



*The National Catholic Scholastic Honor Society*

Wisdom | Leadership | Service

*Member of the Association of College Honor Societies*

Volume LXVI

Spring 2021

Number 1

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*Official Organ of*  
DELTA EPSILON SIGMA  
THE NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY

*Published two times a year by Delta Epsilon Sigma Journal. Publication office at Neumann University, Aston, PA 19014-1298.*

*Send all changes of US mail and email address to Ronald L. Smorada, Ph.D., Assistant to Executive Director, Delta Epsilon Sigma National Office, Neumann University, Arts and Sciences, BACH 305, Aston, PA 19014-1298.*

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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. Submissions published in the Delta Epsilon Sigma Journal may not be afterwards published elsewhere without the express consent in writing of both the Executive Director and the Journal's editor.*

*Submit manuscripts (as Microsoft Word files) via email to either of the two editors: Dr. Robert Magliola (magliola.robert@gmail.com) or Dr. Claudia Marie Kovach (ckovach@neumann.edu).*

*Indexed in Ulrich's International Periodicals Directory and Columbia University Libraries' web archive of freely-accessible e-journals.*

## 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>.

Congratulations to Meaghan Dubois (Saint Anselm College), Isabella Jacus (Saint Leo University), and Tamia Reyes (Iona College), the three co-equal winners of the J. Patrick Lee Prize for Service. The photos and interviews of Tamia Reyes and Isabella Jacus appear in this issue, and the photo and interview of Meaghan Dubois will appear in the forthcoming Fall issue [sequencing determined by the respective dates on which the three winners returned their Interview-Responses and photos to us].

The Executive Committee announces the year 2020 winners of the Undergraduate Competition in Creative and Scholarly Writing. Please see the full list of winners in the pertaining section of the Announcements at the rear of this issue. The first place winning papers in Poetry, Critical/Analytic Essay, Short Fiction, and Scholarly Research are published in this issue. The first place winning paper in Creative Nonfiction is scheduled to appear in the forthcoming Fall issue.

Submissions for the forthcoming 2021 Undergraduate Competition in Scholarly and Creative Writing are due on or before Dec. 1st, 2021. Chapter advisors are encouraged to organize their own local contests. *Before sending the winning entries on to the national competition, advisors must require the student-authors to 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 that exceed 5000 words shall not be considered.* Use the format of in-text citation and Works Cited. **All Notes should be relegated to the submission's back matter as Endnotes (NO Footnotes).** Submissions may not contain copyrighted images unless these have been cleared by the copyright holder. For further specifications, see the pertaining section of the Announcements at the rear of this issue.

The Delta Epsilon Sigma website—[www.deltaepsilonsigma.org](http://www.deltaepsilonsigma.org)—invites your *active participation*. The site features information about the Society and *its constituent chapters*. It supplies the latest news, **current and past issues of the *DES Journal***, instructions, and application forms for the various contests, awards, etc.

All published work in the *DES Journal* is peer-reviewed by doctorally-prepared academics or specialists in the work's subject-matter.

We continue to seek updated postal and email addresses of our membership. Please notify Ronald L. Smorada, Ph.D., Assistant to the Executive Director, DES National Office, Neumann University, Arts and Sciences, BACH 305, Aston, PA 19014-1298.

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## J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH TAMIA REYES, IONA COLLEGE

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

Among all service activities, I really enjoy working with children the most. I love working with the younger population because I want to pursue a career in education and working with children gives me the opportunity to have extra experience and learn more skills to add to my "educational toolbox" (like Iona's education department likes to call it). Also, children are often more fun and make any moment funny and energetic.



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

I think any kind act done with helpful intention is an act of service and we all do things like that from childhood onwards. But I officially began serving others when I became a student campus minister and many of my responsibilities and day to day activities consisted of service work, whether it was attending a hospitality dinner, organizing a program making cards for elders, or even leading my own service projects.

**As you have given to others, what do you believe you have gained in return?**

Anytime I have given my time and support to others in any way possible, I have gained the positive affirmation that someone was helped by this experience or someone felt "seen." Whether it made their day one step simpler or it just made them feel appreciated, it feels good to know I took part in making them feel a bit better.

**You write that education remains essential to your future. Explain how experiences with Special Education students have had an impact on your view of service.**

I'm a firm believer that education is our greatest weapon. My experience with Special Education students helped me notice the correlation between service and education. Ensuring that students with specific learning needs are given additional support and differentiation plays a big role in giving a "helping hand up" instead of a "hand out."

**Tell us please about your work with incarcerated women and the impact this experience had on you and your social views. What have you learned that might give *Delta Epsilon Sigma Journal* readers insight concerning the current needs in U.S. correctional facilities?**

Leading the prison ministry program opened my eyes to how much the experience of prison undermines the dignity of women who are incarcerated. I have learned that offering presence and being an empathetic friend is an act of advocacy, compassion and social justice.

**Would you tell us about your work with Girls and Boys clubs and what you have learned through these efforts?**

At the Remington Boys and Girls Club I got the chance to help students K-12 with homework and then recreational activities like arts and crafts, physical education in the gymnasium and simply hanging out with their peers. Through these efforts I learned how to build a relationship and network with other organizations and how to help students of all ages. I also learned how different programs like their football team and “Passport to Manhood” play a big role in the students’ lives.

**You mention working as a campus minister and its impact on your growth. Describe this involvement and how it connects to other aspects of your personal service experiences. Explain the connections you find in the sharing of your personal gifts.**

As a student campus minister, I have the opportunity to participate in and help supervise “Tona College Tutors Online” in response to COVID-19. It offers tutoring services to local youth. I also lead our prison ministry program, and led volunteers to the Boys and Girls Club prior to the pandemic. In addition, I would create programs based on social justice efforts and on education and spirituality. Such involvement connects to my experiences in providing support in the educational realm. My passion for learning is boosted with my service experiences because each project teaches me a bit more about life and the value of “presence-to/for-others.”

**What service experiences have inspired your choice of career path?**

All of my service experiences are based on giving aid and an extra hand to students and or marginalized groups. Doing such things already helps my aspirations for a career in education. Service experiences teach compassion, empathy and ways to show support and advocacy.

**What do you find most difficult about service? Can you think of a time when things didn’t go as you expected or you questioned your purpose?**

There is a difficult thing about service that is seldom talked about: sometimes people may not welcome your help! This is hard to understand and accept sometimes, but no one is a savior and we should not think that we are. A specific experience I can recall, and that made matters difficult, is that I was once denied entry into a prison--when on a visit-- because of my attire! This was frustrating because the visitation program itself benefits all parties, but because we must follow the strict rules of a maximum-security prison, sometimes we are sent away because of specific circumstances. I felt as if I had let my friend who is incarcerated and the other participants down.

**Do you think all university students should engage in service? Why or why not?**

I absolutely think all students should engage in service of their choice. I think service offers us “hands on” learning about humanity and teaches us how to be empathetic citizens.

## J. PATRICK LEE PRIZE FOR SERVICE

### INTERVIEW WITH ISABELLA JACUS, ST. LEO UNIVERSITY

**Of the various kinds of service you have experienced, what type do you enjoy the most? Why?**

The types I enjoy the most are projects where I can work “behind the scenes” to support bigger agendas. I enjoy planning events with other people, organizing data, and networking with the parties involved.

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

I began with my family when I was a small child. While my father’s side of the family is Ukrainian, my mother’s side of the family is Trinidadian, and as a child when we would travel to Trinidad to visit my mom’s family, we made a point to remember children living in poverty. These children would lack all the basic material necessities. Before we went to Trinidad, my parents would guide me and my younger siblings in making “goody bags” for these children filled with candy and school supplies, which in Trinidad we would give to the children as we went from classroom to classroom. Seeing the children’s smiles when they received their goody bags lit up my heart.

**You indicate that your majors in biology and religion/theology remain essential to your future. Explain how you think these disciplines relate to one another and to Catholic social teaching.**

While Biology is the study of life, Theology is the study of God, the source and summit of all life. I think that these disciplines relate to each other because while Biology studies the mechanisms of life, Theology studies the implications of said life, how it should be lived and valued, and what it means that there exists a loving God from whom all life originates. I think that these disciplines relate to Catholic Social Teaching because these Teachings challenge people to live lives of holiness, which involves both valuing life (which can come from Theology), and caring for, preserving, and acting as a steward for life (Biology).

**Tell us please about your work with those suffering from brain tumors and the impact this experience had on you and your social views. What have you learned that might give our readers insight concerning the current needs to address this problem?**

My work with those suffering from brain tumors has come in leading the Tampa Bay Area Brain Tumor 5k Walk/Run hosted by Saint Leo U. in coalition with the National Brain Tumor Society. When this event was in-person in 2019, we had an opening ceremony





and distinguished speakers. Last year because of the pandemic we could not reschedule it, but this year we are doing it virtually. Though fundraising is currently going on, at this point it can proudly be said that over \$13.5k has been raised over the last 3 years, with 100% of proceeds going directly to the National Brain Tumor Society. This experience has impacted me by letting me honor my uncle (who died suddenly from a glioblastoma brain tumor when I was 11), and learn more about brain tumors and those impacted by them. It has shaped my social views by making me realize that to every social problem, there are many layers at which they need to be addressed. Something I have learned that might give DESJ readers insight concerning the current needs in the U.S. is that brain tumors can strike people of any age, not show any symptoms, and prove deadly in short periods of time. The current need in the United States is to raise awareness of the problem.

**What would you like to share about your experiences with youth groups? How was service a part of this involvement?**

I would say that youth groups can be fun, but definitely this type of work is out of my comfort zone. I have a quiet disposition, so it took time, prayer, and encouragement from other students and my professor, Dr. Humphries, to find my role. It turned out I enjoyed eating meals with the teens, hearing about their lives, and ending the night by praying with them and helping them develop spiritually through small groups. Our efforts helped them realize the benefits of community life.

**Tell us about your views regarding the importance of developing a sense of community to address social problems. Explain the connections you find in the sharing of your personal gifts.**

Developing a sense of community to address social problems is necessary because humanity lives in community. All humans are dependent on one another and God, and it is through going outside of ourselves that we can truly make differences. By helping other persons in need, individuals contribute to their own salvation, and in doing so they demonstrate what it means to take up the cross of discipleship.

**What service experiences have especially inspired your choice of career path?**

The service experiences that have especially inspired my choice of career path are the Tampa Bay Area Brain Tumor 5k Walk/Run and over 300 hours of volunteer work I completed at Hackensack University Medical Center. In leading the brain tumor walk, I came to realize that I enjoyed engaging healthcare at multiple levels, in understanding the biology of diseases, sharing that information with others, and advocating to bring attention to key issues. Over the years this service has evolved into an interest in Bioethics and Public Health, both of which I am considering to study alongside attaining an M.D. Doing volunteer work at Hackensack University Medical Center has also inspired my career path because in that experience, I came to feel that I truly want to be a physician.

**What do you find most difficult about service? Can you think of a time when things didn't go as you expected or you questioned your purpose?**

What I find the most difficult is that I never know if my service will truly have a lasting impact. I find myself unable to quantify how it will impact people in the long run. Sometimes, in doing service, I have come to realize that I was working towards a final end that I might never see, and while I can accept that and be grateful that it extends further than myself, a part of me has wrestled with wanting to see more immediate large-scale change. One time when I questioned my purpose occurred when I was leading my first Brain Tumor Walk. At the time, I had already invested 9 months into planning the event and was spreading word about it. However, about a week or two before the Walk was to happen, I learned that there was another Brain Tumor Walk in Tampa that had hundreds (if not thousands) of people registered, had the identical format, and was occurring on the same day and at the same time as my event. This duplication of my Walk by others, elsewhere, tempted me to give up on my project. My mentors convinced me that I was targeting a different audience and that I should persist. The Walk I had scheduled went on to achieve great success.

**Do you think all university students should engage in service? Why or why not?**

I think that all university students should engage in service as a way to connect with people and get outside themselves. Though we have more conveniences in modern times, it also means that we have different problems than previous eras had, and it is important to identify the marginalized and use one's gifts from God to help them. This is not to say that all people take up their crosses the same way—we are all born with different charisms and called by God to serve one another in different ways—but college students need to figure out how they are being called.



## IN A BOB ROSS PAINTING

ABIGAIL MICHALSKI\*

Embrace the velvet breeze  
Perfumed by nautical air;  
It lingers like ghost hauntings,  
And yanks on little hairs.  
Sun pervades through unshaded eyes  
That admire the razor, sapphire shards,  
Raking granular pebbles which lie  
On the gleaming shell endowed yards.

Grasp the sun baked grains  
Crushed by wind and wear;  
These tan miles sustain  
Alien treasures when tides appear.  
Kites swank the familiar blue dome,  
Their colors teasingly intermingling.  
A path of footsteps all alone  
Reveal a stranger who is singing.

Guess the shape of the clouds  
Whispering like the sea.  
Warmth sinks in all around;  
Sweat comes down with heaves.  
Sphere of fire descending in the sky  
Patrols the land below.  
The day begins to rest its eyes  
Of amber ember glow.

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\* Abigail Michalski, a student at Cardinal Stritch University, won first place in the poetry portion of the 2020 Fr. Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

## GRAHAM GREENE: EXTENDING THE PATH TO REDEMPTION THROUGH AN ANTICIPATION OF VATICAN II FAITH IN *THE POWER AND THE GLORY*

LAURA IUNGHUHN\*

Graham Greene converted to Catholicism at age twenty-two in pursuit of the woman who later became his wife. Despite this motivation, he “intelligently embraced this faith” and engaged with prominent Catholic scholars and Catholic literature which helped inspire Greene’s articulation of the faith especially in the way in which it related to society (Bosco 33). After traveling to Mexico in 1938, Greene’s conversion became an emotional one. Faith was no longer something that was simply professed, but one that was lived and doubted and developing. The discord between belief and disbelief finds voice within Greene’s novels, most notably *The Power and the Glory* (1940), as he places his characters “at the border of acceptance or rejection of personal salvation” (Bosco 17).

Literature and Christianity have long been in conversation, one that some claim began with “The Dream of the Rood” (8<sup>th</sup> century) and has developed through the illustration of morality as portrayed by a scope of fictional characters. While this element of English literature continues into present day, as there is often passing mention of church services, prayer, or vocation in the British novel and the emphasis on morality is ever-present, a distinction arose in the early 20<sup>th</sup> century, separating Christian writers and their works by denomination, so that there arose the genre of the “Catholic novel” (Braybrooke 58).

Novels in this genre were classified as such due in large part to their authors’ religious persuasion. However, the novels also stood apart as a result of the way in which they treated plot and characterization, two literary elements developed in these novels through the exploration of church dogma and lived faith. This is present most notably in a group of French authors – Charles Péguy, Georges Bernanos, and François Mauriac – who built their work on the ideas of “the sinner ‘being at the heart of Christianity’... ‘mystical substitution’, the implied criticism of materialism, the tireless pursuit of the erring soul by God, ...[and] the conflict between the corrupt flesh and the transcendent spirit” (Bosco 8). Yet, as Catholicism experienced a revival in post-World War I England, the genre was adopted by a number of English authors, namely Evelyn Waugh and Graham Greene.

Greene relied on elements of the genre of the Catholic novel, borrowing conventions from the aforementioned French novelists in order to develop characters that construct Catholicism as a dynamic, living faith rather than a simple adherence to doctrine. To portray this type of faith, readers must be made privy to both the internal and external workings of a character. In order to construct faith and character in this way, Greene builds human experience, as Maria Couto describes, with “the religious [as] one dimension” and the way in which an individual “relates to life in a changing world” as another (32).

Despite Graham Greene’s insistence that he is “not a Catholic writer but a writer

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\* Laura Iunghuhn, a student at Loras College, won first place in the creative nonfiction portion of the 2020 Fr. Edward Fitzgerald Undergraduate Competition In Creative And Scholarly Writing.

who happens to be Catholic,” scholars divide Greene’s novels into two categories – his ‘Catholic novels’ and his ‘post-Catholic novels’ (Greene qtd. in Couto 32). The former category, beginning with *Brighton Rock* (1938) and concluding with *The End of the Affair* (1951), features Catholic characters who must contend with the complex interplay of the rules of faith and occasions of sin. The latter category is composed of Greene’s novels published after 1951 and are viewed as political and secular rather than religious. This division of Greene’s work results in a split critical analysis of the author’s novels as they are approached through an either/or lens.

In later years, the division of Greene’s novels, though not abandoned, has begun to be revised. His novels are no longer only either/or but exist on a spectrum that encompasses elements of both modes of thought. Couto, in her book *Graham Greene: On the Frontier* (1988), continues to work within the framework of the critical division but argues that their religious focus does not preclude the role in which politics play, saying, “The exploration of politics and religion is a continuing process rather than a set of stops pulled out alternately” (33-4). In this line of thinking, Greene’s ‘Catholic novels’ can be read as political novels as well.

Mark Bosco, S.J., in his book *Graham Greene’s Catholic Imagination* (2005), bridges the gap on the other side of the spectrum, moving a reading of Catholicism on to Greene’s ‘post-Catholic’ novels. Bosco lays out the classic separation of Greene’s novels, admitting there is a change in the author’s construction of plot and character so that they become less overtly Catholic as political relationships take center stage. However, he asserts that Greene does not forego his Catholic inclination; rather, his later novels, those labeled as ‘post-Catholic,’ are in dialogue with the Second Vatican Council of the Catholic Church (1962-65) and can therefore be interpreted as Catholic. Through this lens, the “political concerns, as well as the religious crises, of belief that have become part of the experience of Catholicism since the end of the Council” play out on a new stage, one on which social justice and spiritual salvation intertwine (Bosco 23).

This overlapping of the division of Greene’s novels occurs not only with his authorial progression but also within individual novels. *The Power and the Glory*, published in 1940, is commonly analyzed as one of Greene’s ‘Catholic novels.’ While not denying this classification, the novel must also be viewed on the spectrum that bridges the two designations. Bosco places the Vatican II lens on those of Greene’s books published after the Council, demonstrating the author’s growth in faith alongside that of the Church. However, the development of the Church from pre-Vatican II to Vatican II can also be mapped onto *The Power and the Glory*. Though the novel predates the Second Vatican Council, an examination of Greene’s understanding of the Catholic faith and the burgeoning discussions concerning the doctrine and development of the Church reveals an anticipated expanded understanding of Church doctrine after Vatican II. This anticipation is unveiled as the characters of the “whiskey priest” and those he encounters develop, creating a path to redemption that can only be fulfilled through a new understanding of faith, that of the revised doctrine of Vatican II.

During the early 20<sup>th</sup> century, Europe experienced a revival of Catholicism. In England, where Greene resided from 1904 to 1966, while church attendance for other Christian denominations fell, “Catholic numbers were continuing to rise” due to the influence of “Catholic peers and the interest and sympathy of the king himself” (Woodman 18). The faith was also increasingly present in the period’s literature as Waugh, the French Catholic authors cited above, and Greene grew in popularity. In addition to Catholicism’s growth in society and popular culture, the Church itself experienced occasions of rebirth as Vatican

II approached. Within the Church, there was a Thomism revival, in which a new emphasis was placed on dogmatic theology (concerning church doctrine) rather than moral theology, as it had been previously.

Concern with Catholic dogma began with the calling of the First Vatican Council in 1869 and continued to the Second Vatican Council in 1962. The First Council was concerned with asserting that Church doctrine remained constant, putting forth the idea that if anyone may say that the interpretation of doctrine may change or is different “from how the church has understood and understands them, let him be anathema” (*Dei Filius* qtd. in O’Malley 171). The Second Council, on the other hand, worked to ensure the Church entered more fully into the modern world by developing and expanding the interpretation of doctrine so that it did not discount the various ways faith works in and moves about the world. This conversation about doctrine in Vatican I was preceded and followed by the writings of Cardinal John Henry Newman, a Catholic theologian. Newman advocated for an interpretation of Catholicism that is open to development over time. Though Newman died in 1890, his influence continued into the 20<sup>th</sup> century, and his works were a major player in the Catholic revival as well as in Greene’s writing. Bosco points out that Greene cites Newman as “the premier Catholic thinker” who helped the author shape and understand his faith (35). Critics have argued that Greene’s construction of Catholicism within *The Power and the Glory* is in some regards heresy as it does not follow the doctrine of the Church at the time. Catholicism at the time was synonymous with “espousing a very clearly defined set of doctrines and way of worship... [and was] powerful in its sense of certainty” (Woodman 27). However, Greene, with Newman’s emphasis on a Church that is historically situated and is therefore “always an act of interpretation of Revelation” as a substrate of his interpretation of faith, criticized this belief of static doctrine through the way in which he developed his characters in *The Power and the Glory* (Bosco 38).

The whiskey priest, as he flees the law, must abandon the traditional pre-Vatican II understanding and conception of the faith just as he must discard the objects of the Mass. Unable to participate in the hierarchy of the Church, his relationship with God must develop horizontally with those he encounters and in whom he learns to see Christ. Consumed by the guilt of his sin, the priest closes himself to the reception of God’s grace which “pours in.” He is not, however, denied the gift of grace but must learn to encounter it through the world, notably in the love for his daughter. Greene, through his characterization of the priest, is able to expand the boundaries of redemption, creating its possibility and suggesting that the priest “become[s] [a] saint not despite but *because* [he was a] sinner” (Woodman 138).

Christ’s Passion – his suffering, death on the cross, and resurrection – achieved salvation for all, redeeming them from sin, and secured for men God’s grace. God’s continual conferment of grace allows for the renewal of the absolution of sin, so that an individual may achieve salvation through Him (Catholic Church). Without grace, one cannot be redeemed. In the case of the whiskey priest, who is in a state of mortal sin – a sin which is a grave violation of God’s law – there is contestation in pre-Vatican II thought whether he can receive salvific grace at all. The Baltimore Catechism of 1891 asks and answers:

Q. 482. Can a person merit any supernatural reward [redemption] for good deeds performed while he is in mortal sin? A. A person cannot merit any supernatural reward for good deeds performed while he is in mortal sin; nevertheless, God rewards such good deeds by giving the grace of repentance; and, therefore, all persons, even those in mortal sin, should ever strive to do good. (The Third Council 140)

Salvific grace, the fullness of grace that results in redemption, cannot be merited by an individual living in mortal sin by performing good deeds, but good deeds can result in the reception of grace that encourages repentance. Grace in this form is conferred on the priest in his desire for confession, but it is stanchied by his inability to receive the sacrament. However, since Greene reinterprets the understanding of Catholic doctrine through character within *The Power and the Glory*, the priest's fate cannot be determined based solely on the pre-Vatican II teaching of redemption. The examination of the priest's redemption must be extended to include the development of pathways to salvation in Vatican II.

*Gaudium et Spes*, an official document of Vatican II, describes salvation as a renewal "from within" that can result in "the achievement of 'the redemption of the body,'" a reality made possible by man's reception of the Holy Spirit "by which he becomes capable of discharging the new law of love;" therefore, "if the Spirit of him who raised Jesus from the death dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you" (Second Vatican Council). Redemption is made possible by the presence of the Holy Spirit within an individual. The confidence of salvation through the Spirit is strengthened by one's openness to and furtherance of God's love and grace. With Vatican II, the priest, as he learns to love and accept grace, is no longer barred from redemption despite his sins and inability to receive the Sacrament of Penance.

The priest opens himself to love as he comes to place himself in communal relationship with the people he encounters, both within the Church and without, rather than only through authority as he had done before. As discussed above, by placing his own suffering alongside the people's, the priest's relationship with God develops horizontally, enabling him to enter a community. This community is one built on God's love as "He has chosen men not just as individuals but as members of a certain community" and more importantly, "love of God cannot be separated from love of neighbor" (*Gaudium et Spes*). By entering into this community of love, the priest is able to begin to put his consuming self-concern aside, join others in their suffering, and see God within those he encounters. While journeying with the half-caste, the priest refuses the man compassion, seeing in him a betrayer, but as their time together lengthens, the priest re-evaluates his interactions with the man: "He prayed silently, 'God forgive me.' Christ had died for this man too: how could he pretend with his pride and lust and cowardice to be any more worthy of that death than the half-caste" (Greene 99). As he comes to see God in this man, the priest opens himself to a love that is like God's, one that does not withhold compassion, deem one unworthy, or pass someone off as irredeemable. Rather, he accepts his time with the half-caste, and later others – the people in the jail cell and the Indian woman – and offers what he has – his shoes and mule to the half-caste, truth to the criminals, prayers for the Indian woman and her dead son. These acts join the priest to the "suffering, guilt and weakness" of others, and it is here "that God is most concretely present" (Eagleton 114). Coming to know God and his love through these horizontal relationships prepares the priest's soul for the reception of God's grace, that which is necessary for redemption.

Cates Baldrige notes that through plot and characterization Greene makes it "unmistakably clear" that the priest's daily engagement with suffering, both his own and that of others, is "precisely" what enables him to "save his own soul" (50). By joining himself to the suffering of others, the priest can also enter into "a participation in the life of God" – Christ's suffering, death, and resurrection – which is grace (Catholic Church). When the priest experiences grace, as discussed above, his own sins are no longer cause for despair but a pathway to repentance and a new way to know and glorify God. The



consequence of his mortal sin, his daughter Brigitta, reorients his end goal so that he is no longer motivated by self-preservation but by the idea of a “suffering servant, a physical and spiritual ransom” (Diephouse 28). As a “suffering servant,” the priest is able to experience the reality of Christ’s passion in a way he was unable to prior to his fall from grace. While comfortable and wealthy, standing proudly at the head of a community of believers, the priest was unable to understand and enter into a minimal degree of Christ’s suffering. Now, having lost the elements of his position and gone out into the world, the priest comes to know the true extent of God’s sacrifice and what it means to suffer. He reflects, “It was for this world that Christ had died...It was too easy to die for what was good or beautiful... it needed a God to die for the half-hearted and the corrupt” (Greene 97). In living with his sin for many months, unable to confess and forget, the priest is able to accept his position as one of the many for whom Christ died. Through this experience, the priest more fully understands God’s love and the grace He has bestowed upon him by continuing to call him back to Himself.

In coming to know the saving power of Christ’s death through his sins, the priest is no longer simply open to love but does love. It begins as a love for his daughter but grows into one he wishes to extend to all. Before his death, as he weeps for his daughter whom he wishes he could save from the world, the priest reflects:

This is what I should feel all the time for everyone, and he tried to turn his brain away towards the half-caste, the lieutenant, even a dentist he had once sat with for a few minutes, the child at the banana station, calling up a long succession of faces, pushing at his attention as if it were a heavy door which wouldn’t budge. For those were all in danger too. He prayed, ‘God help them.’ (Greene 208)

Though the priest cannot fully alter his mindset, his focus returning to his daughter as his prayer continues, the desire for this encompassing love is a reflection of the way in which God loves the world. Contained within his renewed yearning to love others is a revitalized love for God, both of which have been brought about by grace as it is “manifested in the Incarnation to an individual and a community” (Bosco 26). In accepting his own suffering and turning it toward the love of others, the priest, by grace, is able to enter into God’s life and love, and can thereby come to redemption. Just as God’s love for all is unending, so too is His work for our redemption: “As often as the sacrifice of the cross in which Christ our Passover was sacrificed, is celebrated on the altar, the work of our redemption is carried on” (*Lumen Gentium*).

Since the priest’s relationship with God, including the way in which he experiences grace, is in relation to the horizontal, to his encounters with others, Greene ties the fullness of his redemption to the salvation of others. The priest, while in prison, conceives of his purpose in these terms, considering, “But God was merciful. There was only one reason, surely, which would make Him refuse His peace – if there was any peace – that he could still be of use in saving a soul, his own or another’s” (Greene 129). For the priest, even as he comes to love and accept God’s grace, redemption is withheld on the condition of saving a soul. Since he cannot participate in the Sacrament of Penance, the priest does not account for the saving of his own soul even as the means are made available to him through grace. Therefore, the saving of a soul must be another’s. The ability which the priest possesses to “collaborate in the salvation of others” is an additional gift of grace (Catholic Church).

As *The Power and the Glory* progresses, the priest comes into contact with and influences a number of people. He converses with Mr. Tench who afterwards is inspired to write to his wife after several years of silence. He is hidden from the police by a young girl who then takes her questions of God to her mother. He is kind and not judgmental of



Miss Lehr's Lutheranism, and it encourages her to admit, "I've sometimes wished that I could go to church" (Greene 175). Due to this effect the priest has on those he encounters, he is a "conduit for grace," his presence "vivifying adjacent souls despite his abject state and lengthy chapter of faults" (Baldrige 61). Though all these characters experience grace through their interaction with the priest, it is the lieutenant who is most radically changed by his time with the priest and God's bestowal of grace on him during these moments. In that received grace is the possibility for redemption. As explained above, the lieutenant experiences grace during his encounter with the priest at the police station. This moment of grace works to prepare the lieutenant's soul for the additional reception of grace. It also sets the course for the lieutenant's re-evaluation of the role he plays. At the outset of the novel, the lieutenant expresses a wish that "one day they'll forget there ever was a church here" (Greene 56). Yet, before the priest's execution, the lieutenant makes room for the conventions of the Church, agreeing to ask Padre José, the priest who married to escape death, to hear the whiskey priest's confession. Padre José worries about the law, but the lieutenant overlooks the law, saying, "You needn't trouble about that" (Greene 204). Furthermore, at the priest's death, the lieutenant experiences a sense of an ending, a loss of purpose. Rather than feeling accomplishment or pride at the priest's death, the lieutenant, in his attempt to convince himself of his success, notes that "the dynamic love which used to move his trigger-finger felt flat and dead" (Greene 220). As the lieutenant encounters grace, his dissatisfaction with the faith lessens and he becomes discontented with the way in which he has been living; killing priests does not remedy his anger toward the ills of the institution or alter the faith. Knowing the continued faith of the priest despite sin, doubt, and persecution, the lieutenant can begin to see what his societal beliefs lacked: they do not contain something which is greater than himself, a love which is greater than himself. It is not revealed whether the lieutenant enters more fully into this realization or comes to know that it is God's love which he truly seeks; nevertheless, the priest has planted the seed and helped to prepare the soul to welcome grace.

Though the lieutenant and others come to receive grace by way of their interactions with the priest, the priest never gains knowledge of the role in which he played. Daniel Diephouse points this out, saying, "The whiskey priest dies without comprehending the full significance of that meaningfulness and its application to himself" (26). His inability to recognize his role and its meaningfulness, does not, however, lessen its importance. The priest, in opening himself to love by developing a horizontal relationship with God and coming to love through the experience of God's grace, is able, through the Holy Spirit, to extend the grace of God's love to others. It is the extension of this love that enables the priest to enter into the fullness of the salvation which Christ achieved for all people. Love, in Christianity, is the ultimate good. When it is given freely, desiring the good of others, the grace of God's love increases human love, so it is, as the apostle Peter writes, "Above all, let your love for one another be intense, because love covers a multitude of sins" (*The New American Bible*, 1 Peter 4:8).

The priest does not recognize that the grace received through his actions have created the possibility of redemption for himself and others, feeling instead that he goes to his death "empty-handed, with nothing done at all" (Greene 210). However, the grace and love at work within the priest as his understanding of faith develops prevents his death from being read as an escape from suffering and persecution. Death as an escape was his desire at the novel's outset: he told the girl at the banana station, "I'd rather be caught" than be on the run (Greene 40). Yet, because the priest unites his suffering with others and ultimately God's – willingly going to his death by crossing the border to hear a confession – his death

can be read as martyrdom, the “fullest proof of love” (*Lumen Gentium*). By accepting this death, the priest professes his faith in word and action even to the lieutenant who desires him dead. He continues “to make this profession of faith even in the midst of persecutions” and by doing so is “following the way of the cross” (*Lumen Gentium*). The priest’s death, then, is the completion of his union with Christ’s passion, dying so that others, namely the lieutenant, may come to live in God’s love. Having died in this way, in love for others and love for God, the priest’s death is one that, in the grace of God’s judgement, may grant perfect contrition, absolving the priest of his mortal sin.

As a Catholic novelist, Greene constructs an identity of faith that does not remain internal but grows and develops as it meets the external world. In this way, Greene can “examine more closely the effect of faith on action” (Greene qtd. in Bosco 17). *The Power and the Glory*, with a plot that follows the whiskey priest’s evasion of persecution, fully realizes Greene’s vision.

Throughout the course of the novel, the priest’s faith, as he encounters the world, grows and develops. Prior to persecution, the priest lives his faith as it was understood in pre-Vatican II thought. However, as he interacts with a world that wishes to erase the Catholic Church’s influence, the way in which he lives his faith is altered, showing an anticipation of the extended understanding of faith in Vatican II. By constructing his narrative around the priest, Greene is able to juxtapose these two modes of thought, showing fault in the strict adherence to the first and the opportunity for redemption, not only in spite of sin but because of sin, in the second. This is done, first, by expanding the way in which the priest can develop a relationship with God. Pre-Vatican II constructs a relationship with God in a vertical manner, through the hierarchy of the Church. The priest, under persecution, cannot develop his relationship with God in this manner; it must come about through his interactions with others, even the lieutenant who wishes him dead, a reality that was developed in Vatican II. Second, the priest’s conception of the way in which he is able to encounter grace must expand. The priest, in a state of mortal sin, rejects the possibility of the “pouring in” of God’s grace which was pre-Vatican II’s narrow understanding of the way in which God granted grace. Despite being closed off, the priest still encounters grace in the love for his daughter and secular poetry, a possibility delineated by Vatican II’s expanded teaching that grace can be encountered through all aspects of God’s creation. By developing faith in this manner, Greene is able to bring the priest into the fullness of God’s redemption.

A relationship with God through others and the expanded reception of grace enable the priest to enter into the suffering of others and the suffering of Christ as he comes to love and desire to love others. Loving in this way makes the priest a conduit of grace for others, helping the lieutenant to open himself so that grace may work within him as well. These acts allow the priest to enter death in truth faith and love for God. Despite accusations of heresy for abandoning strict attachment to the understanding of Church doctrine at the time, Greene anticipates a faith lived and expressed through community as it comes to development in Vatican II. This approach enables Greene to construct the reality of lived faith: trials, if they are approached in love, have the potential to bring one face to face with God and with His gift of the grace of redemption in small, everyday ways.

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## BETWEEN THE PLAYLIST AND THE GAS PEDAL

ELIZABETH BUSCH\*

All good road trips start with the Sign of the Cross and the *Star Wars* main theme blaring on the radio.

At least, that's what my older sister used to say every time we'd go for a drive, even if our road trip was as short as a trip to Aldi for milk or toothpaste. Whenever our parents needed an errand to be run, she'd drag me into Lacey, her silver Honda Civic, the one she saved up for ever since she was eight. "For companionship," she'd say, "and adventure."

Leah got her license on the 24th of May, right at the end of her sophomore year, exactly six months after her sixteenth birthday. I was twelve, watching our six-year-old brother Brian at home while our mother took her to the test. The moment they got home, Leah wrenched open the door and flew into the kitchen, where Brian and I were doing our homework.

Without explaining that she'd passed or flashing her license or anything, Leah declared, "No kind of time for homework! Into the car, minions! We are going on a road trip."

Without stopping to grab water or go to the bathroom, we gave our mom fleeting hugs and dashed for Lacey. As I buckled into the front seat and Brian messed with his booster, Leah thrummed excitedly on the steering wheel with her left hand while scrolling through her music library with her right.

"Got it!" she exclaimed. "You all ready?"

"No!" Brian shouted.

"Get it together, Brian! What the heck do you learn in first grade, anyway?"

"Lots of things. Today, we learned cups and pints," he explained, but only a little whinily, probably because he knew Leah was teasing.

Leah's adrenaline was infectious, the kind that made your stomach lurch and your neck tingle, like when you're on the top of a rollercoaster and it pauses for half a second and you know that you're about to go down this deep gulch but for this moment that lasts way longer than it should, you're just hanging there in space. I squirmed in my seat, impatient for Brian to finish his buckle so Leah could hit that glorious play button and we could take off on our glorious adventure to some glorious location that only Leah knew.

"Ready," came Brian's sanctimonious little voice from the backseat, and we were clear to go.

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\* Elizabeth Busch, a student at Mount Saint Mary's University, won first place in the short fiction portion of the 2020 Fr. Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

“Father, Son, Holy Spirit,” murmured Leah, and I mimicked her in tracing the cross from my forehead to my belly button and then across my shoulders. In the right wing mirror, I saw Brian do the same thing, only with his left hand.

Having said the prayer that would keep us all safe no matter what went wrong, Leah hit “play,” and a chorus of brass blared as we set off down the driveway. In a blaze of glory, we careened down our street, past the park, and onto the main street where our school and church were. As Leah prepared to take the first exit onto the northbound highway, Brian roared, “Punch it!” and no adult shushed him or asked him to think of the driver, who was having the time of her life. With the windows rolled down, her cropped brown hair flapped everywhere, and the late spring sun warmed us all through the dashboard without burning us into kid-shaped steaks.

We drove for an hour and a half, not counting the obligatory bathroom break for Brian, and then we pulled off the highway at this little park. It was a Tuesday at 5 o’clock, so no one else was there, but Leah ordered us out of the car. Besides the tiny gravel parking lot, we beheld a grove of trees, some peeling picnic tables, and then, the crown jewel—a lake.

Without a word, just tons of shrieking, we tore off for the beach, dashed past the empty lifeguard chair and the snack shack with its faded posters advertising fries and hamburgers, and flung ourselves, shoes and all, into the lake. The water was still icy from the winter and full of mossy stones that made Leah slip even with her shoes on, drenching her shorts and T-shirt and inspiring Brian to slip, too.

For an hour, we jumped and kicked and searched the tide pools for shells and pirate messages, until Brian began to whine that he was cold and thirsty. I was, too, but I wasn’t about to tell Leah that. Still breathless and flushed from her newfound freedom, Leah led us back to the gravel lot and Lacey, our shoes squelching all the way, promising we could stop for drinks at the nearest gas station, which was good because of course Brian had to go.

As we waited for Brian to finish buckling himself in, he requested that we listen to *The Lion King* on the way home. “Sure,” said Leah as she traced the Sign of the Cross once again, “but you know what we’ve got to listen to first.”

And the brass screamed their finest as we trundled out of the gravel lot to find a gas station.

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It’s finally getting warm again, I realize as I step out of my apartment, but maybe that’s just the newly-late sunset against the shelter of my building. Soon it’ll be April, and I won’t have to lug a coat or even a sweatshirt to class with me.

Campus is alive with countless students on their way to night classes, work, labs, or clubs. As I lock my door and double-check my left pocket for my phone, a group of my friends from history pass on their way to the Hub, ready for a night of relaxing after this morning’s brutal exam.

As for me, I’m off to the library, nearly half a mile from my dorm, since I have a paper due for my history methods class at 11:59, which I didn’t do earlier because of the exam. While I weave through dorm building after dorm building, I figure out my schedule for the night. Get there at 7, procrastinate for a while, get started seriously at 7:15, break for coffee at 8:30—

That stupid guitar strum, which serves as both my ringtone and my alarm because I'm sometimes short on common sense, makes me jump. I fish into my coat pockets until I find my phone, sure that it's Brian with a question about homework or my mom wanting me to talk to Brian about his homework.

Instead, it's Leah.

Surprise freezes me for a moment, but I swipe to answer the call and make my way off the sidewalk to one of those convenient benches that colleges have everywhere.

"Hey, Leah!"

"Hey, Maura," she says, and her voice is so much more tired than it was when I talked to her last. "What're you up to?"

"You know, the usual—just going to the library." My stomach is knotting—why is she calling now, when I haven't heard from her since I graduated high school? "Are you okay?"

"Well, that's the thing," she says, and she tries to laugh but really her voice just starts trembling. "Can you pick me up?"

The silence between us stretches for a moment, and then she clarifies, "I've had an accident."

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Leah sends me a pin of her location, only twenty minutes away, and after I remind her that it'll take me ten minutes to get to my car, she thanks me and hangs up. I stuff my phone back into my left pocket and plunge both my fists into the others—it's nowhere near as warm as I thought—and I reverse directions towards the parking lot. One of my roommates yells at me as I pass the Hub, and I'm so disoriented that I yell "Good morning" in response.

When I finally reach my car, which is a newer, unnamed version of Lacey but green, it takes me a minute to find my keys, get the location pin up on my Google Maps app, and prepare to drive. It's not a road trip, but I make the Sign of the Cross and queue up the *Star Wars* main theme on my Spotify anyway.

The brass comes in on that opening triplet, and before I can even put my car in reverse to leave the lot, I'm bawling. Immediately, I stop the playlist and switch to the radio, where a pop singer tells me about how his girlfriend cheated on him and he'll never be happy again. Sometimes, that's just easier to take.

As I drive south to Leah's wreck, question after question floats through my mind. Has she really been this close to me for two years, but she never came to visit? Is she okay? Do our parents know where she is?

Even if I didn't have Leah's location on my phone, the wreck wouldn't be hard to find, since the tow truck is just leaving. As I pull over to where Leah waits with some EMTs, the truck drags Lacey's mangled body away. The silver car has lost more of its paint since I saw it last, but I can still see the same bumper stickers on the back. *Save the Dolphins. Life is a Highway. Defeat the Patriarchy.* The front is what makes me feel as if someone has decked me in the stomach; the hood is open and torn up, the engine smokes, and the bumper resembles a paper clip.

My hands shaking, I unbuckle, hit the hazards button, and turn off my lights before flinging open the door and rushing to Leah. She's pale, and thinner than I remember, and her hair is down to her waist instead of cropped at her shoulders. She's still speaking to

one of the medical technicians, wringing her chafed hands and nodding uncontrollably. Her face is all blotchy and I burst into tears myself as we embrace.

Once we separate, the EMTs ask if we'll be okay. "You're not going to drive home, are you?" asks one who's in his fifties and looks like he thinks he's hilarious.

I wait for Leah to make some bold statement, but she just shakes her head. "No, Maura's a good driver. She'll take care of me."

Assuming we're free to go, I guide Leah to the passenger seat and then slide in on my side. I put the keys into the ignition, but I don't start it yet. As I watch the ambulance and cop cars drive away, it's time for answers.

"What happened?"

She props her face against the window. "I wasn't paying enough attention and hit the railing on the side of the road. The tow truck guy said I was lucky to be alive and not to have hit anyone else. The ambulance techs said pretty much the same thing."

"You were on your phone, you mean?"

"No, I was not on my damn phone. I know about road safety." She pauses and looks out the window into the darkness of the trees lining the highway. "Sorry, Maura. You don't deserve that. I was just distracted by...what's going on."

Shivers run down my back, but it's not the good kind of adrenaline, the kind I associate with the younger version of Leah. Do I ask what's going on? Do we still have that kind of relationship after over two years of silence? "What are you doing out here? You don't live here, do you?"

"No, no, I'm three hours west, this little town called Holden. I'm just out here for a drive."

"A road trip?" I propose, hoping to get a smile out of her.

"Sort of. A lot's been happening—just a lot—and you probably don't remember but the day I got my license, we went to this tiny lake around here, you and me and Brian, and—"

"We went right into the lake. It was so cold."

Now she smiles. "I can't believe you remember. That was almost ten years ago."

"Of course I remember. It was our first road trip without Mom and Dad."

She nods and is quiet for a bit. Passing headlights make her skin glow with shifting shades of orange, red, white, and yellow. There are bruises on her face, and I wonder if they happened before or during the accident.

"So, where do you want to go?"

She jumps, then reaches for her phone. "I'll find a hotel. Don't want to go home. Or make you drive that far."

"Are you sure? You could come back to my apartment."

"No, I'm not going to do that to you after—after I've been gone so long. I'll find a hotel."

"Well, I'll start driving. Let me know where we're going." I make the Sign of the Cross, and Leah gives me a look but doesn't say anything or copy me. I glance at my phone



and decide to leave my playlist alone, unwilling to hear Leah decline our traditional theme song and realize how much has changed in almost three years. Then, I pull back onto the road and look for an exit that'll help me get my bearings. This isn't the highway I take to get home, and it's been a while since I've driven on it.

The first exit I see advertises an industrial area. The second has a historic mill and two gas stations. The third makes me smile, and after a glance at my older sister, who's still tapping through hotel listings, I pull off. The fact that it's so close makes sense, given that it was her destination, but it feels magical nonetheless.

"So there's this one ten minutes south, if you take—where the hell are we going?"

It's completely dark on the exit, so I switch on my high beams. "You'll see."

I've never been on this exit because we approached from the south that time right after Leah got her license, but it's short. Before Leah asks another question we're trundling into a little gravel lot, and the trees and tables and lake are before us in all their glory.

"You didn't have to," whispers Leah.

"I know," I whisper back. "Let's go."

And we rush from the car, joining hands as our feet hit grass and then approaching the beach, removing our shoes in one small concession to adulthood, and we are in the water with its mossy, slippery rocks. We have things to discuss—where she has been, what she is doing—but for now, we are children, relishing our half-forgotten freedom, drunk on this moment where time seems to stop and the world expands infinitely, like the space between when you start your playlist and when you hit the gas pedal for the first time, a chorus of brass swelling to mark your arrival into this new world of freedom.





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*The textual body of the paper below, 1st place winner in the category of Scholarly Research, is properly followed by back matter unique to the science of Statistics. Such back matter is essential accompaniment for the descriptions and interpretations supplied in the textual body, but--bulky by nature--its inclusion here would cause the paper to exceed the word-limit permitted submissions to the DES Undergraduate Writing Contest. Thus this paper's back matter can be found only in the version of the paper available at the DES website, [www.deltaepsilonsigma.org](http://www.deltaepsilonsigma.org). The back matter, referenced in the textual body below, includes Tables 1 through 6, and Appendices A through F. The DES Executive Committee recognizes the unique role of back matter in the formatting of Statistics, and considers this paper worthy of first place because it is an exemplar of scholarly research in the field of Statistics. --The Editors*

## THE IMPACT OF SHORT-TERM QUALITY INTERGENERATIONAL CONTACT ON YOUNGER AND OLDER ADULT ATTITUDES TOWARDS AGING

JANELLE FASSI\*

### ABSTRACT

This study examines the impact of a virtual intergenerational activity on ageist attitudes. Past research has found that quality, intergenerational communication has a strong effect on ageist attitudes, knowledge, and comfort with older adults. Given the COVID-19 pandemic, this study looked at whether a virtual intergenerational activity would have the same effect. A sample of 31 participants (16 older adults and 15 younger adults) completed a pre and post-session survey using items from the "Measures of Communication about Age and Aging" scale and the "Measures of Environmental Chatter." It was hypothesized that ageist attitudes would be reduced following the intergenerational activity for both older and younger adults. Researchers conducted a series of paired samples *t*-tests to explore the impact of the virtual intergenerational activity on ageist attitudes. The results did not support the present hypothesis that ageist attitudes would reduce on the post-session survey. Although the results did not support the hypothesis, it was a chance for two different generations to come together and gain new perspectives during a socially isolated time. The present study provides a greater understanding for the effectiveness and best practices of virtual intergenerational programming during a global pandemic.

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\* Janelle Fassi, a student at Saint Anselm College, won first place in the scholarly research portion of the 2020 Fr. Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

## I. Introduction

Intergenerational communication has plenty of benefits, from enriching social interactions in communities and the workplace to improving health and well-being. Intergenerational communication was limited during the height of the COVID-19 pandemic. Grandparents had to refrain from seeing their grandchildren, nursing home residents could not have visitors, and entire communities stopped gathering. Luckily, due to virtual communication platforms such as Skype and Zoom, older adults and at-risk individuals could continue seeing their loved ones safely. However, older adults tend to struggle with technology, which is a barrier to intergenerational communication. Past studies have yet to consider this challenge amidst the COVID-19 pandemic to intergenerational communication. In this thesis, I examine the role of virtual intergenerational communication in reducing ageist stereotypes. Participants engaged in three virtual activities during a Zoom session: an online Word Cloud, deciphering different stereotypes targeting older adults and younger adults, and engaging in breakout rooms with an intergenerational partner.

This analysis was helpful in answering the following research questions: *How do ageist perceptions change after an intergenerational activity? Is intergenerational programming feasible in a virtual format, and what are the challenges? What is the effectiveness of virtual intergenerational programming in reducing/preventing ageist attitudes?* Entire communities were forced to separate after the COVID-19 pandemic made it unsafe to gather, limiting the opportunity for intergenerational communication. However, past research has shown that intergenerational communication has a strong effect on ageist attitudes, knowledge, and comfort with older adults (Burnes, Sheppard, Henderson, Wassel, Cope, Barber & Pillemer, 2019). Therefore, virtual communication is one way to reduce and prevent ageist attitudes when in-person communication is not feasible. This project aimed to bridge older generations and younger generations together through a virtual intergenerational activity on Zoom, while also introducing younger generations to positive aging role models to exemplify what it means to grow older. These role models will ease the anxiety younger adults experience when speaking with older adults, fostering future intergenerational communication.

## II. Method

This study used a pre-test, post-test experimental design and a virtual intergenerational activity via Zoom to answer the following research questions. 1) *How do ageist perceptions change after an intergenerational activity?* 2) *Is intergenerational programming feasible in a virtual format, and what are the challenges?* 3) *What is the effectiveness of virtual intergenerational programming in reducing/preventing ageist attitudes?* Descriptive and inferential analysis were used to analyze the quantitative data. This includes correlations between intergenerational non-accommodation and ageist attitudes, as well as quality intergenerational contact and positive attitudes toward aging. Ageist attitudes before and after the intergenerational Zoom activity were compared using a paired-samples *t*-test. Researchers also analyzed qualitative data from the open-ended, follow-up questionnaire on the post-test. The study was approved by the Saint Anselm College Institutional Review Board. The data was aggregated for research presentation and stored electronically on a password-protected computer with no identifying information.

## Sample

The participants in this study included approximately 31 participants, with 16 older adults and 15 younger adults. Most participants were white, female, and non-Hispanic (see Appendix A). Inclusion criteria for younger adult participants was 18 to 40 years old and inclusion criteria for older adult participants was 55 years old and above. Younger adult participants mainly consisted of college undergraduates from a private, Catholic, liberal arts college in the northeast. Researchers recruited these participants using a convenience sample from an introductory psychology research participation pool. These participants received research credit for participating in this experiment. The rest of the participants were recruited through the college's alumni network and on social media. Older adult participants were recruited mainly through the college's alumni network, community pages, and AARP New Hampshire volunteers. All participants were entered into a lottery to win one of two \$25 Target gift cards.

## Materials

This experiment included a 5-point, 34-item Measures of Environmental Chatter and Measures of Communication about Age and Aging scale adapted for the purposes of this study for younger adult participants. Older adult participants received a 5-point, 42-item Measures of Environmental Chatter and Measures of Communication about Age and Aging scale (Gasiorek & Fowler, 2020). All participants received the survey as a pre- and post-test. In addition, all participants received a follow-up questionnaire asking about their experience with the intergenerational Zoom activity and their views toward a different generation adapted for the purposes of this study (Osborne Hannon & Hall Gueldner, 2007). The younger adult questionnaire was five questions, and the older adult questionnaire was 10 questions. Participants were also asked to complete a demographic survey that asked their age, race/ethnicity, gender, work status, and their level of communication with older adults and younger adults. The follow-up questionnaire, Measures of Environmental Chatter and Measures of Communication about Age and Aging scale, and the demographic survey were included on the post-test.

**Measures of Environmental Chatter.** This 20-item measure assesses the indirect or direct messages about age and aging that people encounter in their social environments. The items used for this study specifically examined explicit negative messages about age and aging ( $\alpha = 0.77$ ), negative role models for aging ( $\alpha = 0.73$ ), positive role models for aging ( $\alpha = 0.67$ ), intergenerational accommodation ( $\alpha = 0.93$ ), and intergenerational non-accommodation ( $\alpha = 0.90$ ) (Gasiorek & Fowler, 2020). Intergenerational accommodation is a prosocial or positive interaction between an older adult and younger adult, while intergenerational non-accommodation is an antisocial or negative interaction between an older adult and a younger adult. Participants answered what it feels like to become older and the mindset others have about becoming older on a 5-point scale (1 = *never*; 5 = *always*). The survey was originally made for older and middle-aged adults but was adapted for the purposes of this study for older and younger adults. Older adult participants were assessed on 14 items of this scale, such as how young people act towards them and the difficulties their peers face with getting older. Younger adult participants were assessed on 5 items of this scale, such as how old age can take a toll on family members versus having positive role models who exemplify how to age gracefully.

**Measures of Communication about Age and Aging.** This 55-item measure assesses a person's implicit and explicit communication about age and aging. This measure examines six factors that impact aging communication with moderate to high Cronbach's alpha scores of reliability for each subscale: self-categorization/teasing ( $\alpha = 0.93$ ), collusion in communication ( $\alpha = 0.84$ ), expressing optimism ( $\alpha = 0.86$ ), planning for future care needs ( $\alpha = 0.93$ ), resisting anti-aging media messages ( $\alpha = 0.81$ ), and using technology ( $\alpha = 0.86$ ) (Gasiorek & Fowler, 2020). Participants answered how rarely or how often they address age and aging in their communication on a 5-point scale (1 = *never*; 5 = *always*). Younger adult participants were assessed on 29 items of this scale, such as using simpler language with older adults or resisting ageism and age-based stereotypes in everyday encounters. Older adult participants were assessed on 28 items of this scale, such as planning for future care needs for themselves and expressing optimism over aging. Items on the Measures of Environmental Chatter and the Measures of Communication about Age and Aging were combined on the pre-test and post-test sections of the survey for the purposes of this study.

**Follow-Up Questionnaire.** The follow-up questionnaire assessed participants' attitudes after the intergenerational Zoom activity about what it feels like to become older and what characterizes "old" age. Older adult (14 items) and younger adult (15 items) participants had separate questionnaires; all answers on the questionnaire were open-ended. Questions asked participants how to best describe older adults in five words and describe the challenges or best parts of getting older. Questions were adapted from a past study measuring children's attitudes toward older adults after an intergenerational program (Osborne Hannon & Hall Gueldner, 2007).

**Demographic Survey.** The demographic survey consisted of 8 items and measured participants' age, race/ethnicity, major (for college students), gender, work status, and contact with older adults/grandparents or younger adults/grandchildren. Level of contact with another generation ranged from *never* to *more than once a week*. The question on work status was targeted toward older adults to measure participants who were retired or currently working full or part-time.

## Procedure

Combined with the undergraduate research pool, participants were recruited on social media, through community pages and organizations, and through the college's alumni network. Participants were sent a survey link on Qualtrics ahead of time to complete the pre-test, which assesses participants on the Measures of Communication about Age and Aging and the Measures of Environmental Chatter scales. Participants filled out an informed consent before beginning the pre-test (see Appendix F). In addition, participants were sent a Zoom link corresponding to their virtual session, along with instructions on how to use Zoom (see Appendix E), and discussion questions for the final activity (see Appendix D).

Participants were separated into three, one-hour long virtual sessions, with about five older adults and five younger adults per session (see Appendix C). Participants started the virtual intergenerational session with a Word Cloud activity that bridges generational gaps and teaches the two age groups how they can be similar. The activity uses images composed of different words on a specific subject, where the size of each word in the cloud represents the frequency of answers or importance of the word. The word that is the largest is the most popular response, whereas the word that is the smallest is the least popular

response. The second activity from Penn State's "Intergenerational Activities Sourcebook" brought up eight statements targeted toward older and younger age groups (Kaplan & Hanhardt, 2003). Participants were asked whether each statement targeted older adults, younger adults, or both. This activity required participants to think about the common stereotypes between younger adults and older adults and how sometimes, these stereotypes can be similar.

The final activity separated older adults and younger adults into intergenerational pairs in Zoom breakout rooms. There was a total of five breakout rooms per session. Intergenerational pairs went over a list of questions meant to start meaningful discussions with people of different ages (see Appendix D). After the virtual intergenerational session, participants were required to take a post-test, along with a follow-up questionnaire about their opinion of a different generation and their experience with the intergenerational activity (Osborne Hannon & Hall Gueldner, 2007). Participants were debriefed after completing the post-test. College students in an introductory psychology course received research credit for participating in the study and all participants were entered into a lottery to win one of two \$25 Target gift cards.

### III. Results

Researchers computed frequencies for each of the items in the pre-test and post-test surveys to measure ageism between older and younger adult groups. Means and standards deviations for younger adult and older adult pre-test and post-test responses are presented in Table 3 and Table 4. The items presented in both tables were picked because they represented both positive and negative views of aging, as well as intergenerational accommodation ("young/older people give useful advice") and intergenerational non-accommodation ("young/older people talk as if they know more than me"). Higher scores indicate higher measures of ageism, with 5 (*almost always*) being the highest score on each item and 1 (*never*) being the lowest score on each item. Both older adults and younger adults were generally low to average on ageism. Researchers conducted a paired samples *t*-test to compare mean scores before and after the intergenerational activity. None of the paired differences were significant. Paired differences between older adult and younger adult pretest-posttest scores are presented in Table 5.

Researchers also performed a series of item-level paired samples *t*-tests to see if significance increased. For younger adults, one item pair that showed the most change was "Older people are supportive of me and people my age." This statement is an example of an accommodative interaction with older adults, which should lead to higher aging efficacy (Gasiorek & Fowler, 2020). Considering this interaction is positive and prosocial, it was expected that it would lead to lower ageist attitudes. However, there was not a significant difference in ageism before ( $M=2.80, SD=1.10$ ) and after ( $M=1.80, SD=0.45$ ) the intergenerational activity ( $t(4)=1.58, p = .189$ ). This was surprising, since past research found that positive encounters with older adults are more impactful than negative encounters at reducing ageist attitudes (Gasiorek & Fowler, 2020).

For older adults, one item pair that showed the most change was "Young people act superior to me and those of my age." Like younger adults, there was not a significant difference in ageism before ( $M=2.40, SD=0.89$ ) and after ( $M=1.80, SD=0.45$ ) the intergenerational activity ( $t(4)=1.50, p = .208$ ). What was interesting in the older adult sample was that more survey items listing non-accommodative interactions showed more

of a change compared to accommodative interactions. The non-accommodative interactions were with younger adults, suggesting that older adults reported fewer negative encounters with younger adults on the post-test. Although older adult participants may have reported fewer negative opinions of younger adults after the intergenerational activity, the results were not statistically significant. The results on the paired samples *t*-tests show that there was no significant change in ageist attitudes for either age group after the intergenerational activity. This finding refutes the original hypothesis that ageist attitudes would decrease after the intergenerational activity.

In addition to quantitative analysis, researchers also used qualitative data from open-ended survey questions. Several themes emerged on the qualitative analysis between older adult and younger adult participants (see Table 6). Some of the topics from the open-ended questions will be covered in this section, from older role models for younger adult participants to the challenges of getting older. These topics were asked in the post-Zoom survey, after participants ended their intergenerational group activities.

### **Effects of One-on-One Conversation**

Both older adults and younger adults thought the breakout session with their intergenerational partner was fun and enjoyable. Participants responded well to the list of intergenerational questions from the AARP “School of Talk” web series. These questions were used to spark meaningful discussions between two different generations, and they achieved their purpose. Young adult participants felt these questions made their conversations feel more natural and less awkward. Both generations felt these conversations made them find commonalities between each other and they wanted even more time with each other to continue their conversations. Although older adults reported no change in aging attitudes after the activity, younger adults gained a new perspective of the older generation. Younger adults found that the older adult participants challenged stereotypes they previously held, such as older adults being unapproachable or “grouchy.” They felt that their generation does not give the older generation the credit they deserve after experiencing the sheer amount of wisdom and insight older participants provided. Younger adult participants were also surprised by the amount of community engagement older adults participate in. Older participants were active in their communities in many ways, from volunteering at nursing homes to engaging in town committees. This made one young adult participant realize that “life does not stop at retirement.”

### **Community Engagement**

When asked what older adults can do in the towns they live, younger adults reported that they can provide reassurance to younger generations in tough times, especially during the unknowns of the COVID-19 pandemic. They also reported that older adults could impart their wisdom and knowledge to people in younger generations, due to the wealth of experience older people have that younger people may not. In addition, they said older adults could better the community, either by volunteering at schools and nursing homes or by participating in local boards and town politics. Compared to what older adults actually do in their communities, younger adults gave very similar answers. The older adult participants engage in town committees, sit on non-profit boards, volunteer at nursing homes, and even take online college courses. In addition, they stay physically and socially active by kayaking, walking, or running, and getting together with friends and a variety



of clubs. One participant reported they were involved in multiple senior clubs, from book club to cribbage and Mah-Jong. However, both younger adults and older adults reported becoming older is not easy.

### **Feelings of Getting Older**

Both younger adults and older adults reported they had mixed feelings of getting older. While older adults reported they appreciate life after looking back, they did not like the fact that their bodies are slowing down and it takes them more time to do the things they used to do as younger adults. However, while they reported physical challenges, they still felt mentally intact and stated older age required them to figure out where they should focus their time. Both generations reported getting older requires people to match their activities to the limits of their physical abilities. This means compensating for the losses in old age. Like older adults, younger adults accepted older adults have their share of physical abilities and lose their independence as they are no longer able to do the activities they used to. They also reported it takes older adults longer to catch up with technology changes. This was found in previous research by Nakagawa and Yellowlees (2020) since older adults did not grow up with constant innovations in technology like younger generations (i.e. Millennials and Generation Z), making it more difficult for them to adapt quickly to new technologies. This gives older adults greater anxiety when they need to use new technology for work or communicating virtually with others.

Despite the constant innovations in technology, it seems what younger adults worried about most in reference to getting older was the grief of losing loved ones. However, while they were afraid of losing loved ones in old age, younger adults reported older adults have a greater appreciation for life and are better able to live in the moment, perhaps because they know time is limited. What was interesting about the younger adults' responses was that they reported older adults are stereotyped and treated differently in society, while older adult participants did not say being stereotyped was a challenge of getting older. Many older participants did not see themselves as "old." One participant stated that "being older is not simply a function of chronological age." They gave the example that some people can seem "older," by being less engaged and active at 55, while other people in their 80's are active and engaged and do not seem old. According to this statement, getting older is about attitude and perspective, rather than a number.

### **Best Parts of Getting Older**

Both younger adults and older adults reported the best part of getting older was taking more time to do the things they want to do, possibly because some older adult participants were retired or semi-retired. However, not all participants were retired and those who were spent many hours volunteering for organizations such as AARP New Hampshire. Nevertheless, both generations reported becoming older gives them more time to spend with family and friends. For older participants, the rewarding and enjoyable activities included both community engagement and spending time with family. Some of the older adult participants had grandchildren and one participant (a retired high school teacher) spends her time teaching a kindergartener while she is out of school due to the pandemic. One area where the two generations differed is the emphasis on travel. Many younger adult participants imagined they would spend their older years traveling, while few of the older adult participants reported travel as the highlight of becoming older. One implication to this

finding is that many older adults spend their time and money in their later years planning for retirement, applying for Medicare, and spending time with children and grandchildren.

### **Describing Older Adults in One Word**

When asked to describe older adults in one-word, younger adults reported older people are intelligent and experienced. Considering this fact, participants also reported older adults were knowledgeable and insightful. Some other adjectives younger adults used were funny, caring, wise, and hopeful. Wise was the most popular adjective younger adults used to describe older adults. What is interesting is older adult participants described themselves as wise after comparing themselves to what they were like when they were younger. Imparting wisdom and insight to younger generations is one effective way to keep them at ease and younger adult participants were pleasantly surprised how welcoming the older participants were. Perhaps what younger adults need are older adult role models, such as family members or teachers to show them that getting older can be a positive thing. In turn, having older adult role models can create more positive future social encounters with older adults.

### **Older Adult Role Models**

At the end of the post-Zoom survey, younger adults answered the question, “How do you think the oldest person you know feels to be old?”. Many participants referred to experiences with grandparents and how despite the physical challenges of aging and loss, they are content and happy to just live in the moment. They also explained the pride older adults have in families they have created and watching their children and grandchildren grow up. Other role models included a nursing home resident who one participant works with at a nursing home. One common theme throughout the open-ended responses were the changes in moods older adults experience. While both generations say older adults find small joys in just being alive and in the moment, they struggle with depressive episodes that come with becoming older. Participants reported these challenges being due to the physical changes older adults experience as they become unable to do the same things they did while they were younger. Other challenges included older adults experiencing the loss of parents, spouses, and friends.

## **IV. Discussion**

Although the results from the paired-samples *t*-test were nonsignificant, it was expected with a small sample size of only 31 participants. It was also possible for a Type I error to occur because the *p*-value was set at 0.05, which would have prevented researchers from seeing statistically significant findings. This could have been prevented by setting the *p*-value at 0.01, making it easier to detect statistically significant results. However, some of the participants had missing data, so not all pairs could be calculated. Had all data been completed, the data may have shown significant results. Also, some participants reported being sent surveys for both generations, rather than their corresponding generation, which could have interfered with survey results. This issue caused some confusion among participants because those older adults sent the younger adult surveys were not sure how to answer questions that mentioned “older people,” since it could either refer to them or their peers.



Another issue occurred during one of the Zoom sessions when there was a problem with internet connectivity. This issue caused a few participants to be left without an intergenerational partner because their partners had trouble getting back into their breakout room. While participants with missing partners were rescheduled to a new session, the technology issues may have impacted their view of the intergenerational program. Because the original session was unsuccessful due to technology issues, these participants may have had a negative view of the program going into the rescheduled session. This negative mindset could have impacted the results, further explaining why there was no significant change in ageist attitudes.

In addition, older adult participants had difficulty accessing the online Word Cloud activity, which caused some frustration. Although the link to the Word Cloud was provided in the Zoom chat, participants did not understand some computer terminology, such as typing the link in a separate browser or opening a new tab. They also did not understand that the Word Cloud with everyone's responses shared on the screen was separate from the link they had to submit their individual responses in. Some older participants typed their responses in the Zoom chat and the younger participants submitted their responses to the link. This worked well when participants had difficulty accessing the Word Cloud and eased the older participants' frustration.

The Word Cloud was used because it allowed participants to visually see their similarities, but the difficulty older participants experienced detracted from the activity's effectiveness. For future studies, it is suggested that researchers use a more user-friendly website for the Word Cloud, substitute this activity for a different one, or give more preparation materials beforehand to use the Word Cloud. Considering these issues, this project did not fully bridge the digital divide between older adults and younger adults. Future studies should keep in mind the anxiety and frustration older adults have toward technology, especially when it comes to organizing online activities that require navigating the internet.

On the stereotype activity, participants were confused whether they had to answer the statement based on their own opinion of older adults and younger adults or based on whom they think the stereotype targets. Although the activity was meant to see whom participants thought the stereotype targeted, some participants answered the statement as if it were their opinion on each age group. Another problem with this activity was that participants did not like the use of "never" or "always" in the statements because they did not feel comfortable giving an absolute answer to the stereotypes (i.e. *They're always taking and never giving.*) Although I edited the statements after the first session, the surveys also included this language, which may have affected their responses or caused them to skip survey questions.

Participants typically said their favorite part of the session was the breakout room activity going over the intergenerational discussion questions because they had more one-on-one time with their partner to connect and get to know them better. The entire session lasted about one hour, and the participants were given the last 20 minutes to discuss the questions in the breakout rooms. Since this activity was so successful, future studies should elaborate on these intergenerational questions by increasing the allotted time to go over these questions. There were 28 questions total (see Appendix D), so in order to go over each question in depth, future studies may consider dividing participants into individual focus groups that go over only one or two of the questions. Since participants' ageist attitudes

were not reduced significantly after one day, it may be more effective to have each session meet over a span of two or three weeks with different activities per session.

Although the hypothesis was not supported that the activity would reduce ageist attitudes, some participants reported in the open-ended questions that the activity made them feel happy and gave them a better outlook on the opposite generation. One older participant said, “it really lifted my spirits to see hope and happiness grow so big. I was actually feeling down.” Future studies should closely analyze open-ended responses after a similar activity using ATLAS.ti software, which may provide more insight on the participants’ perceptions of the activity to contrast with statistically nonsignificant data. Despite its limitations, this study was mostly exploratory to examine the best practices of virtual intergenerational activities and determine the effectiveness of an intergenerational activity in a global pandemic. Especially during a time when people feel isolated and confined to their homes, researchers felt that giving participants a chance to interact with those they do not normally interact with daily would be valuable.

## V. Conclusion

In sum, this project sought to examine whether ageist attitudes changed after a virtual intergenerational activity and whether it was successful at reducing or preventing ageist attitudes. The project was effective at fostering intergenerational communication and gaining a different generation’s perspective, but it did not drastically reduce ageist attitudes. More research is needed to further examine the role of virtual programs for intergenerational contact; however, this research demonstrated the feasibility of such an effort. More intergenerational activities like this one are needed to bridge the technological and generational divide between older adults and younger adults. While the need for virtual activities meets the current moment in terms of a pandemic, flexible virtual programming may be beneficial for many groups of older adults including those who are house-bound due to health conditions, transportation limitations, or residence in rural areas. Future work should continue to examine this topic so all populations can benefit from virtual intergenerational communication.

In addition, future research is needed to study how older adults adapt to technological changes and the barriers that come with virtual communication. It is also necessary to find whether there is a solution to the widespread “Zoom fatigue” experienced as more people are videoconferencing from home, producing an increased cognitive load (Nakagawa & Yellowlees, 2020). While this fatigue may interfere with the effectiveness of a virtual intergenerational activity, any social activity is better than no activity at all. To conclude, this study was an enjoyable outlet for older generations and younger generations to feel more connected during a socially isolated time. All generations have become anxious from the COVID-19 pandemic and this activity was a chance for people to come together, relax, and even laugh a little.

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## ANNOUNCEMENTS

### WINNERS OF THE 2020 FR. EDWARD FITZGERALD UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING

#### Poetry:

1st "In a Bob Ross Painting," Abigail Michalski (Cardinal Stritch University)

2nd "Juliet," Molly MacDuff, (Loras College)

Honorable Mention: "Voyage of Words," Isiah Lippert (Saint Mary's University of Minnesota)

#### Short Fiction:

1st "Between the Playlist and the Gas Pedal," Elizabeth Busch (Mount Saint Mary's University)

2nd "The Lighthouse," Scott Riner (Saint Francis University--PA)

Honorable Mention: "A Real Boy," Caroline Breitbach (Loras College)

#### Creative Nonfiction:

1st "County Sligo," Laura Iunghuhn (Loras College)

2nd None Awarded

Honorable Mention: "Seeking Beauty," Gianna Havens (Neumann University)

#### Critical/Analytical Essay:

1st "Graham Greene: Extending the Path to Redemption Through an Anticipation of Vatican II Faith in The Power and the Glory," Laura Iunghuhn (Loras College)

2nd "Love in O. Henry's 'The Gift of the Magi,'" Jonathan Kirk (Saint Francis University--PA)

Honorable Mention: "Breaking Borders in Children's Literature: Chicana Feminist Theory in Tehlor Kay Mejia's *Paola Santiago and the River of Tears*," Mary Hamilton (Mount Saint Mary's University)

#### Scholarly Research:

1st "The Impact of Short-Term Quality Intergenerational Contact on Younger Adult and Older Adult Attitudes on Aging," Janelle Fassi (Saint Anselm College)

2nd "Big Birds and Bees: Exploring Sexuality with the Muppets," Emilie DeMaio (Cardinal Stritch University)

Honorable Mention: "A Crime Against Humanity," Kyra Dezjot (Salve Regina University)

Honorable Mention: "Iranian Cinema of the New Woman," Sophia Tragesser (University of St. Thomas--MN)

## WINNERS OF THE J. PATRICK LEE UNDERGRADUATE PRIZE FOR SERVICE

*Meagan Dubois* (St. Anselm College)

*Isabella Jacus* (Saint Leo University)

*Tamia Reyes* (Iona College)

### 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), with copy to the interim co-editor, Claudia Kovach (ckovach@neumann.edu). 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. The *Delta Epsilon Sigma Journal* editors encourage contributions from all readers, both DES members and non-members.

### THE DELTA EPSILON SIGMA NATIONAL UNDERGRADUATE STUDENT AWARD

Delta Epsilon Sigma has a national award to be presented to outstanding student members of the society who are completing their undergraduate program. It provides a means by which a chapter may 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. A photo and brief profile of recipients will be published in the *Delta Epsilon Sigma Journal*. Qualifications for the award include the following:

- Membership in Delta Epsilon Sigma.

An overall Grade Point Average of 3.9-4.00 on all work completed as an undergraduate.

Further evidence of high scholarship:

- a grade of "A" or with the highest level of distinction on an approved undergraduate thesis or its equivalent in the major field, or
- scores at the 90th percentile or better on a nationally recognized test (e.g., GRE, LSAT, GMAT, MCAT).
- Endorsements by the chapter advisor, the department chair or mentor, and the chief academic officer.
- Nominations must be made no later than six (6) months after the granting of the undergraduate degree. Include with the nomination a 300-dpi photo and a

three-sentence abstract of the student's accomplishments, including the ways the qualifications for the award have been met.

- **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.**

## THE HARRY R. KNIGHT UNDERGRADUATE/GRADUATE PRIZE FOR INTERNATIONAL SERVICE



*Harry R. Knight*

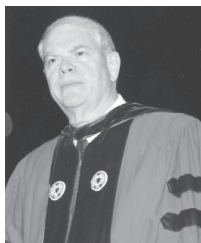
Through the generosity of the Knight family and named for a professor and long-time member of Delta Epsilon Sigma, this award supports a student who wishes to offer service to others outside of the United States by assisting with travel costs up to \$2500.00. The transformative nature of such efforts provides benefits to the student as well as to those served. New skills related to work, language, and culture can enhance resumes and refocus existing career plans. A required reflective report, submitted after the student returns, will be published with photos in the *Delta Epsilon Sigma Journal*.

**Requirements:** Applicants will submit the following items:

- a three-page proposal, which includes a statement of specific details of potential destination, travel costs, length of stay, assistance goals, and how the applicant's goals correspond with the mission of DES.
- a brief CV with biography including career goals, other completed service, and academic accomplishments.
- an official transcript of coursework.
- a letter of recommendation which addresses the candidate's character, academic work, and potential to contribute to society.
- **All documents must be sent electronically to the National Office (DESNational@Neumann.edu) by March 15th.**



## THE J. PATRICK LEE UNDERGRADUATE AWARD FOR SERVICE



*J. Patrick Lee*

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 The J. Patrick Lee Undergraduate Prize for Service:

- In order to participate in the contest, the student should submit a 300-dpi photo (preferably highlighting the candidate's service) and a personal statement of 500-1000 words to his/her chapter advisor. Personal statements should reflect on the service experiences by responding 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. Make every effort to explain service involvement instead of just listing service activities.**
- 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](http://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](mailto:DESNational@neumann.edu).
- **The deadline for nominations from advisors is December 1.**



## 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:

- Poetry
- Short fiction
- Creative nonfiction/personal essay
- Critical/analytical essay
- Scholarly research.

A first prize of five hundred dollars and a second prize of two hundred and fifty dollars in each of the five categories will be awarded. No award may be made in a given category if the committee does not judge any submission to be of sufficient merit. **Winners must submit a 300-dpi photo of themselves to accompany the publication of their essays in the *Delta Epsilon Sigma Journal*.**

**General Guidelines:** Either MLA or APA documentary styles are acceptable (except where they may deviate from the instructions contained here in the *Journal's* "Guidelines"). Publishing restrictions do not permit the Chicago Manual of Style. All prose should show double-spacing, appear in Word format (no PDFs), use 12-point font, and include just one space between words and sentences. Number all pages. *Citations should use the "in-text plus Works Cited" format. Relegate all explanatory notes to the submission's back matter as Endnotes (no Footnotes!).* Do not include headers or footers. The author's name should not appear after the cover page to assure anonymity during judging. Proofread carefully to assure that all guidelines are followed and that conventions of grammar and punctuation, in addition to the use of language and style (such as avoiding excessive wordiness and redundancies), reflect the standards of your college or university. The *DES Journal* reflects Catholic values. *Gratuitous use of profanity or vulgarity will not impress the judges and will not merit publication.*

**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 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 a 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. Provide appropriate in-text citations for all direct or indirect (paraphrased) quotations. Integrate brief quotations properly with correct punctuation.

**Scholarly Research:** Writing in this category should present primary or secondary research that provides and elucidates 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, and proper adherence to conventional documentation format (MLA or APA). Scholarly research should include an abstract (situate it at the beginning of your paper). Papers in this category should total 1500-5000 words. Provide appropriate in-text citations for all direct or *indirect (paraphrased) quotations*. Integrate brief quotations properly with correct punctuation.

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, as long as it is the student who--in the final analysis--implements them.

### **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, MLA or APA but not the Chicago Manual of Style.
- Advisors as well as faculty mentors are expected to take an active role in providing additional comments to students.
- **Advisors and faculty mentors 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 no later than May 1st of the following year. Winners will be notified through the office of the local chapter advisor.

## **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 \$1500 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 for an additional year for one awardee during a given year. 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 handmade 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 the following materials:

- 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.
- a brief CV with biography (no more than three pages).
- an official transcript of graduate coursework.
- a 1,500-word sample course paper.

- 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 DELTA EPSILON SIGMA FATHER EDWARD FITZGERALD SCHOLARSHIPS AND FELLOWSHIPS

Delta Epsilon Sigma sponsors an annual scholarship and fellowship competition for its members. Junior- year members may apply for one of ten Fitzgerald Scholarships at \$1,200 each, to be applied toward tuition costs for their senior year. Senior-year members may apply for one of ten Fitzgerald Fellowships at \$1,200 each, to be applied toward tuition costs for first-year graduate work. These scholarships and fellowships are named after the founder and first Secretary-Treasurer of DES, Most Rev. Edward A. Fitzgerald of Loras College, Dubuque, Iowa. The awards will be made available on a competitive basis to students who have been initiated into the Society and who have also been nominated by their chapters for these competitions. Applications may be obtained from the website ([deltaepsilonsigma.org](http://deltaepsilonsigma.org)) or from the Office of the Executive Director ([DESNational@neumann.edu](mailto:DESNational@neumann.edu)). **The deadline for submitting applications for the DES scholarships and fellowships is March 15.**

## THE DELTA EPSILON SIGMA DISTINGUISHED LECTURERS PROGRAM

Each year, Delta Epsilon Sigma offers an award of one thousand dollars for a speaker at a major meeting sponsored or co-sponsored by a chapter of Delta Epsilon Sigma or by a Catholic professional society.

The society also offers awards to help subsidize lectures sponsored by local DES chapters. An application for one of these must be filed with the Office of the Executive Director thirty days in advance; the maximum award will be two hundred dollars. The award requires a follow-up report with photos and promotion on the DES Website and in the *DES Journal*.

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



## SYNOPSIS OF THE YEAR 2021 EXECUTIVE COMMITTEE MINUTES

During a Zoom meeting (9:00 AM – 5:00 PM) on January 4, 2021, the following members of the Executive Board met: Claudia Marie Kovach, Ph.D., Executive Director; Francis Rohlf, Ph.D., President (resignation) – in absentia; Valerie Wright, Ph.D., Vice President; Shelly McCallum-Ferguson, Ph.D., Board Member; Luigi Bradizza, Ph.D., Board Member; Carl Procario-Foey, Ph.D., Board Member; Rev. Anthony Grasso, CSC, Ph.D., Chaplain; Robert Magliola, Ph.D., *DES Journal* Editor; Ronald L. Smorada, Ph.D., Assistant to the Executive Director. After a welcome and call to order by Dr. Wright on behalf of Dr. Rohlf, Fr. Anthony Grasso opened the meeting with prayer. The retirement and resignation of President Rohlf was announced, and all members heartily acknowledged his years of service to the Society. After the approval of the minutes of the January 3, 2019 meeting, Dr. Kovach reviewed the elections and terms of service. She noted the delay of the fall *DES Journal* and the lack of Fall elections during the COVID-19 pandemic.

The Audit & Financial Report highlighted the audit term July 2019 to June 2020 and noted the drop in inductions (new members) down by 360 from the previous year (Spring 2020 loss was 210). Suggested reasons for the drop included fewer students by school and the Spring 2020 pandemic. An appeal letter generated funds, but concern was voiced about the challenging times for Catholic colleges and the need for DES to be fiscally cautious. The society's endowment has benefited from 2020 market advancements, and the Harry R. Knight family continued donations through his sister, Ms. Lena Knight. A discussion of proposals for boosting membership followed.

Publication of the *DES Journal's* Fall 2020 issue experienced delays because SprintQP, our printer for many years, closed as a result of the pandemic. Reduction in the *Journal's* hard-cover issuance is now underway. Because student-authors have often neglected the posted requirements pertaining to the Undergraduate Writing Contest, the Committee generated the following recommendations: a rubric, a checklist accompanying the kick-off letter, and the hosting of a Zoom meeting for chapter advisors. The engagement of a Web Director to do minimal weekly work to help DES stay up to date with its website was also proposed. New ongoing fees for software use were reported, because of the acquisition of Filemaker, Apple's relational data-base. ACHS and ACCU Memberships continue. During the discussion of the proposed 2021-2022 budget, the suggestion not to print the Handbook and to reassign the \$1,000 for this printing to the J. Patrick Lee Award was approved by all present.

Discussion of "On-Going Business" centered on outreach to new institutions because of a loss of membership from institutional closings or other COVID-related reasons. Minimizing paperwork for new schools and a simplified renewal for inactive chapters were agreed upon. Outreach to current member institutions addressed how to attract new members: graduate student membership remains low overall and current member institutions could consider giving their graduate students the opportunity of membership. Inactive or underactive chapters may benefit from a DES National Lecturers Program.

Guidelines or Nominations would require follow-up reports with photos and promotion on the DES Website and in the *DES Journal*.

New business included several matters, including discussion of possible limits on the Brady Award renewals. Apropos of the Undergraduate Writing Contest, the Committee came to several conclusions. All agreed that the criteria for “Critical Analysis” submissions and “Scholarly Research” submissions need greater clarification to distinguish more clearly these two genres from each other. In addition, the members agreed that the requirement for in-text citation must be strongly enforced. A statement regarding “unsuitable language” will also appear with a suggestion for appropriate context. Accepted styles include both MLA or APA; publishing restrictions will not permit Chicago style. These directions will appear in the *Journal* as well. Opportunities to promote DES’s contests were examined.

Besides selecting three winners of the Lee Prize for Service, the Committee reviewed the selection process and decided to ask applicants to explain more thoroughly their service involvement instead of just listing service activities. Email reminders will promote the Lee Prize and the Brady Graduate Student Award. Increased awareness of both awards will be generated through distribution of posters and flyers to general faculty and not just chapter moderators. The meeting of moderators via Zoom and the letters sent to moderators will serve to promote these awards. The next meeting of the Executive Committee is planned for Monday, January 3, 2022 with arrival on Sunday, January 2nd for Mass and dinner, and departure on Tuesday, January 4th. Depending on the pandemic abatement, the plan is to hold the event at the Hyatt Downtown in St. Petersburg, FL. Dr. Wright was inducted as President of the executive committee, and Dr. Bradizza was approved as Vice President.



# THE DELTA EPSILON SIGMA STORE



Item Description	Price
<b>NEW</b> Grey DES Chapter Polo Shirt* – unisex	\$39.00
<b>NEW</b> Men's Fitted DES Red Chapter T-shirt*	\$17.00
<b>NEW</b> Ladies Fitted DES Red Chapter T-shirt*	\$17.00
<b>NEW</b> 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	\$284.75
#503 Keypin - gold kase	\$31.00
#503 Keypin - 10K yellow gold	\$274.75
#502D Key with 2pt. diamond - 10K yellow gold	\$324.75
#503D Keypin with 2pt. diamond - 10K yellow gold	\$314.75
ML/02S Staggered Lavalier - sterling silver	\$29.00
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## THE DES NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY EMBLEM



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

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

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



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