Buddha* by Ananda Coomaraswany and I.B. Horner (Mineola, NY: Dover Publications, Inc, 2000) 174.
[23]*Dialogue*, 27. As Julian maintains a unity of innocence, Catherine emphasized an inter-connectedness of sin. When mercy for her dying father was denied in light of justice, Catherine agreed that the purgatorial pains he would have suffered be passed onto her instead (Raymond de Capua, 176).

[24]"Guilt is not atoned for by any suffering simply as suffering, but rather with suffering borne with desire, love, and contrition of heart…through…Jesus Christ crucified…In this way and in no other is suffering of value" (*Dialogue*, 29).
[25]Raymond de Capua, 144-5.
[26]"The vessel of her heart is filled with the sea that is my very self…and so her eyes, like a channel trying to satisfy her heart's lead, shed tears" (*Dialogue*, 164).
[27]*Dialogue*, 46.
[28]Pema Chodron, in *Uncomfortable with Uncertainty: 108 Teachings on Cultivating Fearlessness and Compassion,* (Boston: Shambhala, 2003) 174, 187.
[29]*Ibid*., 189-90.
[30]*Ibid.*, 162.
[31]Cf. note liii.
[32]*Ibid.*, 3; 176.
[33]Chodron describes *bodhichitta* as "..the love that will not die" or the "basic goodness of all beings" (2).
[34]*Ibid.*, 190; 180.
[35]*Ibid.*, 179.
[36]Hanh, *Reconciliation*, 28.
[37]Hanh, *Peace is Every Step: The Path of Mindfulness in Everyday Life,* (NY: Bantam Books, 1991) 7-8.
[38]This is a Mahayana concept of ultimate reality (Mitchell, 358).
[39]Donald Mitchell points to the deep nexus of meaning between *nibbana* and the Kingdom of God in terms of refuges of peace, freedom, and joy within which one abides, while not obscuring the non-theistic and unconditioned nature of the former (Wiseman, 28).
[40]Wiseman, xiv, xiii.

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# STALE BREAD

**PATRICK CORCORAN***

I strapped him into his car seat and began negotiating with him, as I have had to lately. He has fully loaded tantrums aimed at the coastline, and I can take away the iPad. It's mutually assured destruction. I spoke to him, still uncomfortably leaning with half my body in the back of the car. "Ok, Garson, sweetie? I need you to be good for me today, can you do that? Grandma told me you were *so good* when she watched you yesterday. Is that right?"

"Yeah!" he said with a big, beaming smile, briefly reminding me of his days as a docile three-year-old, before his ascension to the head of Toddler ISIS. "Gramma said I could have caaaandy if I was good," he added.

*Damn* it, Shirley. That's a part of the story that she conveniently left out, and clearly Garson has betrayed her after she held up her end of the bargain. I keep telling her that we can't reward him with sugar every time he shows mercy on the townsfolk. She thinks it's not such a big deal, but she's not the one who has to live with Garson. It is such a Shirley move. She gets to keep being sweet old Gram, and I get to be the evil mother who hates candy and fun.

"Oh, wow!" I said, masking my frustration, as if it really mattered. "That's pretty cool! Well, I need you to-," I said, before Garson made his next move.

"Can I have candy if I am good today?" he asked.

Yep, I could've seen that coming. I prepared myself for a diplomatic ordeal.

"Well," I said, leaving a pause so I could safely navigate through the upcoming verbal landmines. "I need you to be a good boy all the time, not just sometimes. I need you to be good even if you don't get nice things for it, ok? Does that make sense?" I said.

Garson tilted his head and pondered if it did, in fact, make sense. "Yes," he said after careful deliberation. I smiled at him, mainly out of nervous disbelief that my explanation actually resonated with him.

"Great!" I said. "We're all ready to go then! You're all buckled up, right?" I asked, double-checking all his straps and buckles.

"Buckled up!" he chirped, raising his arms like he'd just won a race.

"Awesome," I said. I shut his door, praying that I had cut the right wires and

*Patrick Corcoran, a student at King's College, won first prize in the fiction category of the Undergraduate Writing Contest.

successfully saved the day. I relished in my walk around the car, taking mental vacation pictures during my transit from back door to front. I slumped into the driver's seat, reminiscing on that time I moved my left foot, and then my right foot. Oh, to go back again. I buckled my own seatbelt and put the car into reverse. As we backed out of the driveway, I could see the beginnings of revolution stirring in the backseat. I squinted into the rearview mirror, filled with dread. Sure enough, Garson piped up from his Graco throne.

"Mommy?" he asked.

"What's up, honey?" I said.

"So...so, but then, can I have candy on this time, though?" he asked, shattering my naivety.

I just grimaced. My voice immediately drained of all motherly, sunshiney cheer as I reached into my parental backpack and pulled out the big ones, the ones I loathed as a child myself, the words of the uncertain prophet: "We'll see."

~ ~ ~

We got through the car ride with only three additional requests to clarify the status of potential candy compensation. I stood my ground on each occasion, not raising my voice, but also not wavering from a tone that was so unamused, even a four-year-old could pick up on it. I think after I whipped out the "You're definitely not getting candy if you keep asking," Garson was just mentally fried, unsure of how to proceed. He was timid for the remainder of the grueling nine-minute drive, only speaking up to comment on the colors of cars. He'd serve me a "That one's blue!" and I'd return with a "Mmhm, that's right!" They were peaceful transactions.

Garson made a "whoooooosh" noise as the automatic doors slid open, allowing us passage into the supermarket, the watering hole in our little slice of suburbia. If I can, I usually try to pick a time that offers the path of least resistance, but this is a futile effort; there's pretty much no "slow time." From 4 p.m. on a Thursday to 10 p.m. on a Saturday, this place is an ecosystem that refuses to sleep until the doors are locked.

There wasn't a whole lot I needed to pick up, just stuff I needed to make dinner. And God knows I'd rather face a Level 100 Garson than a drunk, hungry Adam. I briskly zipped around the aisles, recruiting the ingredients I needed for lasagna. Garson watched me intently from his seat in the cart, and I wondered if he could sense my apprehension. I wondered if he *counted on it*. I dashed from tomato sauce to ground beef almost sheerly from muscle memory, not willing to waste a second and compromise the mission. Despite his relative quietness, Garson had been surprisingly cooperative and happy to be my helper. I handed him the parmesan and he placed it in the cart with great fervor. I looked over the collection we had amassed, satisfied.

"I think we've got everything we need, buddy!" I said, offering him a high five, which he accepted.

And then. I got greedy. Bread. We could really use a fresh loaf of bread. We did not *need* this bread. You could say that Adam would've bitched about not having any bread for sandwiches to take to work, but he always takes leftovers the next day if it's an option. I don't know what I was thinking. I'm not sure if I just wanted to gamble or if I'm subconsciously a glutton for punishment, but I started to turn the cart towards the corner of the grocery store where the bread is. Knowing damn well what the bread was right next to.

"Y'know what, I think we'll just grab some bread too while we're here," I said, very much like an idiot. Garson seemed content with this side quest. As we got closer, I ever-so-slightly sped up the rate at which we rolled along and started to preoccupy Garson with small talk. "Garson, what's your favorite animal? I forgot!" I said.

"Eehhhmm, elephant," Garson answered, his attention less spent on me and more focused on the passing aisles.

Great job. I probably should've gone with something a little more open-ended. That didn't exactly provide me a very useful distraction. As we made a left turn into the bread corner, I prepared to ask him his opinions on how to deescalate tensions in the Middle East, but it was too late. I saw his eyes widen, and I knew then that it was all over. He had spotted it. And I had underestimated him, because it's not that difficult to spot. Willy Wonka's wet dream, stretched out on the back wall of the supermarket, all the way from bread to frozen food.

"Mommy!" Garson said, with great urgency. As soon as his little eyebrows jolted up and his mouth opened, I had already snatched up a loaf of white bread and slapped it into the cart. Pretending not to hear him, I began making the turn and set our course for checkout. "Mommy!" he repeated, which I could not ignore again in good conscience.

"What is it, sweetie?" I said, not losing any momentum, my eyes locked on the lit up "3" that stood above a register many miles away.

"I was good today! Can we get candy? Just, just a little candy," Garson said. I'll admit, it was a strong opening tactic. Presented his thesis, gave support, and he even tried to sweeten the pot with that "just a little" amendment. Unfortunately, it was not strong enough.

"You *were* very good!" I said, cramming the sunshine back into my vocal cords. "But remember how mommy said that you need to be good even if there's no prize for it?" I asked.

"Yeah," Garson said, craning his neck back to gaze upon the aisle of sweets we were leaving behind.

"Well we're not going to buy any candy today, okay? But if you're a big boy and eat all your dinner tonight, you can have some candy, or ice cream, or whatever you want for dessert! How about that?" I asked, genuinely, foolishly hopeful.

Garson's face twisted inwards. It completely soured. He looked more sour than the Sour Patch Kids he would not be eating that day. The floodgates opened. But not just water came rushing out. Amidst the tears and the sniveling were sticks and stones and all sorts of debris. The supermarket bled into a sepia tone as I pushed the cart up an invisible hill in slow motion, the cart having become much heavier solely due to the weight of Garson's pure, white-hot rage. Amidst the screaming and "BUT I WANT IT NOW"s that he slung at me, I could hear auditory flashbacks of previous, similar bloodsheds. The Siege of McDonald's, the Massacre at Old Navy, they all came rushing back. I was right back in the trenches.

While I had certainly been here before, I was still not immune to combat fatigue. My face flushed red with embarrassment as I made my walk of shame to the register. My fellow customers looked on, some of them surely muttering to each other about my ineptitude. I made my pitiful attempts to reel him back in, but to no avail. No amount of shushes or hollow threats about the TV would alter the course of the storm. I turned to stone as I placed the groceries on the conveyor belt, gripping the bag of bread especially hard, as if in retaliation against it.

On autopilot at this point, I gave a few forlorn apologies to the cashier. I stood there as he scanned my items, as Garson continued to carry on, and as the couple in the adjacent checkout line laughed. I could hear the boy with them, about Garson's age, say "wow" as he peeked through the bars of the magazine rack from the other side.

I glanced at him with heavy eyes, waiting for my flogging to end.

# NORTH AMERICA ABSTRACTED
## *OIL ON WOOD, NEIL JENNEY, 1978*

**ANNA GIRGENTI***

Backwater:
a part of the river untouched by the current,

stagnant—
my Alaskan summer, or a body
not dead, afloat.

If I were a fish, I'd die soon,
the way I refuse to move, glued to a
blue wall. But

*ate ikwe*[1], always something grows

in the fallen tree trunk, fertile and hollow:
in half-sunk ship:
in my gray-haired pregnant mother
face-up in a bathtub.

At night I feel the build-up of stones in my throat.
The white men upstream call this
January.
*Do you feel lonely?*

If I were a width, I'd be bomb shelter,
six-inch plywood on the edge of rose-tint.
Salmon eggs hatch in the palm of my
tongue like beads of ice.
They spin into the stream.
I feel a cold front coming but
not for now, for now

is wet pelt and ripple,
no give, no sound but the quake
of gunshot and a language dying.

*Do you feel empty?*
And on the bank a split char,
a woman without her womb.

[1]Ojibwa for "in woman"

*Anna Girgenti, a student at Loras College, won first prize in the poetry category of the Undergraduate Writing Contest.

# DRINKING AND DEVOTION IN COLONIAL VIRGINIA

**COLIN CRAWFORD***

English colonial society in Virginia inherited two important social institutions from Britain: the state-established Anglican Church[1] and a deeply-ingrained drinking culture.[2] What the settlers could not bring, however, was the relative stability of day-to-day life that most people still living in the homeland enjoyed. Thousands of miles from where they and their ancestors had learned to live and work, colonists found themselves untethered from the social expectations of their first home and were, in many ways and within certain bounds, free to create their own in their second home. More pressingly, between violent conflicts with Native Americans and the lethal disease environment of the Chesapeake Bay region, the men and women who had hoped to flourish in the New World frequently found their lives and their communities directly threatened with destruction. In such drastically different circumstances, how did the nature of and the balance between the Anglican Church and British drinking culture change? In order for its influence and the life of the colony to survive the unique hazards of the New World, the Anglican Church reacted against the popular drinking culture that almost every colonist embraced. Anglican ministers denounced the vicious consumption of alcohol when social drinking among colonists threatened church attendance on Sundays and holidays. By enforcing the colony-wide observance of fast days, the Church sought to regain God's favor in the aftermath of deadly tragedies. Finally, the Anglican Church attempted to fortify the settlements against threats, physical and spiritual, by exhorting and legislating a degree of sobriety among the colonists. This essay will argue that, in its struggle to maintain the Old World cultural balances, the Anglican Church in Virginia failed to adapt to colonial conditions as well as the colonists adapted their drinking habits.

## The Sabbath: A Day of Churches and Taverns

Anglican ministers intended to preserve the religious heritage of English settlers in Virginia through the weekly ritual of church services. Moreover, Sunday—the Sabbath day—belonged to God, and the Church sought to ensure that colonists of

*Colin Crawford, a student at Holy Cross College, won first prize in the scholarly research category of the Undergraduate Writing Contest.

Virginia spent it appropriately. This meant that priority was to be given to church attendance, and that vicious drinking was to be avoided. When colonists displayed a reluctance to attend these services, they were compelled to do so by law. A result of this legal obligation may have encouraged Sunday drinking on a scale that would not have existed otherwise.

The Anglican Church responded to what must have been disappointing church attendance in the early settlements by resorting to legal measures: by 1619, parishioners were obligated to attend "divine services" on Sunday.[3] What colonists would rather have been doing is obvious from the type of punishments doled out to the free whites who ignored the law. Absent planters were almost always fined a given number of pounds of tobacco, [4] an indication that the Church tried to remove any temptation to work on the first day of the week by threatening to deprive those who would try it of a significant portion of their harvest. The connection between working on the Sabbath and drinking on the Sabbath is explained by the drinking habits of colonial Virginians. Historians Mark Lender and James Kirby Martin have argued that "frequent" and "fairly heavy" drinking among white laborers was as common as labor itself.[5] Thus, Anglican ministers tried to interrupt the daily cycle of working—and, implicitly, drinking—by prohibiting work and enforcing church attendance on Sunday. Doing so would keep planters grounded in their Britishness; lives that would otherwise be devoted to harvest profits and the bodily pleasure of alcohol and other associated vices were exposed to the transcendental experience of God and country through the Anglican liturgy.

The Anglican Church in Virginia directly confronted drinking on Sunday and holidays as well, and in several different ways. As with working on the Sabbath, inebriation on Sunday was punished through tobacco fines: at some time around the middle of the seventeenth century, settler Thomas Williams lost one hundred pounds of his harvest to the county for committing the crime,[6] a punishment far in excess of the five shillings he would have had to pay had he been caught on any other day of the week.[7] Military commanders and churchwardens prowled the plantations on Sundays with the express purpose of enforcing church attendance and looking for immoral behavior in those who were required to remain home.[8] Aside from the legal consequences of failing to keep holy days sober, ministers appealed to the rational minds and God-fearing spirits of colonists through sermons. For example, Reverend Charles Clay condemned excessive drinking on holidays, specifically Christmas, to an audience in compulsory attendance of his services throughout the late colonial period.[9] The variety of methods utilized by the Anglican Church to curtail drunkenness on sacred days—namely fines, surveillance, and exhortations—demonstrates a concerted effort to modify the drinking habits of the colonists. The Church took action to direct them in economic, psychological, and spiritual ways

toward respecting days with religious significance.

For all of the Church's efforts to inculcate piety into the weekly lives of the Virginia planter, however, mandatory church attendance may have encouraged excessive drinking on Sundays and holidays, albeit inadvertently. The crowds that services brought into settlements from across the sprawling plantations found themselves temptingly close to the local tavern.[10] Historian Jacob M. Blosser argues that settlers used the time before, during, and after church to socialize with one another and to conduct business; male congregants would fulfill their legal obligation through reluctant presence at the service before departing, in groups, to drink at the nearest establishment.[11] Christmas drinking traditions emboldened colonists enough to avoid the service altogether,[12] regardless of what the legal repercussions of doing so would be. The same laws which promoted participation in the Anglican liturgy and a continuation of life as it was lived in the Old World made access to an abundance of alcohol that was habitually consumed in vicious quantities more convenient than Church authorities had ever intended.

Taverns were popularly patronized on the Sabbath, but ecclesiastical officials made an effort to adapt to the problem these institutions posed. It seems that there were no attempts to close taverns, either indefinitely or on select days like Sundays and holidays; even the Church must have recognized that the interpersonal relationships fostered and the business conducted in these buildings were vital to the colony's welfare.[13] Taverns were regulated in small ways as a means of compromising on the religious demands of the Church and the desire of many settlers to drink. Tavern licenses were issued exclusively to men who were related to women who had experience working in taverns: it was hoped that a female presence in the tavern would exude a "positive moral influence" on customers who were likely to overindulge and incur massive debts in the process.[14] In a parish where colonists seemed incapable of waiting for Sunday service to end before beginning a festive gathering in the town, the innkeeper was court-ordered to remain closed "during the hours divine services were in progress in the parish church."[15] It is apparent that the Anglican Church in colonial Virginia was dynamic in its pursuit to establish parish-wide respect for the Church as an institution and the days on which it expected this respect to be publicly demonstrated. It failed because it could not win the sincere allegiance of many settlers, and the few ways in which it forced this allegiance upon them were mocked. Colonists would continue to drink as much as they wanted to, when they wanted to. They would not concede a day.

**Death in Virginia: Fast Days and Funerals**

Sundays and holidays occurred as regularly in Virginia as they did in Britain; the Anglican Church intended to replicate the piety expected of Christians in the Old

World when it prohibited excessive drinking in the New World. Realities of life in North America also forced settlers to face extraordinary circumstances not encountered in their home country: brutal, violent conflicts with Native Americans and unpredictable outbreaks of disease made daily life in Virginia especially deadly.[16] The Anglican Church responded to the high mortality rate in the region by imposing fast days on a reluctant British population in an effort to gain divine forgiveness for the colony. At the same time, the drinking traditions surrounding colonial funerals blurred the lines between mourning and the perpetuation of a culture of inebriation, which undermined the ministerial vision of a penitent colony.

Armed conflicts with Native Americans and the various diseases that thrived in the Chesapeake Bay region gave Anglican ministers of colonial Virginia the impression that the various settlements they served had in some way incurred God's wrath.[17] This impression was formed from the very establishment of the colony: the winter of 1609-1610, the "starving time" of the first waves of permanent settlers, instilled doubt among the colonists that they had the unceasing support of God in their lives in America.[18] While the surviving Englishmen credited God with the supplies and reinforcements that seemingly miraculously arrived just in time to save them,[19] this was to be the first of many episodes of what ministers regarded as a tempestuous relationship between the colony and God. As the clergy examined the settlers' behavior preceding the famine, they observed with disgust that "idleness" had been widely practiced by the planters and soldiers of the enterprise.[20] Drawing on precedent set by their ancestors in Britain, the clergy of the Established Church implemented "providential national days" as a means of responding—in thanksgiving or in humiliation—to the messages God sent the colony through the trials and triumphs it experienced.[21]

Contemporary sources indicate that fast days were more commonly observed than thanksgivings. These days were targeted responses to specific tragedies and could be established as needed. The massacres of 1622 and 1623 were commemorated by an annual fast day held on the anniversary of the first massacre, while "the last Wednesday of the month was set apart as a day of humiliation" in respect for the second.[22] Colonial authorities implemented colony-wide fast days in the midst of a deadly measles epidemic in Jamestown in 1693 and again for the same reason in 1698.[23] The frequency with which fast days were created indicates that ecclesiastic authorities were confident that, if the community as a whole dedicated itself to pious observation of these days, God's favor would be restored. Problematic, ministers considered, was the inability of the colonists to permanently orient themselves away from vice and toward God. The endless cycle of death and fasting was a sign that Virginians were unchanged by their confrontations with God's anger.

Fast days were necessary because of the vicious behavior of the colonists. Various bodily pleasures were completely prohibited on these days—drinking being explicitly

one of them[24]—and it was these very pleasures which had caused whatever catastrophe the colony experienced in the first place. In a sermon delivered to a Henrico County congregation on a fast day in 1758, Reverend Miles Selden blamed "the great numbers of heads of families, who are profane and lewd, & have given themselves up to their lusts and passions" for the hardships the community faced.[25] He feared, and hoped that his audience would, too, that "if we have no sense of religion at home, it will be only meer [sic] form in the Church, which will not please God, nor have any influence on our lives," predicting that if they did not change, Christ would "remove the light of the Gospel" from the colony.[26] Failure to abstain would mean complete separation from God: it would mean damnation. A "sense of religion" on the plantation would temper the temptation to indulge in drink; having that sense would not only add meaning to Sunday worship, which many colonists struggled to find, but it would also invite God's grace into the life of the individual who practiced it and the community to which that individual belonged. Until that sense was achieved, however, settlers would be expected to wait through dry days and nights whenever the Church thought that circumstances were severe enough to warrant it. As with Sundays and holidays, the General Assembly and Church representatives were insecure enough about popular participation to prompt the legal establishment of fast days, and "a heavy fine" for those caught in the breach.[27]

Historian Philip Alexander Bruce warmly concluded that fast days "had the sympathetic approval of the great body of the people; and that they were celebrated throughout the Colony with feelings of unaffected heartiness and reverence."[28] Some evidence suggests otherwise. One colonist blamed the vicious drinking of his parish minister for the outbreaks of disease that his community suffered.[29] Such allegations of ministerial hypocrisy and vice appear repeatedly throughout the literature on institutional religion in colonial Virginia,[30] and taken as a whole they seem to suggest that settlers were unwilling to put the effort into modifying their drinking habits, even for a day, when those who exhorted them to do so would not practice what they preached. Combined with the same difficulties that the expansive geography of the region posed in enforcing sobriety on Sundays, it is likely that even half-determined Virginians could get away with drinking what ministers could not detect.

The Anglican Church responded to death by regulating alcohol consumption; colonists responded by drinking more than ever. Colonial Virginians frequently "provisioned" their own funerals in their wills, spending significant portions of their estates on tens of gallons of wine, beer, brandy, and cider.[31] Intoxication was common among funeral attendees; like church services, these events provided rare occasions for the community to congregate in one place, and they often resembled casual social gatherings more than they did mourning parties.[32] The author of this essay will concede that spirited funerals were held for individuals who had died in relatively

advanced age (they had drafted a will) of natural causes or prolonged illnesses. Deaths such as these were expected and occurred in the colonies as well as in Britain; it is unlikely that they would have disturbed either the clergy or the laity as much as mortal wounds sustained by a war-club would have, and comparing the radically different types of reactions of the Church and of parishioners to death seems impossible owing to the circumstances that guided each reaction. However, historian Lauren F. Winner has noted that on many plantations, food and drink would be consumed after funerals for people who had died from a variety of causes, natural or otherwise, in a celebratory mode as a display of "Christian hope" for the resurrection of the dead.[33] Some Virginians (apparently) exercised religious devotion outside of institutional Anglicanism through drinking, demonstrating that some colonists could react to death through their faith in a way that felt more natural than asceticism.

Death occurred more frequently and often in more brutal ways in colonial Virginia than it did in Europe. The Anglican Church interpreted this mortality as the disfavor of Providence, a result of, among other vices, excessive drinking as practiced by their parishioners. The Church asserted itself against the popular drinking culture by organizing and implementing fast days as a means of temporarily prohibiting any alcohol consumption and thus gaining God's forgiveness, but lay skepticism of the sincerity of ecclesiastical authorities, as well as deeply rooted traditions surrounding death and drinking, meant that genuine communal participation was never more than a dream of many ministers. In addition to church attendance on Sundays and holidays, fast days were another failed attempt on the part of the Anglican Church to superimpose British customs in a place where many had come to escape such customs. Edward L. Bond has aptly written that ministers should have been wondering "whether or not people two thousand miles from England would care about English answers to questions about the colony's relationship with God."[34]

**Discipline, Drinking, and an Uncertain Future**

The Established Church attempted to correct the past transgressions of colonists through fast days, but it also used its influence to secure a physically secure and morally rich future for them as well. By calling on settlers to cast away material excesses, especially alcohol, the Anglican Church endorsed discipline as a preventative measure against disasters such as Indian attacks and the spread of diseases. As the frontier moved west, however, danger diminished along with the institutional authority of the Church, while drinking culture remained unhindered.

In the turbulent first decades of the settlement of Virginia, ministers found themselves fulfilling roles they had held in England, but with much higher stakes. Farmers sustained the colony; soldiers defended it; and ministers made sure that these duties were undertaken as Christians.[35] Just as Ralph Lane had enforced militant

discipline on the first Roanoke colonists as a preemptive measure against illness,[36] ministers acted as the "moral guardians" of their communities in the Chesapeake, stringently identifying and correcting the sinful tendencies of their parishioners lest the moral slack of the laity invite the physical and spiritual doom of the settlement.[37] Early generations of colonists seemed to be willing to cooperate with their ministers in reforming themselves for the survival of the colony. Reverend Alexander Whitaker's ministry to infant Virginia is a well-documented case of success: he is credited with saving his parish from death and destruction by convincing the English men and women under his care to turn themselves away from sinful excess and toward God, all by the time his first three-year term ended in 1613.[38] It was widely recognized in colonial society that conflicts with Indians were usually precipitated in some way by an inebriated colonist,[39] and plantation masters hoped that they could preempt slave uprisings by denying blacks the rage they assumed alcohol would induce.[40] Early colonial Virginians understood what the minister meant when he explained the potential hazards drinking posed, if not in themselves, then in others. While permanent settlement was still in question, "the prophetic role of the clergy [made sense] when the colony existed from day to day upon the thin edge of annihilation."[41]

However, as Virginia matured and expanded into the frontier, the Church found it increasingly difficult to scare its congregations into sobriety. As Native settlements were driven further west from the riverside plantations and the fear of violent raids faded, ministers no longer had to play the same critical role that previous circumstances forced them to. The increase in leisure time that all colonists enjoyed as survival became more and more of a daily surety was used by ministers to study scripture and devotional writings.[42] Public appearances made by Anglican clergymen diminished to little more than sermon deliveries on Sundays, holidays, and fast days, and many parishioners resented what they considered pretense on the part of the average minister.[43] Thus, sermons made against excessive drinking were largely ignored, as evinced by the widespread inebriation found in the colonies. Women generously supplied their households with spirits as a part of their domestic duty (and one that was impossible for the Church to regulate). Throughout the colonial period, farm laborers drank as they worked, taverns were frequented enough to make them the center of social and business life in Virginia, and alcohol was the center of the aristocratic dinner party.[44] The ranks of militia and provincial military units—often the first line of organized defense against armed threats to the colony—were plagued by drunkenness, which was made painfully apparent during muster calls and martial parades.[45] Fading danger meant fading authority for the Anglican Church in Virginia.

Whatever authority the Anglican Church still clung to by the mid-to-late colonial period vanished completely with the arrival of the Great Awakening. The Anglican Church faced competition from the "aggressively evangelical" Presbyterian, Baptist,

and Methodist Churches with which it could not compete.[46] Future generations would be immune to the influence of the Anglicans, as George Whitfield and Devereux Jarrett attracted young people unlike any clergy had done in the colony before.[47] Tradition and the institutional nature of the Church became liabilities as "democratic ideas" attracted flocks of converts to newer, populistic denominations; historian Wesley M. Gewehr writes that "the Established Church was identified with the dominant order and was, therefore, restricted in its appeal and exclusive in its constituency."[48] If a colonist suddenly decided to drink in moderation, it was not the Anglican Church that would have brought him to this conviction.

In its crusade against drunkenness, the Anglican Church used its authority advantageously during the early years of the Virginia colony, when many colonists recognized that it was important enough for the sake of social order and safety to rally around the established religious institution. However, as the threat of battle with Native Americans became more remote and settlers built immunities to diseases of the Chesapeake, ecclesiastical calls for sobriety lost any sense of urgency they once had. When the Great Awakening arrived in the Southern colonies, the Anglican Church found that the authority that had once lent it legitimacy was now a burden, and its moral prescriptions now were not only ignored, but unheard.

**Conclusion**

The English colonists who arrived in Virginia to settle the Chesapeake were Anglicans and drinkers, but they would not be the same Anglicans nor the same drinkers they had been in Britain. Severance from the social and institutional customs of the homeland, as well as a confrontation with dangers unique to the New World, guaranteed that each settler would rebalance the values he inherited from his home country. The Anglican Church sought to maintain its place in the life of Virginians by responding to the increasing prominence alcohol gained in their daily and weekly routines, a prominence that remained consistent even amid unpredictable and destructive interruptions, such as conflicts with Native Americans and disease outbreaks. The Anglican Church enforced the attendance of church services on Sundays and holidays, the observance of fast days, and a strict moral discipline in an attempt to remain relevant in a culture that was rapidly becoming de-Anglicized. By the end of the colonial period, the average American over fifteen years of age was consuming almost six gallons of absolute alcohol per year,[49] while the moral pleas of Anglican ministers were drowned beneath the proselytizing shouts of New Lights. The Church could not adapt. Alcohol could.

**Notes**

[1]Philip Alexander Bruce, *Social Life of Virginia in the Seventeenth Century* (Lynchburg: J.P. Bell Company, 1927), 204.
[2]Ibid., 182.
[3]Philip Alexander Bruce, *Institutional History of Virginia in the Seventeenth Century,* Volume 1 (New York: The Knickerbocker Press, 1910), 28.
[4]*Ibid.*
[5]Mark Lender and James Kirby Martin, *Drinking in America: A History* (New York: MacMillan Publishing Company, 1982), 10.
[6]Bruce, *Institutional History of Virginia*, 30.
[7]*Ibid*., 39.
[8]*Ibid*., 29.
[9]Jacob M. Blosser, "Irreverent Empire: Anglican Inattention in an Atlantic World," *Church History 77* (2008): 624.
[10]W.J. Rorabaugh, *The Alcoholic Republic: An American Tradition* (New York: Oxford University Press, 1979), 27.
[11]Blosser, "Irreverent Empire," 627.
[12]*Ibid.*, 624.
[13]For an excellent account of how versatile and important taverns were in Virginia, as well as the vital role women played in almost all of them, see Sarah Hand Meachum, *Every Home a Distillery: Alcohol, Gender, and Technology in the Colonial Chesapeake* (Baltimore: The Johns Hopkins University Press, 2009), 66-7.
[14]*Ibid.*, 64-5, 67.
[15]Bruce, *Institutional History,* 34. It is unclear why the innkeeper and his staff (and perhaps a female relative) could be present in the inn and implicitly not in attendance at the service.
[16]David Hackett Fischer, *Albion's Seed: Four British Folkways in America* (New York: Oxford University Press, 1989), 326.
[17]Bruce, *Institutional History,* 15.
[18]Edward L. Bond, *Damned Souls in a Tobacco Colony: Religion in Seventeenth-Century Virginia* (Macon: Mercer University Press, 2000), 32.
[19]*Ibid.*
[20]*Ibid.*, 84.
[21]*Ibid.*, 31.
[22]Bruce, *Institutional History*, 15.
[23]*Ibid.*, 17-18.
[24]*Ibid.*, 16.
[25]Miles Selden, "The Great Day of Publick Worship, 1758," in *Spreading the Gospel in Colonial Virginia: Sermons and Devotional Writings*, comp. Edward L. Bond (New York: Lexington Books, 2004), 536.
[26]*Ibid*., 534-535.
[27]Bruce, *Institutional History,* 16.
[28]*Ibid.*, 18.
[29]Michael Anesko, "So Discreet a Zeal: Slavery in the Anglican Church in Colonial Virginia," *The Virginia Magazine of History and Biography* 93 (1985): 252.
[30]There is a consensus among historians that Anglican ministers in Virginia were generally unpopular among their parishioners; disagreements arise over whether or not ministers actually earned the bad reputation they had, and whether colonists really resented them for the reasons they claimed they did. For an account that assumes the colonists' anti-ministerial accusations of sinfulness as true, see Wesley M. Gewehr, *The Great Awakening in Virginia, 1740-1790* (Durham: Duke University Press, 1930), 36. For a compelling argument that utilizes empirical evidence to suggest otherwise, see James P. Walsh, "'Black Cotted Raskolls': Anti-Anglican Criticism in Colonial Virginia," *The Virginia Magazine of History and Biography 88* (1980): 21-36.
[31]Bruce, *Social Life*, 225.
[32]*Ibid.*, 224.
[33]Lauren F. Winner, *A Cheerful and Comfortable Religion: Anglican Religious Practice in Elite Households of Eighteenth-Century Virginia* (New Haven: Yale University Press, 2010), 144.
[34]Bond, *Damned Souls,* 35.
[35]Walsh, "'Black Cotted Raskolls,'" 23.
[36]Karen Kupperman, *Roanoke: The Abandoned Colony* (New York: Rowman and Littlefield Publishers, Inc., 2007), 95.
[37]Walsh, "'Black Cotted Raskolls,'" 23.
[38]*Ibid.*, 25-6.
[39]Lender and Martin, *Drinking in America*, 24.
[40]*Ibid*., 27.
[41]Walsh, "'Black Cotted Raskolls,'" 25.
[42]*Ibid.*, 28.
[43]*Ibid.*

[44]Rorabough, *The Alcoholic Republic*, 46.
[45]Lender and Martin, *Drinking in America,* 12.
[46]Gewehr, *The Great Awakening,* 185.
[47]John Frederick Woolverton, *Colonial Anglicanism in North America* (Detroit: Wayne State University Press, 1884), 197.
[48]*Ibid.*, 251
[49]Lender and Martin, *Drinking in America,* 14.

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# FEMINISM IN THE MARGINS: NATIVE WOMEN IN ERDRICH'S *LOVE MEDICINE* AND *TRACKS*

**CASSANDRA BUSCH***

Native writing has been utilized significantly over the past century to fight for the rights of native people in the face of continued injustice and disparagement forced on them by the leaders of the Western world. In his article, "Contemporary Native American Writing: An Overview," Joseph Bruchac remarks: "Contemporary Native American poets, fiction writers, essayists and dramatists have been among the most vocal and the most effective in making the social and political realities of the Indian condition visible to native peoples and the general public" (Bruchac 324). As Bruchac says, modern Native American writers wield a significant amount of power and influence over their readers. Louise Erdrich, a mixed-blood Ojibwe novelist, uses her perspective as a native woman raised off the reservation, educated in the history of the Ojibwe people, as well as her views on being a wife and mother to bring a uniquely informed viewpoint to her writing. She uses this perspective to advocate for certain causes. Primarily, she writes for the advancement of her own brand of nativism and feminism in both the native and Western cultures that she has experienced, as she states in an interview with TeachingBooks.net:

> I remember my grandfather and my mother taught me a great deal about what it is to be an Ojibwa person just by the way they were. I grew up in a very small town environment with a large number of native people around me, because my parents worked for the Bureau of Indian Affairs. I was taught by German nuns, so I spoke a lot of German as a child. I learned German as my other language. I have a very mixed background, and I feel there's a huge paucity of knowledge in my life about the Ojibwa language and culture. So, I keep trying to add to it.

In this excerpt from an interview with Erdrich, she admits that, although she does have firsthand knowledge of what it means to be a native person, as well as input from her native family, she also experienced the world from a Western perspective growing up. This duality only strengthens her writing as she is able to

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write with a foot in both worlds, which allows Erdrich the ability to empower those in the same position as she is and who are reading her works.

The responsibility of native writers today is generally seen as the duty to stand up for one's tribe and one's land. The clarification of who is defined as a "native writer" is less clear. However, most critics agree that a person with Native American blood, even mixed with white, can be classified as a native writer, especially if they are writing about the culture from which they are descended. There is even a danger in discrediting a writer who is not of "full blood," as Bruchac states: "Asserting that certain writers are not Indian because they are of mixed blood is yet another step toward the total displacement and final dispossession of Native Americans" (Bruchac 324). Erdrich uses this perspective as a person with native blood, but with other mixed experiences as well, to call for social change and a rethinking of the native person's responsibilities, especially women, to take part in the Western world. In Erdrich's novels *Tracks* and *Love Medicine*, she uses the characterization of two primary characters, Pauline (Sister Leopolda in *Love Medicine*) and Fleur as foil characters in order to contrast two approaches of native women to feminism. She uses Fleur to advocate for a type of native feminism that melds the dichotomy of nativism and feminism together, while Pauline represents the neglect of one's native and feminine identities and roles in favor of assimilation into the Western world.

Nativism is difficult to define. According to historians, the term "nativism" was conceived in the 1830s and 1840s in Eastern America, in a time when there were rampant anti-immigrant sentiments. However, there is the question about whether this original meaning of the word too finely constricts the word, as John Higham notes: "Does nativism consist only of the particular complex of attitudes dominant in the anti-foreign crusade of the mid-nineteenth century? Or does it extend to every occasion when native inhabitants of a country turn their faces or raise their hands against strangers in their midsts?" (Higham 3). In post-colonial discourse, Edward Said has written about his opinion of the negative impact of nativism. He believes that nationalism is crucial to differentiating the colonized from the colonizer, but that it is liable to fall into nativism, which he defines as an advocacy of a purist form of pre-colonial essential identity much more extreme than the idea of nationalism. Said suggests that nativism promotes the retaining of colonial divisions between the colonized and colonizer (Said). However, Erdrich honors nativism for its redeeming qualities, as a sense of duty to pass on her Ojibwe culture, language and knowledge to her readers, children and future generations rather than solely a return to rigid fundamentalist beliefs. Erdrich's nativism offers room for new traditions and some acceptance of Western ideas, rather than rejection of all ideals other than native ones, a hybridity of cultures that is more flexible than Said's discourse. She exhibits the success of this hybridity in her own life.

It is important to note the many shapes and forms that this word "feminism" takes, across the world in different cultures and generations. Just like nativism, Erdrich herself seems to have a unique perspective on this term as well, as critic Mar Gallego summarizes: "The ultimate prevailing of positive images of womanhood in both Erdrich and Tan indicates their support of a return to a matriarchal worldview, in which the significance of women can be justly acknowledged" (Gallego 136). As Gallego points out here, Erdrich's advocating for feminism seems to be rooted in the power of a matriarchy, which traces back centuries in the native Ojibwe culture. She wishes to translate this view from being a solely historical native one to one that is modern and existing in both the Western and native worlds.

There is a portion of native women, especially the traditionalists, who are hesitant to use this term "feminist," no matter how it is defined. They believe that using this term submits to the imperialist ideals of the Western society that has oppressed the native people ever since arriving on this country's shores (Smith 117-118). These traditionalists believe that decolonization comes first, and the equal rights of women come second. In the past few decades, there have been critics and theorists who have advocated for a new type of feminism, especially for native women, that incorporates their native traditions and roots. M.A. Jaimes*Guerrero (sic) constructs one of these theories: "My conceptualization of 'Native Womanism' advocates for more 'historical agency' in re-envisioning a pre-patriarchal, pre-colonialist, and pre-capitalist U.S. society, as well as for Native women's self-determination in reclaiming their indigenous (that is, matrilineal/matrifocal) roles that empower them with respect and authority in indigenous governance" (Jaimes*Guerrero 67). Guerrero advocates for a "turning back of time" of sorts in order to return to more traditional views of women in indigenous cultures. Her definition of native womanism provides both a way for women to regain their respect for their femininity and the responsibility to advocate for native rights through protection of the environment, preservation of history and culture, etc. Erdrich addresses her own meaning of this idea and equates the importance of fighting for one's rights as both a woman and a native person. She emphasizes the importance of motherhood, protecting one's family and culture, and passing down of traditional knowledge.

For the purposes of this paper, the term for this duality in Erdrich's writing and its key traits will be coined as "Erdrichian womanism." Alice Walker, another woman writer marginalized for her background, was the first to coin the term "womanist," which she defines as: "A black feminist or feminist of color… wanting to know more and in greater depth than is considered 'good' for one… Committed to survival and wholeness of entire people, male and female" (Walker xi). This definition is applicable to Erdrich's sense of womanism and feminism. In Erdrich's

novels *Tracks* and *Love Medicine*, Erdrich uses Fleur to advocate for this type of Erdrichian womanism that melds nativism and feminism together, so that the two may support each other and find roots within the other. Erdrich uses the character of Pauline as the opposing viewpoint, in which there is a contention between native identity and feminism, and a tendency to attempt to integrate oneself into Western society and leave one's native roots behind. For the purpose of this essay, Sister Leopolda, as she is known in *Love Medicine*, will be known as Pauline, as she is known in *Tracks*.

Fleur represents the balance between feminine and masculine that is ideal in native Ojibwe culture, representing an ode to the traditional. The name "Fleur" is French for "flower," a typically feminine image. Fleur embraces her femaleness, but challenges the Western stereotypes of women by working at a meat plant with three male co-workers, playing poker with them, learning how to trap and hunt to provide food for herself and others, and so on in *Tracks*. She does not waver between her femininity and masculine traits, but embraces both, as Caroline Rosenthal points out: "The very fact that Fleur as a woman is working at a meat plant is an intrusion into a male dominated space, but one evening when Fleur wants to join the men in their favorite pastime, poker, she certainly breaches the existing gender code" (Rosenthal 137). The existing gender code here refers to the one existing primarily in Western culture, not the native one where many of these activities would have been typical for women to participate in. Fleur is living up to her name by exhibiting the ability to encompass her feminine ability while still fulfilling the needs of the tribe and defending her people, doing whatever it takes to support her family and protect her land, displaying her Erdrichian womanism in balancing her responsibilities as both a woman and tribe member.

In contrast, the French name "Pauline" is derived from "Paulinus" or "Paul," which signifies not only Pauline's rejection of her role as a woman and mother, but also a rejection of her native heritage in favor of a Christian, Western one. It stems from a masculine name and draws a parallel to the difference between the creation stories in the Western and Ojibwe cultures. In the Western version, woman comes from man, but in the native story, she has her completely own identity and exists in complete partnership with man. This confusion of cultures translates to how Pauline strives to exist in both spheres at first, but then abandons her native identity in favor of the Western one. Pauline ends up taking a similar route as her namesake, Saint Paul, as she becomes an extreme evangelist when she attempts to convert her own people to the "truth" in *Tracks*. As a tribe member, she disregards Erdrichian womanism in favor of a Catholic tradition dominated by patriarchal figures. The names Fleur and Pauline bring light to the issues of nativism and cultural struggle, and the issue of feminine and masculine.

Differences in origin stories allow some empowerment in the roots of native tradition versus that of the western one. Western culture has traditionally looked toward the Bible's Old Testament for its own "origin tale," and so has received the tradition that male was created first, followed by the woman, who was created *from* him and meant as a companion. In the Ojibwe origin story, Father Sun and Mother Earth were unique entities, but both were equally necessary for life, and the native Ojibwe therefore continued this tradition of honoring both female and male qualities. This co-dependence explains the respect that Ojibwe have for both male and female tribe members, as each gender is necessary for the continuation of the tribe. Native women have a necessary place in native Ojibwe culture and can turn to their history for strength.

**Construction of Pauline and Fleur's Identities as Woman**

Erdrich paints a conflicting portrayal of Pauline, but the primary purpose of her character is to serve as a foil to Fleur and as an antagonist throughout the novels. In *Love Medicine*, she cruelly punishes a young girl wishing to enter the religious life. However, only going back in time to her backstory in Tracks does Erdrich's reader find out how she became this way. Critic Kate McCafferty discusses the difficulty Pauline has being separated from her family, first in a school designed to assimilate native children, and later on in a white workspace, eventually ending up in a Catholic convent:

> Can we dismiss Pauline as a grandiose, selfish adolescent, who sells her birthright for the delusion of mainstream, personal success? Not when we read her anxieties concerning estrangement from her family, most notably the womenfolk: "That winter we had no word from my family… I had a dream I could not shake. I saw my mothers and sisters… buried too high to reach, wrapped in lace I never hooked." (cited in McCafferty 741)

As McCafferty points out here, Pauline straddles the line between white and native, but being on this tipping point does not benefit her. She cannot find true acceptance in either society.

The native and Western communities both fear and respect Fleur. She has the ability to control men with ease as she manipulates them in a way which empowers her throughout the novel and takes revenge in retaliation for evil deeds done to her. For instance, men that rape her are later killed in a storm, which the locals assume is because of her dark magic and powers. Fleur is feared because of this power that she appears to possess, which appears again when she drowns multiple times and miraculously lives. Fleur experiments with both good and bad magic, and the people on the reservation know it. Fleur ends up living on her own in the woods for most of *Tracks* and becomes even more connected to the land and nature than she was before, proving her authenticity as a bridge between nature and humans. This

connection and "bridge" type quality is one that is an ideal of a native woman, because they were often responsible for being medicine people or storytellers and in charge of protecting their native land.

**Motherhood**

Pauline denies her role as a mother, neglecting one of the significant opportunities for a woman to influence the future generations and pass on traditional knowledge. One spring, Pauline discovers that she has become pregnant, and at this point she has already committed to a life of God. When she realizes that she is indeed pregnant, she tries to perform an abortion on herself as she tried to force it out of her, to punish, to drive it from her womb (Erdrich 131). From the moment of conception, Pauline emotionally, mentally and physically rejects the idea of motherhood and an important ideal of passing on tradition, which can be done through one's children.

Pauline feels no love for her own flesh and blood, and her hatred for her child stems from her belief that it will keep her from gaining power through the convent. Pauline names the child Marie, and the two will meet again in "Saint Marie" in *Love Medicine*, when Marie herself attempts to join the convent. Pauline goes so far as to punish her daughter for her native blood, which runs through Pauline's own veins as well. Pauline does not value her role as a mother and disregards her role as a participant in her native culture in favor of the white Western community.

In contrast to Pauline, Fleur is a much more willing mother, accepting her role and using it as an opportunity to pass on her knowledge of her language and culture to her daughter, Lulu. Fleur is a perfect example of a progressive feminist, because of her traditional role as a mother balanced with liberal sexuality, survival skills and knowledge of the tribe's traditional ways. Although she is weak and struggling at the time of her child's birth, she is successful in birthing the child herself, in part thanks to the fact that a mother bear bursts through the cabin door during her labor. This scene is symbolic of Fleur's strength as a woman and mother, as the "spirit bear" is traditionally a totem of great love (such as that of a mother), hard work and strength.

Later in the novel *Tracks*, Fleur proves her strength as a mother once again when she makes a difficult decision regarding her daughter, Lulu. She sends Lulu to a government school, even though Fleur despises them. She does it for the safety of Lulu, even though Lulu begs not to go. As Nanapush tries to explain to Lulu at the end of the novel:

> She sent you to the government school, it is true, but you must understand there were reasons: there would be no place for you, no safety on this reservation, no hiding from government papers, or from Morrisseys who shaved heads or the Turcot

> Company, leveler of a whole forest. There was also no predicting what would happen to Fleur herself. (Erdrich 219)

Fleur does not give up her daughter because she does not want to take care of her anymore, but rather sends her to the school for her own protection. She only gives her daughter up out of selflessness. She accepts both her role as a mother and as a native woman passing down her culture, using them to create a single entity, as she will later incorporate her attitudes towards nature and spirituality as well. Motherhood is directly related to nature and spirituality in native culture.

**Connection to Nature and Spirituality**

In Ojibwe culture, nature and spirituality are rooted within each other. Animals, plants, humans and the physical earth are to exist in harmony for there to be spiritual balance. In his book *Ojibway Heritage*, Basil Johnston discusses the importance of this balance between the four spheres, because this balance is needed for harmony in the world (Johnston 21). In contrast, spirituality is much more isolated in Western culture, especially in the historic tradition of Christianity. There is a respect for the earth, but the focus is on the interactions between people and God. There is not the same emphasis placed on the balance between the four spheres and there is more of a hierarchy in the idea that the physical world, plants and animals exist to serve man and his needs, rather than for all of them to help sustain each other.

Fleur embodies this balance of the "worlds," as she frequently interacts with nature, animals and the plants of the earth. Fleur drowns three times throughout the course of *Tracks*, but is saved by the spirit, Misshepeshu. This spirit also instructs her how to act out the protective measures necessary to preserve the land to protect the native land from the Westerners. Also, after she is orphaned, Fleur is raised by Nanapush, the tribe's shaman, who teaches her the traditional ways, stories and medicine of the Ojibwe people. This strengthens Fleur's connection to her tribe and nature.

Pauline does not share the same connection to the Ojibwe way that Fleur does. From the beginning, she only has interest in the outside Western world and the white Christians that inhabit it: "Pauline has always admired the white race… unlike the rest of her kind, [she] takes great pride in her French Canadian heritage. After her mother's death, Pauline disassociates herself from her family by speaking primarily English, suggesting that her father build an outhouse, and refusing to be taught traditional arts such as beading and curing leather" (Hessler 40). As Hessler posits here, instead of using her fluency between worlds to benefit the tribe, she chooses to strictly identify as white: in her religion, attitude towards reservation life, disregard for her role in the tribe, etc.

**The Next Generation**

Erdrich's stories do not just take place in one specific time or setting, but span state lines and even decades, recounting multiple generations of this specific Ojibwe

tribe. Fleur and Pauline both give birth to daughters in *Tracks* who also appear in *Love Medicine* as two of the central characters. However, Erdrich makes an effort to demonstrate how the line between "native" and "assimilated" has blurred as the years have gone on. Both daughters, Marie and Lulu, straddle the line in a similar way that many modern native women do, such as Erdrich herself, by experiencing both their native world on the reservation and the outside world. They all have a choice, and many choose the third option of "merging" their two identities. In the end of the novel, this seems to be what the characters of Lulu and Marie have done, doing what their mothers were not able to successfully complete in the previous generation.

In *Love Medicine* and *Tracks*, Lulu continues to pass down the traditional Ojibwe traditions to her sons and the future generations, just as her mother Fleur and adoptive father Nanapush pass them down to her. However, assimilation is forced upon her as well from an early age: "Your braids were cut, your hair in a thick ragged bowl, and your dress was a shabby and smoldering orange, a shameful color like a half-doused flame, visible for miles, that any child who tried to run away from the boarding school was forced to wear… Your knees were scabbed from the punishment of scrubbing long sidewalks, and knobbed from kneeling hours on broomsticks" (Erdrich 226). Nanapush follows this description of Lulu with the fact that she resembles her mother, who was just as bold. However, the effect of the boarding school comes at a very impressionable time during her childhood. However, she also continues to pass down the traditions that her mother and Nanapush teach her to Lipsha, her grandson, and future generations in *Love Medicine*, as told in the story of the same name. She is the one to inform Lipsha of his true heritage and of the fact that Gerry is his biological father, which later prompts him to help Gerry escape to Canada, protecting his own flesh and blood. Therefore, she exemplifies the dynamic and multicultural native woman that stays true to her people, which Erdrich advocates through her Erdrichian womanism.

Marie is Lulu's counterpart in the "next generation" found in *Love Medicine*, and she also carries on many of her mother's similarities, but, like Lulu, finds a more multifaceted identity. We see Marie in "Saint Marie" in *Love Medicine*, where Marie sets out to become a saint and joins the convent right off of the reservation. Like her mother, she is of mixed blood and is able to fit into the Catholic sisterhood at the top of the hill: "I was going up there on the hill with the black robe women. They were not any lighter than me. I was going up there to pray as good as they could. Because I don't have that much Indian blood" (Erdrich 43). However, her mother, Pauline, now dubbed Sister Leopolda, attempts to drive the native blood out of her, which Leopolda calls the "devil." The difference between Sister Leopolda and Marie, however, is that Marie eventually returns to the reservation, marries Nector, a fellow native tribe member, and takes in adoptive children. Just like Lulu,

she emphasizes a resistance to complete assimilation and instead passes down the familial traditions and idea of open motherhood to the future generations and the children that she raises.

Both Lulu and Marie encounter plenty of hardships throughout their lives, but it is in their struggle, and how they are strengthened because of these struggles, that they become better mother figures and leaders within the tribe, each in their own unique way. Marie fails to find empowerment through Catholicism and instead finds it through her native motherhood and tradition. Critic Karla Sanders indicates: "As a young girl, she attempts to gain power and subjectivity through Catholicism; as a young woman, she uses her position as wife and mother to empower herself… Although Nector is the tribe's chairman, Marie is essentially the power behind the man" (Sanders 138). As Sanders says here, Marie changes the source of her power throughout the course of the novel from Western Catholicism to native motherhood. In the story "The Beads" in *Love Medicine*, Marie begins as a woman yearning to be a traditional Western mother. However, she continues taking in children, like June, that are not her own. Also, she is pregnant at this point. She refuses the opportunity to birth in a hospital, opting instead for the assistance of Fleur to be a midwife to her, having a more traditional birth in the eyes of the native culture. Marie transforms throughout *Love Medicine*, just as Lulu does, and becomes a stronger woman in the end that is more of a hybrid woman than the ones in the past generations of Erdrich's novels.

Lulu never longs for this Western power, but uses nature and sexuality as a source of power, just as her mother Fleur does: "Lulu, however, does not long for the Virgin's power, but, according to Native custom, draws strength and a sense of belonging from the community of nature. Like her mother Fleur in *Tracks*, she is presented as an earth goddess figure encompassing everything, at one with the forces of nature" (Sanders 139). This indicates that although there are slight differences in how they empower themselves as native women, they still follow under the categories of empowerment that Erdrich advocates in Erdrichian womanism: motherhood, nature and spirituality, as well as being supportive of one's tribe. In "The Good Tears" in *Love Medicine*, Lulu's obstacles are ten-fold. Nector, a former lover, burns her house to the ground. The government also attempts to evict Lulu from her land, but Lulu uses the knowledge of her children's fathers to keep the council from going through with the eviction, threatening to reveal them if they kick her off her land. Just like Marie, she is a strong mother that protects her own as much as she can. They begin as enemies, but throughout the course of *Love Medicine* resolve their issues and come together in a partnership by the end of the novel, evolving past what the previous generation of their mothers was able to do.

## Conclusion

Throughout the course of Erdrich's two novels, *Love Medicine* and *Tracks*, Erdrich develops her unique perspective regarding the balance of feminism and nativism, here labeled Erdrichian womanism. This Erdrichian womanism stems from Erdrich's unique experience as a native writer who grew up off the reservation, taught by both native and Western influences. This Erdrichian womanism is advocated in the character of Fleur, while the harmful effects of disowning one's native culture are seen in the fruitless power attempt by the character of Pauline. The issue of taking ownership of both one's feminism and native culture is portrayed in the next generation as well, through their daughters in *Love Medicine*. However, following Tracks, a generational and cultural growth allow the two daughters, Marie and Lulu, to find a blend of their two identities as natives and women, overcoming their rivalries and bonding together. Like Erdrich herself, Marie and Lulu do the most good for their community by using their skills as mothers, their expertise in native culture and tradition, and their ability to relate to the Western world. They find a source for their identity and their power through a combination of their experiences as natives, women, and mothers. Erdrich uses these four women to emphasize the importance of remedying any tension between nativism and feminism: the only way to preserve both identities moving into the future is to allow them to find roots in each other, even in the "margins" of society.

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# WINNERS OF THE FATHER FITZGERALD UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING JANUARY 2018

**Poetry**

- 1st place: "North America Abstracted," Anna Girgenti, Loras College; Chapter Advisor, Matt Garrett
- 2nd place: "Offerings to God on the New York Subway," Samantha Bucher, King's College; Chapter Advisor, Rev. Anthony Grasso
- Honorable Mention: "Just Breathe," DaVida Brown, Cardinal Stritch University; Chapter Advisor, Maureen McKnight

"Song of the Crusader," Julia Torrico, Marymount University; Chapter Advisor, Anne-Marie O'Brien

**Creative Nonfiction**

- 1st place: "Psalm 22," Maria D. Teets, Loras College; Chapter Advisor, Matt Garrett
- 2nd place: "The Middle of the Dream," Ryan Alu, Saint Francis University; Chapter Advisor, Rosemary Bertocci
- Honorable Mention: "It Never Rains, but It Pours," Froylan Hernandez-Esquivias, Cardinal Stritch University; Chapter Advisor, Maureen McKnight

"More Like Me," Patrick Corcoran, King's College; Chapter Advisor, Rev. Anthony Grasso

**Critical/Analytical Essay**

- 1st place: "Feminism in the Margins: Native Women in Erdrich's *Love Medicine and Tracks*," Cassandra Busch, Loras College; Chapter Advisor, Matt Garrett
- 2nd place: "Puppeteering Universes, Twisting Timelines: Alternate Realities in Slaughterhouse-Five," Caroline Sommer, Cardinal Stritch University; Chapter Advisor, Maureen McKnight
- Honorable Mention: "Kid Gloves," Amy Higgins, King's College; Chapter Advisor, Rev. Anthony Grasso

**Short Fiction**

- 1st place: "Stale Bread," Patrick Corcoran, King's College; Chapter Advisor, Rev. Anthony Grasso
- 2nd place: "Meadowridge," Cassandra Busch, Loras College; Chapter Advisor, Matt Garrett
- Honorable Mention: "Snacks by Hecate," Kate Babbitt, Cardinal Stritch University; Chapter Advisor, Maureen McKnight

"Sweet Surprise," Ashley Adamczyk, Holy Cross College; Chapter Advisor, Angel Cortes

**Scholarly Research**

- 1st place: "Drinking and Devotion in Colonial Virginia," Colin Crawford, Holy Cross College; Chapter Advisor, Angel Cortes
- 2nd place: "Mandatory Vaccinations in the United States," Bettina Bowers, Neumann University; Chapter Advisor, Barbara Hanes
- Honorable Mention: "Algae to Oil: A Miracle Process or a Waste of Energy?" Ian Collier Gabig, Saint Francis University; Chapter Advisor, Rosemary Bertocci.

## DELTA EPSILON SIGMA WEBSITE

The Delta Epsilon Sigma website is undergoing a redesign which is taking place now and step-by-step over the coming months. The new and improved format features information about the Society and its constituent Chapters; the present issue of the *Journal* and an archive of past issues; and information for Advisors and Members, including instructions and application forms for the various contests and awards. Please see the new website at www.deltaepsilonsigma.org.

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

*Sister Brigid Brady, OP, Ph.D.*

Named in honor of Sister Brigid Brady, OP, Ph.D., The DES Graduate Student Award will grant $1000 to each of up to three (3) graduate student members of DES per year who have shown a strong commitment to graduate study and maintain the Society's ideal of service to others. The award is renewable upon verification of continued enrollment, for a total of three years. 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.

**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.**

# THE FATHER EDWARD FITZGERALD UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING


*Fr. Fitzgerald*

The DES Board is proud to honor Fr. Edward A. Fitzgerald, the founder of Delta Epsilon Sigma. Fr. Fitzgerald conceived the notion of a national association of Catholic scholastic honor societies in 1938 and chaired the Committee of Founders that wrote up DES's Constitution in 1939, thus initiating the national association.

This contest is open to undergraduates (members or non-members) 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 and 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, dialogue, 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 this 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. Preparatory to student revision, editorial comment and

advice by a faculty mentor is expected and appropriate, as is correction of grammatical and mechanical (spelling, punctuation) errors, 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, include primary and/or secondary research, and present some original insight.
- Documentation should follow one of the established scholarly methods, such as MLA, APA, or Chicago.
- Advisors 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@neumann.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 advisor.

## AN INVITATION TO POTENTIAL CONTRIBUTORS

The editors of the *Delta Epsilon Sigma Journal* invite contributions to the journal from the readership. Submit manuscripts via email attachment to the editor, Robert Magliola (magliola.robert@gmail.com); or to the assistant editor, Abby Gambrel (agambrel@gmail.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 was 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 advisor. 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 the 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 advisors 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 a complete official entry form to be considered.** Please visit the DES website, www.deltaepsilonsigma.org, for this form.
- Advisors should submit all entries electronically as MS Word Documents (**no PDFs, please**) 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 advisors is December 1.**

## 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.

**The calendar deadline for the submission of names of proposed recipients of this award is February 15th. Please send nominations to the Office of the Executive Director: DESNational@neumann.edu.**

## SYNOPSIS OF THE 2018 EXECUTIVE COMMITTEE MINUTES

**Executive Board in Attendance:** Rosemary Bertocci, President; Francis Rohlf, Vice President; Shelly McCallum-Ferguson, Member; Valerie Wright, Member; Luigi Bradizza, Member; Rev. Anthony Grasso, Chaplain; Robert Magliola, Editor of *DES Journal*; Abby Gambrel, Assistant Editor of *DES Journal* (via SKYPE); Claudia M. Kovach, Executive Director; Ronald Smorada, Assistant to the Executive Director.

After the presidential welcome and call to order at 9:00 a.m., Fr. Anthony Grasso offered an opening prayer. The Minutes of the 2 Jan 2017 meeting were approved. Luigi Bradizza was installed onto the Executive Committee for a three-year term.

The financial report showed an excellent financial condition of the society. The endowment fund, actively managed for us by TIAA, has benefitted significantly from the rise in stock values and regular interest payments from bonds. The current auditors, Weiss Group, completed a full audit in December and issued a positive report, noting that our finances are in good order. Also, a theft insurance policy with Travelers continues in effect. In addition, a flyer has been distributed on new items available to members from the DES on-line Store.

The Weiss Group auditors filed the DES annual tax return with the IRS. Since the cost of an annual audit has continued to increase, the review of the Audit Report was concluded with the suggestion to move to an every three-year full audit and on intermittent years a so-called light audit, technically called a financial review, used by non-profit organizations with revenues similar to DES to save thousands of dollars per year. During discussion of the investments and management of funds a question was raised about future plans for the use of our invested endowment funds. The Proposed Budget for the upcoming fiscal year was approved.

The *DES Journal* Editor's Report revealed that last year's issues of the *Journal* were arguably two of the best ever, but at present there remain no peer-reviewed and duly accepted essays in queue from outside (non-student) contributors for publication. Other than Ulrich's, no national academic database lists the *Journal*, so the Editors will look into the feasibility of the Journal's

admission into the *JSTOR* and ATLA databases. Regarding the match of publishing costs and content, the committee agreed that two issues of the *Journal* per year appears to be ideal.

A completely new website still remains in development with a planned live release in late January 2018. The committee agreed to maintain dues at $55. A new letter sent to targeted donors (using the updated database) is being planned for this year. A brochure will be created for use in mailing to prospective new member institutions. Outreach and Marketing to Institutions continues. The possibility of hosting a National Congress was discussed and will be taken up again at the next meeting. The committee suggested that a reminder and thank you to member schools be sent along with suggestions on activities and news from other campus chapters, all actions assisted by the new website capabilities.

Inconsistency in the use of the title for chapter leaders was settled when a motion to use "Advisor" as the primary reference was approved. The committee also agreed to implement a quick re-instatement process for inactive chapters. It was also agreed that the promotion of Scholarships and Fellowships would take place as an announcement in the fall issue of the *Journal*. The Sister Brady Award will have a renewal option. The committee affirmed that the Brady Award requires the student to be full time in the fall following the receipt of the award.

A gift by the family of Harry R. Knight (a graduate of St. Michaels College, VT, and member of the Alpha Nu Chapter of Delta Epsilon Sigma) will allow DES to name an award/stipend in his honor. A motion to set up an international service trip stipend was approved. Details for application guidelines will be forthcoming.

The committee suggested the announcement of the names of Scholarship and Fellowship winners in the *Journal* as a means of calling this service to the further attention of all members. The committee agreed that deferment of Fitzgerald Fellowships awards for one year may be permitted. The committee also agreed that a statement in the congratulatory letter should indicate that the award must be used in the fall term. The committee agreed that the Fellowship award cannot be used for non-tuition expenses. The committee suggested that Scholarship and Fellowship notifications be sent to advisors by April 1 each year. Applications are due by March 15, requiring rapid action by the Scholarship/Fellowship Committees.

It was announced that Sister Colman O'Connell, long-time advisor at the College of St. Benedict, passed away Sept 30, 2017. A special notice of Sister's passing will be published in the *Journal*.

DES National Writing Competition Winners were chosen.

- Scholarly research: 1st Place, "Drinking and Devotion"; 2nd Place, "Mandatory Vaccination" (publishing 1 and 2); Honorable Mention, "Algae to Oil."
- Creative non-fiction: 1st Place, "Psalm 22"; 2nd Place, "Middle of the Dream"; Honorable Mention, "More like me" and "It Never Rains, But it Pours" (publishing 1 and 2).
- Critical Essay: 1st Place, "Feminism in the Margins"; 2nd Place, "Puppeteering" (publishing 1 and 2); Honorable Mention, "Kid Gloves." "Algae to Oil" was moved to Scholarly Research category.
- Short Fiction: 1st Place, "Stale Bread"; 2nd Place, "Meadowridge"; Honorable Mention, "Snacks for Hecate" and "Sweet Surprise" (publishing 1 and 2).
- Poetry: 1st Place, "North America Abstracted"; 2nd Place, "Offerings to God"; Honorable Mention, "Just Breathe" and "Song of the Crusader" (publishing 1 and 2).

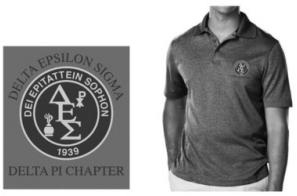
J. Patrick Lee Service Award Competition Winners were determined.

- Brianna Anderson – University of St. Thomas (MN)
- Kristen Pettaway – Marymount University (VA)
- Anna Wyluda – Iona College

Interviews of each person to be published in the Journal as per the Editor.

The committee agreed to convene 2 & 3 January 2019 (meeting on the 3rd). The venue will be determined after further research and discussion. The meeting was adjourned at 5 PM.

# The Delta Epsilon Sigma Store






| Item Description | Price |
|---|---|
| **NEW** Grey DES Chapter Polo Shirt*– unisex | $39.00 |
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| **NEW** Ladies Fitted DES Red Chapter T-shirt* | $15.00 |
| **NEW** Horizontal Certificate Frame with Medallion | $65.00 |
| DES Gold and Maroon Double Honor Cords | $11.00 |
| #502 Key - gold kase | $30.00 |
| #502 Key - 10K yellow gold | $219.00 |
| #503 Keypin - gold kase | $31.00 |
| #503 Keypin - 10K yellow gold | $209.00 |
| #502D Key with 2pt. diamond - 10K yellow gold | $260.00 |
| #503D Keypin with 2pt. diamond - 10K yellow gold | $249.00 |
| ML/02S Staggered Lavaliere - sterling silver | $29.00 |
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Award CONCEPTS THE BEST

# 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.

*Delta Epsilon Sigma Journal*
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