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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).

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MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

The editor of the *Delta Epsilon Sigma Journal* for the past fifteen years, Dr. Robert Magliola is now 83 years old and plans to retire from most academic work, including the editing of this journal. He hopes to “keep his hand in,” however, by completing a monograph he has been writing; also, at his leisure, he hopes to continue his practice of writing book reviews. *Delta Epsilon Sigma’s* Executive Committee, in coordination with the Executive Director, shall be conducting a search for a new editor. Until one is found, Dr. Magliola has agreed to continue in his editorial role.

Please note the expansion of the Short-Fiction category of the Fr. Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing to include drama. Writing in this category should consist of original fiction or drama. Fiction may include a short story or stand-alone sections of a longer work. Fiction or dramatic pieces should total 1500-5000 words.

As the Delta Epsilon Sigma Executive Committee mandated—in relation to the year 2022 Undergraduate Writing Competition—second place winning papers designated for publication appear in this Fall issue of the *Journal*. Submissions for the forthcoming 2023 Undergraduate Writing Competition (in Scholarly and Creative Writing) are due on or before Dec. 1st, 2023. 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—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 recognized 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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THE SAVING POWER OF THE HOLY SPIRIT

CHRISTINA YOUNG*

Abstract: The purpose of this paper is to provide an understanding of the role of the Holy Spirit in mankind's salvation and redemption. Although Christ redeemed everyone through his sacrifice on the cross, we still need to take up the cross in our own lives with the grace of the Holy Spirit. The paper discusses four areas that converge to bring this reality to light: the Person of the Holy Spirit; the Holy Spirit as the gift of love that unites man to God; defining the grace of the Holy Spirit and how it works in drawing mankind to the divine; and the Third Person of the Trinity as divine fire that purifies the soul.

Introduction

The goal of this research is to provide an understanding of the role of the Holy Spirit in mankind's salvation and redemption. The Holy Spirit being at work in mankind's daily life proves the participation required by man in the story of redemption. Christ redeemed all of man through his sacrifice on the cross; however, man still needs to take up the cross in his own life and he is aided in these efforts by the grace of the Holy Spirit. The graces of the Holy Spirit are present within man's soul and recognized externally through his practice of the fruits and gifts. Based in the Trinitarian theology of Saint Thomas Aquinas, this paper establishes the creative work of the Holy Spirit as the avenue by which man is justified and brought into full communion with God the Father.

This paper highlights four major areas which converge to bring this reality to light. First, there is the need to establish who the Person of the Holy Spirit is, and this is done in conversation with the writings of Aquinas. A discussion of the identity of the Spirit leads into the next point, which covers the Holy Spirit as the gift of love that unites man to God. Third, it is beneficial to define what the grace of the Holy Spirit is and how it works in the ordering of the natural world in relation to drawing mankind to the divine. The fourth point this paper will explore is an understanding of the Third Person of the Trinity as divine fire that purifies the soul. The action of the Holy Spirit can go unnoticed because God's plan is not revealed to us and because the sin of mankind overshadows the gifts of the divine. However, the work of salvation is still going on and it is the Holy Spirit that enlivens the Church as the body of Christ.

* Christina Young, a student at Holy Cross College, won second place in the scholarly research category of The Father Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

The Person of the Holy Spirit

In coming to a conclusion about the workings of the Holy Spirit in the salvation of mankind, it is important to first establish an understanding of who the Third Person of the Trinity is. In his various works, St. Thomas Aquinas discusses the Person “Holy Spirit” and, specifically, in terms of how it relates to the other Persons of the Trinity. The first article of Question 36 of the First Part of the *Summa Theologiae* asks if “Holy Ghost” is the “proper name of one divine Person.”¹ The Son of God and the Holy Spirit are both processions in God; however, because one of the processions is out of love, it does not necessarily have a proper name. The name “Holy Spirit” originates in the fact that the Holy Spirit has something in common with the other Persons and therefore takes on the most appropriate name:

...the name spirit in things corporeal seems to signify impulse and motion...it is a property of love to move toward and impel the will of the lover towards the object loved. Further, holiness is attributed to whatever is ordered to God. Therefore, because the divine person proceeds by way of the love whereby God is loved, that person is most properly named *The Holy Ghost*.²

The Holy Spirit is the movement of love between the other two Persons of the Trinity and is therefore ordered to the will of God. The holiness of the Spirit makes that which it encounters holy because it moves according to the divine plan. In his commentary on the questions regarding the name “Holy Spirit” posed further by Aquinas in his *Sentences*, Gilles Emery says,

...in and of itself, the word Spirit does not exclusively characterize the Third Person of the Trinity, but can also refer to God in his divinity as such, or in other words, it could mean the Father, or the Son, or the whole Trinity.... The name *Holy* presents a similar problem, because it is in the essence of God to be holy, and each of the three persons shares in the same holiness: “to be holy is common [to the three persons], and not proper [to one of them].”³

There is an important clarification made in this quotation stating that although the Third Person of the Trinity is recognized by name as the “Holy Spirit,” this does not mean there is a lack of holiness or life-giving power in the other two Persons. Rather, the name “Holy Spirit” serves to identify the distinctive Third Person as the creative force and breath of God, though He is not differentiated or separable from the divinity of the Father and the Son.

Now the question arises: What does the name of the Holy Spirit have to do with the salvation of mankind? Consider the following from Yves Congar’s *The Spirit of God*: “our ‘salvation’ is the reason for the self-revelation and self-communication of God which constitutes the ‘economy.’”⁴ God desires that mankind might be united with Him

for eternity, and so, even after the destruction caused by the Fall, He sent His only Son to save man from sin. It is within the very design of man to be ordered to the Goodness of God. Congar continues by saying, “human beings are destined to reflect God’s image, to reproduce that image as a child does that of its father.”⁵ This statement draws directly from the doctrine of *Imago Dei*, which signifies mankind’s being made in the image and likeness of God. It is within man’s very nature to be drawn to the Goodness of God so that he might achieve fulfillment. Man is “made better” as he angles himself to that which is ultimate Truth and Goodness. However, man cannot properly glimpse what is True and Good without the guidance of God the Holy Spirit. The Holy Spirit is at work in salvation history as the operation that draws the heart of man to an understanding of Christ and a desire for the divine.

Gift of Love

The personal name of the Holy Spirit is Love. In Western theological thought, the relation between the three Persons of the Trinity is understood as a relation of love. The Spirit is the Love between the Father, who is the Lover, and the Son, who is the Beloved.⁶ The Holy Spirit is God’s gift of Love poured over creation so that all might be sanctified through Him. In discussing the Holy Spirit as gift, Kenneth M. Loyer says, “in the case of the Spirit as gift, gift signifies possession by the givers, for the Spirit is the gift of the Father and the Son as proceeding from both.”⁷ The Holy Spirit is the act of love that moves within creation and seeks to draw man closer to God. It is necessary to note that the sending of the Holy Spirit over the earth was not accomplished only at the beginning of creation, nor only once upon the Apostles at Pentecost. Rather, the Spirit is constantly at work in the ordinary life through man’s actions and prayer. God’s Love is not given once so that it might eventually burn out. His Love exists constantly and is presented to man as an unconditional gift, and it is left for man to accept it if he so chooses:

A divine person is sent and given, in so far as ‘to send’ entails existing in a new capacity and ‘to be given’ implies a certain possession in the human person (in the sense of union, not ownership). The existence of a divine person in a new capacity and the ‘possession’ of a divine person by the faithful Christian yield the sanctification of the human person.⁸

Although man receives the gift of the love of God, he does not “own” it. Rather he is made one with God; man becomes united to God by the love He offers. St. Paul says in his Letter to the Romans, “God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Romans 5:5). The Love of God is “poured into our hearts” through the Holy Spirit so that man might participate in the same loving relationship within the Trinity. The same way that man gains wisdom about God through coming to know the Son (who is the Word, or Wisdom, of God), so does he gain more of

an inclination to love by accepting the presence of the Holy Spirit (who is God's Love). The unity that man is called to with God is what drives him to sanctification. The human person that willingly accepts the love of God is transformed by the presence of God within him. When man freely chooses to unite himself to God, he is more attuned to the mercy and forgiveness that he needs. To be in a state of sin means to separate oneself from God, which is ultimately a separation from Love, Beauty, and Goodness. Distancing from what is good means loving what is not from God. "God makes us lovers of himself through the gift of himself in the person of the Holy Spirit."⁹ The very presence of charity in man's heart and his desire to love is indicative of the fact that the Spirit has been given to man. In choosing to love God, man chooses what is Good, and therefore chooses the path of salvation.

Grace Poured Over Creation

How is man supposed to respond to the free gift of love? Perhaps the better question is what allows for man to respond to the gift of love? Mankind has done nothing to earn the love of God and it is not required for man to love Him in return. However, in caring for the salvation of one's soul, it is essential to accept and equally return what one has been given. "The gifts of existence and salvation come through the overflowing and covenantal love of the Father who acts of his own accord. Moreover, because sin has bound the will and clouded the intellect, the only way we can participate is by responding to the divine initiative."¹⁰ The only way that man can be joined in right relationship to God is by responding to that love, and this is done through his good actions. Sin is an offense to God and so if one wants to correct his relationship with God, he needs to recognize the movements of the Spirit within his life that are calling him to something greater. Raniero Cantalamessa says in his meditations on the Holy Spirit, "The grace of the Holy Spirit came to be called grace insofar as grace is *gratum faciens*, that is, what makes us pleasing to God."¹¹ Man is not made clean on his own, rather he relies on the life-giving power of the Spirit which brings forth in him the desire to repent.

The Spirit's prevenient and initial grace enables the individual to respond to the offer for union, which is actualized when the individual responds positively. This is justification, wherein the individuals are redeemed in that they are turned toward God, enabled to will the just over the advantageous.¹²

It is the inherent presence of God in man that enables him to make the choice to answer the call to be united to Him, but the union is not established until man actively makes that affirmative decision for himself. The unity that man strives to attain with God resembles that of the union between the Father and the Son. Though the human person cannot be perfectly united in the same way, it is through Christ's teachings and examples that one learns how to make his heart a perfect dwelling place for the Lord. Christ obtained

salvation for humanity by his sacrifice on the cross, a sacrifice demonstrable of God's unconditional and infinite love.

Even though Christ saved man once and for all by conquering death, man has to partake in the way of the Cross. Man has to be constantly on guard against temptation and actively work for the betterment of his soul because the Son's sacrifice suggests that man has the opportunity to participate in his redemption. Christ's sacrifice on the cross occurred so that humanity might imitate the way of the cross in his daily life. Man's efforts to participate in salvation are guided by the Holy Spirit, as Haratine points out when discussing Anselm's work:

The individual's continued restoration is not accomplished solely by themselves. These works redeem only insofar as they are accomplished by the Spirit's subsequent grace. As Anselm himself writes, "just as no one receives rectitude unless grace comes first, no one preserves rectitude unless that grace continues."¹³

One might wonder what a burden to the grace of God might be if that same God so freely offers His love. The answer is found simply in the tendency of mankind to fall to sin and despair. When such separation occurs within man's heart, it is his obligation to rebuild his relationship with God by utilizing the Sacrament of Confession. The graces bestowed upon man by this sacrament allow him to receive the Body of Christ in the Eucharist, which enriches the soul. Receiving the sacraments is man's way of asking for the continued presence of God's grace in his life: "The Spirit is therefore the necessary giver without whom the initial and sustained redemption of humanity could never occur. It is the Spirit who cooperates with faith in such a way that human nature is restored and comes to its appointed end."¹⁴ The Son of God redeemed man through his actions and the Holy Spirit continues to pour redemptive love over humanity throughout salvation history. It is prideful for man to pretend that he has the capacity to save himself. The words of Scripture are a constant reminder of the fact that help is needed: "...the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words" (Romans 8:26). Man enhances and also carries out his relationship with God most effectively through prayer, but it takes the guidance of the Spirit and the examples of those who trusted God completely to make prayer effective. The saints are exemplars of what it means to open one's heart to the saving power of the Holy Spirit.

Fire for Man's Soul

Within Catholic tradition, there are several symbols for the Holy Spirit. One of the most common is that of fire, as is seen on the evening of Pentecost. Although water is the symbol most often associated with purification, fire purifies to a deeper extent. Fire entirely consumes whatever it comes into contact with, but in understanding the Holy Spirit in terms of fire, one sees the transformative power of God. It was by tongues of

fire that the Holy Spirit came over the Apostles on the night of Pentecost, but it did not consume them; rather, it enlightened them. The question that arises from this point is how the fire does not consume when God is pictured as this all-consuming fire. In response to this, Cantalamessa says, “A medieval author answers, ‘This divine fire does consume the thorns and the knots of vice and the corruption of sin; it does not consume, but rather purifies, our nature.’”¹⁵ The fire of God’s love destroys what is damaging to the soul and realigns man’s heart to what is pleasing to Him, and so, the Holy Spirit creates a new life within us by putting the old life to death. God cleanses man from his sin so that he might be made anew and return to the Father for further sanctification. The stipulation that man is held to regarding this freely given mercy is that it is a choice to receive the gift of the Holy Spirit. “We ‘choose’ to pass through the redeeming fire in order not to have to undergo, one day, the consuming fire of judgment.”¹⁶ God granted mankind free will, and therefore would never force man to love and worship Him. That being said, although man is saved by Christ’s sacrifice, it is the individual’s responsibility to honor that sacrifice by picking up his burdens and offering them up every day. One cannot be transformed by the love of God without opening himself to that love and sanctifying power.

The Third Person of the Trinity transforms hearts and minds to be more attuned to the divine. “As an anointing, the Holy Spirit makes us redolent of Christ; as seal, the Spirit shapes us in the form or the image of Christ.”¹⁷ The Holy Spirit moves within hearts to produce children of God who are innocent in faith as they gaze upon the Savior. Man is called to imitate the words and actions of the Son of God because he is the most perfect model for love and sacrifice. Oftentimes, one experiences seasons of spiritual dryness where they feel further from God. These moments may occur, but the Holy Spirit is still present because God is everywhere at all times. Those periods happen to all the faithful at some point, but there is only a problem if that dryness is caused by a lack of devotion. Cantalamessa says, “The remedy for lukewarmness is not fervor, but the Holy Spirit.”¹⁸ Man’s desperate attempts to pray without ceasing are useless if they are not grounded in faith and true devotion. The question of intention comes down to whether or not someone is trying to become a “person of prayer” or a disciple of Christ. The human approach to prayer is not perfect; it is not supposed to be. Prayer is supposed to direct man to a better understanding of the will of God so that He might bring His light to the world.

Along with prayer, man is driven to goodness by acting virtuously and he comes to know these good habits by the fruits of the Holy Spirit. As one author says, “...fruits of the Holy Spirit are ‘fruits’ because they are to be understood ‘not as something earned or acquired, but as something produced.’ They are produced in us by the Spirit, who is the source of the moral life of the Christian.”¹⁹ Man’s good works come from the activity of the Holy Spirit within his soul. It is the power of God that moves one to peace, joy, and charity and it is left for man to embrace that pull within him to turn away from what hurts him and towards what betters him. When one allows the hole within him to be filled with God, he creates a chamber for the burning fire of love that warms him and comforts him. Man is driven to do good by the fruits and gifts of the Spirit that serve to orient him to his ultimate end, which is eternity with God.

Conclusion

The Third Person of the Trinity is perhaps the most confusing in the eyes of man because it is understood as having a more ambiguous operation, while the Father is the Creator and the Son is the Word Incarnate. The Holy Spirit carries out in the world the works of holiness that our Lord merited for us on earth. Throughout salvation history, the Holy Spirit has been the life force that redeems man and furthers the mission of the Son of God. It is by desiring to know the Third Person of the Trinity that man comes to an understanding of His role in the mission of salvation. The most complete way for man to come to knowledge of this divine Person is by recognizing the Holy Spirit as God's gift of Love. Love renews and establishes relationship, which is man's ultimate motivation for salvation. It has been demonstrated that the love of God is not felt in man's heart without his desire for the creative grace of the Spirit, as it is the grace of God that provides the opportunity for union. Furthermore, the Spirit is not a passive "feeling" that stirs man, but the active and creative force of God that consumes and transforms man, just as a fire might. It would be foolish for the Christian to forget to invoke the Holy Spirit as he goes about his day because it is the very force of the Spirit that guides him in his words and actions as he carries out his evangelizing mission as a disciple of Christ. The Spirit that is the Breath of God is sent over creation and into the hearts of man to bring him into communion with the Father and the Son. Salvation for mankind is accomplished in this relationship and such love existing between the Creator and His created beings proves that man participates in the divine will.

Notes

¹Aquinas, Thomas. *Summa Theologica*. Trans. Fathers of the English Dominican Province, 1920, *ST I*, q. 36, a. 1.

²Aquinas, *ST I*, q. 36, a. 1.

³Emery, Gilles. *The Trinitarian Theology of St. Thomas Aquinas*. Oxford: Oxford University Press, 2007, pg. 220-221.

⁴Congar, Yves. "The Spirit, the Eschatological Gift, Brings the 'Redemption' to Fulfillment." *The Spirit of God*. Catholic University of America Press, 2018, pg. 114.

⁵Congar, *The Spirit of God*, pg. 114.

⁶Anderson, Jeffrey. "The Holy Spirit and Justification: A Pneumatological and Trinitarian Approach to Forensic Justification." *Evangelical Review of Theology*, 2008, pg. 301.

⁷All Scripture quoted from the Revised Standard Version Second Catholic Edition Loyer, Kenneth M. "Gift of the Spirit: The Holy Spirit, Love, and the Christian Life in Aquinas." *God's Love through the Spirit*. Catholic University of America Press, pg. 143.

- ⁸Loyer. *God's Love through the Spirit*, pg. 154-155.
- ⁹Loyer. *God's Love through the Spirit*, pg. 159.
- ¹⁰Haratine, T. Parker. "Approaching Participation in the Divine Gift: Anselm of Canterbury's Theology of the Holy Spirit." *The Heythrop Journal* 62, no. 4, 2019, pg. 5.
- ¹¹Cantalamesa, Raniero. *Come Creator Spirit: Meditations on the Veni Creator*. Collegetown, Minnesota: Liturgical Press, 2008, pg. 51.
- ¹²Haratine. "Approaching Participation in the Divine Gift," pg. 7.
- ¹³Haratine. "Approaching Participation in the Divine Gift," pg. 8.
- ¹⁴Haratine. "Approaching Participation in the Divine Gift," pg. 8.
- ¹⁵Cantalamesa, *Come, Creator Spirit*, pg. 115.
- ¹⁶ Cantalamesa, *Come, Creator Spirit*, pg. 116.
- ¹⁷Cantalamesa, *Come, Creator Spirit*, pg. 151.
- ¹⁸Cantalamesa, *Come, Creator Spirit*, pg. 128.
- ¹⁹ ten Klooster, Anton M. "Aquinas on the Fruits of the Holy Spirit as the Delight of the Christian Life." *Journal of Moral Theology*, Vol. 8, Special Issue No. 2, 2019, pg. 86-87.

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THE LORD OF THE (DRAGON) FLIES

ISSAC JOHNSEN*



This story is for me. I need to explain myself to someone so I can recover from all the questioning stares and quick glances I've faced in the past six months. You see, I spent an entire summer catching bugs, dragonflies to be more precise. I was the guy you saw while hiking, kayaking, or trying to enjoy your backyard, running around with a big green net swinging at the arthropod bullets known as dragonflies. And now that I'm done, people keep asking me to make posters and write

abstracts about my experience doing this, but these just don't sum up the magic and ridiculousness of the story. And so, here we are.

The dragonfly is a beautiful creature that's just different from anything else on this planet. It's not like a butterfly, flapping carelessly in the wind. The dragon is fast and graceful; it is breathtaking in its technicality. It can go from soaring at twenty feet like a bird, then hit a hard right bank, swoop down to two inches above the surface of a pond, snatch a minuscule gnat, then recover and return to its original position in five seconds flat. It's incredible- they are like minuscule alien spacecraft, commanding the skies of the insect world. Their entire universe is so small (they are restrained to bodies of water), but they are so free. When you know what you're looking for and just sit watching one, you understand everything. All the complicated problems of life fade away with each calculated swoop and dive as you just want to be like them: free.

This ability presents a unique challenge to capturing them of course. Everything that makes the dragonfly easy to dream about makes it hard to catch. They can see everything 180 degrees around them, meaning the swinging net is usually seen and rarely a surprise. They can fly in any direction, and each has its own personality, both individually and by differing species. For example, the Common Baskettail, a frequent visitor over the entire project, loved to hover down and look right into your eye, just floating there six inches from your face. Then you swing the net and *boom* it maneuvers and flies off. This presents a unique challenge, as no one trick seems to work right twice. Over those months, I thought of every alternative to outsmart them, from robotic dragonfly drones to claw hook guns. However, only the net was allowed; thus this device became the tool of the trade.

* Issac Johnsen, a student at Saint Francis University, won second place in the creative non-fiction category of The Father Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

I would be remiss to not explain why I undertook this project. Odonates, or dragon and damselflies, form unique keystone predators. They begin their lives underwater as a nymph. During this time they look like true alien creatures, with each having six spiny legs, a water-propelling abdomen, and a xenomorph-like jaw that can detach and grab prey. After a few years, this creature gets bored, climbs the nearest plant, and transforms into the aerial fly we all know today. Each species is a different shape and color, ranging from ocean blue to ruby red, with everything in between. Each species has a specific role in the ecosystem, meaning that knowing what kind of dragonflies are in an area can tell researchers what is going on there. That's where I came in. On every sunny day, I would go out and try to catch as many Odonates as possible, with the goal of meeting all the different members flying around. We caught over forty kinds, with twelve county species records- not bad! But this is too much science--you came for the stories, of which I will share a few.



Figure 1. A female Black Saddlebags, my first catch

The first day we went out, my research instructor told me to try my best. This was vital encouragement as we had little luck on the first try! Chasing dragons is an all-five senses experience. You see the bug flying, hear the buzz of its wings, feel the net in your hand as you prepare to swing, smell the wet ecosystem as you tense up, and then taste defeat when you miss! My first and only catch of the day was a mating pair of Black Saddlebags. They flew in tandem like a B2 bomber, making a larger and easier-to-catch target. They were so mad to be captured, they buzzed like a hive of hornets. A catch like this could only be called a two-for-one deal.

And so, the following tells how the days went. I would roll down Cresson Mountain around 9 a.m., chase bugs all day, then call it quits around 4 p.m. Every trip had a different adventure. I fell face first in a creek pursuing the Unicorn Clubtail. The Spangled Skimmer always seemed to end up in my net, while the giant Common Green Darner sailed past daily like a 747 in the sky. There were some that vexed me like the Chalky Corporal, a scrawny dragon that always landed on the same stick day after day. You began to know where to find each character, and you become almost concerned when you do not see a frequent flyer.

One day, we went out hunting in kayaks. Imagine, swinging at tiny superpowered insects in an unstable boat sixty yards from shore. Fear was only checked by determination! As we paddled along, we became engulfed in a swarm of beautiful blue damsels. They would fly in tandem in intricate patterns, each pair avoiding the next. You

got the feeling you weren't in your own world anymore, as you floated among a mystic ceremony few would observe in a body of water few would ever traverse. After capture, we identified this bug as the Lily-pad Forktail, a critically endangered damselfly. In fact, our guidebooks hadn't even listed it as living past Harrisburg, making this experience even more magical.



Figure 2. The critically imperiled Lily-pad Forktail. Notice how small it was!

On this same day, I met the compulsive Black Shouldered Spiny leg. Unlike the more mystic forktail, this dragon was massive and commanded the skies of the lower lake. It exposed its own weakness without any encouragement from us though- it loved the orange front of my kayak. Like a bird staring at itself in a car window, the bug would return time after time to bask on the shiny hull. Unfortunately, it was so fast that every swing ended with a loud *thunk* as my net bounced off the boat, almost capsizing me in the process. After five or six attempts, I finally bagged the monster, only to be bitten by it before I could get a photo. Thus, he was the one that got away!

The last one is my favorite. Every dragon has its own unique habitat or home in which it lives. Some prefer ponds, others bogs or fields. Stream species are unique in that their habitats are just different. They are darker, narrower, and have less water; thus, any dragon living around them has to be special. Enter the Spiketail family. These dragonflies are huge and have yellow bodies with emerald-green eyes. As you look through the guidebook, this is the bug you want to catch.

One day we went out with the intention of finding one. It's June: humidity is 200%, the gnats and flies are swarming, and the entire team of four is hot. I am ankle-deep in a small lazy stream, using my net like a horsetail to avoid being eaten alive. We had been standing there for over a half hour or so and there was no sign of anything. As we prepare to retreat, we see it: like a supersonic candy cane, a yellow and black dragon zooms down the creek bed. We have one: it's a Spiketail.

Quietly we spread out every forty feet or so, forming a trap. The dragon has a set path: it flies down the creek low to the water like an x-wing making the trench run on the Death Star, then disappears around a corner, then reappears after a few minutes. For an hour, we watch it, entranced by its power. Its yellow color camouflages it perfectly against the murky bottom of the creek. As it flies by, all you can hear is its powerful wings buzz; all you can do is jerk your head in awe. Then, it's time to spring the trap. Dr. Cyliindropuntia, the grizzled veteran dragon hunter, runs point on this operation. He has a pair of super zoom binoculars with which he can trace the bug. After a few more passes we know its route. "Here it comes," Dr. C mutters before taking a swing that could knock a softball out of the park. "Durn," he yells, "I missed!" Quickly recovering he traces the target to the next person. "Swing now!"... miss. "Hurry take the shot!"... another miss.

At this point the dragon got squeamish and picked up speed, breaking the air at what seemed like Mach 3. I'm the only one left, and it's headed straight for me. "This is it--swing!" I gave it all I had, torquing out the net like my life depended on it. In the blink of an eye, the dragon collided with the metal rim of my net, knocking itself off kilter. Like a wounded fighter jet, it tail-spun towards the ground, slamming into the water as I yelped in victory. I went to scoop up my waterlogged prize.... only to fall straight face forward into the creek! In all the intensity and focus my boot had become submerged in the muddy creek bottom, trapping me in a moment of hubris. Both the dragon and I recovered in the next second, with the former flying into a nearby tree and I left cursing my bad luck!



Figure 3. The incredible Twin-spot Spiketail

We eventually caught the Spiketail in a similar, more successful fashion. It was a true beauty, and the entire project felt like a success. Why tell you all this? I don't really need vindication because I am not sorry for anything I did! For one, I wanted to share the magic. It's not every day you are intimately invested in the life of a three-inch flying predator that has an average life span of 3 months. But, when you are, life just makes sense.

Catching bugs may be like anything else, but it puts you in your cosmic place. Out there, there are only clouds and sun, predatory and prey, bug and bug catcher. Secondly, I think we all need to see the smaller picture and miss the forest for the trees. Life is so beautiful and tragic and nonsensically awesome, but it is so hard to see. Something about a dragonfly hovering over water puts it all in perspective. It just feels like you have all of the answers but can't express any of them.

Finally, I miss it. This was a time I can't forget and won't stop remembering. I hope you too can experience something like this and come to your own conclusions. Then again, who am I?! For both of our sakes, I hope you enjoyed a fool's memories about the magical invertebrate known as the dragonfly.

** All photographs are by the author.*

DEMETER'S FALL

ELLIE COLEMAN*

Demeter, a goddess, yes,
but, in essence, a mother
who manages more tiny liars than golden lyres.
Demeter's garden majesty is overshadowed with
cartoons, egg cartons, keeping up with modern jargons.
Persephone sucks the green joy from her mother's landscape.
She breaks away like a leaf from the parent branch,
drifts towards the ground with apparent pride.
Persephone leaves in the fall.
Summer belongs to Mom, still.
Days meant for stirring ice into lemonade,
planting lilies in the side yard,
learning embroidery, watching the British practice patisserie.
Winter is heartbreak
in slush, snow, sleet, and silver storms.
Lonely fingertips burn,
tinged with blue.
Then why isn't Demeter waiting at the window
when Persephone returns in the spring?
Brittle, beige stems in the side yard foreshadow the news,
choked with tumorous weeds.
Never make a deal with Hades,
with the god of death and organ failure,
who replaces Demeter's seeds with her corpse
to rot, not root in the once fertile soil.
The hideous irony of roses in the absence of a headstone
mocks the burden of the mother:
to miss with the terror of December's treacherous cold.
That smothering burden the daughter inherits eternally:
winter.

* Ellie Coleman, a student at Loras College, tied for second place in the poetry category of The Father Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

SNALLYGASTER

CLAIRE MOBERLY*

Seventeen-thirty. Whipping winds whispered
 The secrets of the night to small German children
 Snuggled tight in their beds. Soaring overhead, the
 “Schneller Geist” stretches its wings over the
 Mountains near Frederick, shirking from the
 Stars on the barns. What rules in the dark is
 Afraid of the light, and the Quick Ghost casts a shadow
 Over the trees and sheep and people, while its eye,
 Red like the blood it drains, scans the valley below.

Two hundred years pass, and the county has changed.
 More people, new tongues, but the same old fears.
 The Snallygaster’s wings, larger than ever, now
 Block out the stars it once hid from
 As its razor-sharp teeth cut through the smoky night.
 The shadow spreads, covering the front pages of papers,
 A nest in the Gap, and the dreams of children, farmers,
 Even the President. A man plummets over a cliff,
 Bled and scorched,
 And a whistling screech echoes in the valley below.

Nineteen-thirty-two. Whipping winds whisper
 The legend of the Snallygaster far and wide, drawing
 Curious eyes to the sky,
 Hoping to see the shadow soar from the mountains near Frederick.
 Flying too close to the stars, the Snallygaster catches some moonshine
 Beaming out from the ground. Screeching, it slips out of darkness and
 Comes close to the source, a still in the Hollow, and circles the spot.
 But what rules in the dark should not go near the light, and
 Caught up in the still’s spirit and blinded by the shine,
 The Snallygaster spirals down into the valley below.

* Claire Moberly, a student at Mount St. Mary’s University, tied for second place in the poetry category of The Father Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

A RESEARCH AGENDA FOR COMBINED MEN AND WOMEN SPORTS COMPETITION

STEPHEN F. GAMBESCIA*

Background and Rationale

Another set of Summer and Winter Olympics and Paralympics have flown by and soon we will see promotions for the 2024 Summer Olympics and Paralympics. We marvel at the record-breaking accomplishments of these athletes. Regardless of what type of commentator (sport, political, business, and social-cultural) or what the pundits and scholars say about who went faster, higher, and who is stronger in these prestigious events (Gambescia, 2003), there will be one stark qualifier to the athletes' performances: whether it was a men's or women's event.

To capstone a course on "perspectives on disability," three faculty (including this author) from Drexel University (Philadelphia, USA) took ten students to a recent Paralympic Games. The trip had the makings for a life-changing experience for our students. Several came back and changed their majors; some committed to more volunteer work or honed their research interests; some decided to go to graduate school; but most important they looked at the issue of "those with a disability" in a way unlikely to have occurred from work in the classroom or from the many readings during the 11-week course they took prior to the trip to see the most popular sports festival in history.

As a group, we learned that we were not watching a sub-par athletic event overshadowed by the Olympic Games; nor were we watching people with disabilities playing sport. We were watching athletes who saw themselves first and foremost as athletes (Gambescia, Knowles, and Pollak, 2012). During these week-long and intense observations with these students, the concept of "otherness" (Ryan, 2012), as it relates to these athletes, began to dissipate from our minds. As Ryan notes, "otherness" can have several meanings. Regarding comparisons of groups in the sociocultural sense, otherness calls attention to those who are different from the dominant group, and consequently may be marginalized from these groups and their activities in their day-to-day lives. Sport certainly qualifies as a major activity in many countries wherein many groups gather to participate; the Olympic games are the paragon of a sporting event. We arrived at the Games acutely aware of the otherness of these athletes; in a short amount of time, we lost any normative lens and experienced variations on how sports can be played and how these athletes excelled in their competition or how they fell short.

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I had an epiphany on the plane ride home to the US. I reconsidered how we view athletes in general-- not simply the comparisons between the Paralympics and “regular” Olympics. During the course, and prior to the trip to the Paralympic Games, we read articles about how scholars and participating athletes and organized disability groups viewed the Paralympic Games movement (Brittain, 2010; Gilbert and Schantz, 2008). The experience brought new meaning to me about human performance in sport-- the ability to go faster, higher, and be stronger. Furthermore, a radical idea occurred to me. We should challenge why we have sex-specific competition in non-contact sports—especially in the advanced level sports (Gambescia, 2018; 2013). Imagine, with just a few months of study of the Paralympics and a powerful experiential learning project, I can appreciate human performance in sport without parameters or qualifiers of the corporeal (Gambescia, 2016).

I think it’s time we question why it is a given that advanced level athletes in non-contact sports are segregated by sex in their competitions. In everyday life across the world, divisions between men and women, based on antiquated concepts of performance capabilities, are breaking down. We are at a remarkable time of erasing the male/female divide for performance capabilities today-- at least in many countries. Most visible are women securing major leadership roles in politics (Welkert, 2019; Nelson and Chowdhury, 1994). For example, in the 2016 presidential election in the US, the first woman was nominated by a major political party and nearly won (Healy and Martin, 2016). A striking change to some countries’ military combat units is opening these units to women (Thompson, 2015; Lamothe, 2015; Dvorak, 2015; Mulrine, 2013). While women have always played a significant role in the labor force and at the workplace in all societies, they have now encroached even further into all occupations in many countries from astronaut to welder (*Globalist*, 2015). Why should sports be any different?

Women in the U.S. are breaking into once considered male-dominated occupations and are even surpassing men in pre-professional programs. The Association of American Medical Colleges reported at the end of 2019 that women outnumbered men in US medical school enrollment for the first time (50.5%) (AAMC, 2019). In 2016, women surpassed men in US law school enrollments (Enjuris, 2019). In fact, in college and university enrollments in the US, women are far outpacing men (Belkin, 2021; Gambescia, 2018). While there are still several male-dominated jobs, such as “the trades,” and other physically demanding jobs, heads don’t turn so often to see females as builders, police officers, firefighters, etc. (Lockhart, 2019; Park, 2018; von Bergen, 2013). Women are breaking into a range of jobs in managing college and pro sports in the US that men have traditionally held. Lori Locust, a defensive line coach for the Tampa Bay NFL team, has no problem standing up to men twice her size in height and weight when on the field (Fitzpatrick, 2019). In late 2020, Kim Ng became North American men’s professional league head, as the baseball team Miami Marlins’ general manager (Diamond & Bachman, 14 Nov. 2020). Sarah Edwards is now the first female on-field coach in the history of the Philadelphia Phillies pro baseball, after serving as the Phillies’

minor league batting coach (Lauber, 8 March 2023). We are seeing more women in the “on-field” coaching positions in pro sports (Diamond, 26 April 2022).

So many barriers have been broken in sports (Staurowsky, 2016), that it may be time to seriously consider having men and women compete together at the advanced level—in non-contact sport—and leave the sex assigned discriminator aside. The Paralympics Games, while still nascent, are growing well beyond a “side-show compared with the regular Olympics” (Gilbert and Schantz, 2008). While the Billie Jean King and Bobby Riggs battle of the sexes was billed as a spectacle and captured an estimated 90 million TV viewers in the US, it is not an absolute that men can outplay women in sports. Even in the men’s dominated game of chess, women are being recognized as serious contenders (Shahade, 17 July 2021). In the 2022 winter Olympics in Beijing, Norway fielded a unisex ski jumping duet with Anna Odine Stroem and Robert Johnson (Cohen, 8 February 2022). Olympic officials for the Games in Paris in 2024 have announced a marathon race walk relay event with mixed men and women (Voice of America, 8 April 2023).

A major shift in sports that brings a sundry of questions regarding who gets to play against whom is the recent LGBTQ advocates advancing their right to play sports of their choice (Human Rights Campaign, 2016). Two transgender women competed in the 2020 Summer Olympics in Tokyo, with weightlifter Laurel Hubbard and archer Stephanie Barrett representing Canada (Levinovitz, 7 April 2021). University of Pennsylvania transgender swimmer Lia Thomas upended all collegiate women sports in 2022 when moving from the men’s team to the women’s team once she affirmed that she is a woman (Breen, 23 Jan. 2022). While separation of top performers is a matter of split seconds, Thomas is placing first among the women in his chosen freestyle swimming events (Rushing, 4 March 2022). Her goal now is to gain a spot in the 2024 Olympic Trials in swimming (Sanchez, 2022). The movement of transgender athletes participating in sport sex-assigned categories of their choice is now seen at all levels of competition, promoting the NCAA to update their student-athlete participation policy in January 2022 and in April 2023 (NCAA, 17 April 2023). The policy statements allow for transgender athletes to compete in sex-assigned events but gives limitations to what particular sports. Their “resulting sport-by-sport approach preserves opportunity for transgender student-athletes while balancing fairness, inclusion and safety for all who compete.” Both the Olympic Games and Paralympic Games are evolving policies that show openness to breaking the bifurcation of sport competition between the two sexes. Forming sporting events and leagues allowing all athletes of any sex to compete together solves at some level the growing controversy for what to do about transgender athletes competing (Binkley, 2023; IOC, 2015; Jones, Arcelus, Bouman, & Haycraft, 2017; Levinovitz, 2021).

Anthropomorphic Arguments Against Combined Men and Women Sport Competition

No doubt, a quick and strident stream of arguments against having men and women compete together in *sports* will be based first on an anthropomorphic rationale for why segregation is important. The major argument will be that men have a distinct and demonstrable corporeal advantage over women. Naturally, we understand there are anatomical differences between men and women; however, when comparing abilities among people in non-contact sport, especially at the advanced sport level, we are talking about matters of degree of performance, not matters of principle in sex. For example, a 6'6" person (male or female) would easily outperform a 5'5" person (male or female) *ceteris paribus* in dunking a basketball. The reason for the 6'6" player's success is simply a matter of degree of performance capability—starting with the unequivocal height advantage-- not a matter of principle of being male or female (an anthropomorphic difference). Similarly, a 5'2" aspiring gymnast would likely have a better shot "being good at" gymnastics than an aspiring 6'6" person, *ceteris paribus* along the requisite ability and skills needed to perform gymnastic routines, e.g., the balance beam. The difference is not in principle of the person's sex but in the degree of height and weight where the petite or shorter person is generally anthropomorphically favored to meet the requisite skills and movements in gymnastics. The difference is in comparison of characteristics of body type, not the difference in types of people, for example male or female genitalia.

One clear example of design to "favor" (or disfavor) a sex is the uneven parallel bars event in artistic gymnastics. As with many gymnastic events using an apparatus, the event calls for high level athletic ability in strength, flexibility, coordination, stamina, and timing--none of which are really sex-specific as both sexes possess some level of each. However, the contact and movement between the gymnast and the uneven bars apparatus is such in both its nature and extent to disfavor the male genitalia. Naturally several of the movements in the uneven parallel bars routine would not bode well anatomically for a male.

Similarly, the rationale for athletes to compete in the Paralympics, at least for the anthropomorphic discussion at hand, and the subsequent adaptations made to a traditional sport (e.g., rules or playing field), adding types of equipment, or even creating a new sport is based understandably on accommodation. For example, having athletes compete in distance races with a type of wheelchair is clearly an addition of equipment to "run the race," but the distance of the marathon stays the same. In fact, in some cases the use of the distance race wheelchair is faster than the use of an athlete's two legs and feet. However, a sport such as goalball, specifically designed for athletes with some type of compromised vision (USABA, 2023), is really a new game, and a game that those with fully formed eyesight could easily play if they wear the required eyepatches and eyeshades. (In goalball all athletes are required to have coverings over their eyes to negate vision, thus making each player equally void of sight.) These two examples

I give and argue are matters of *principle* of anthropomorphic differences that make the segregation of athletes understandable and reasonable. They are beyond simply matters of *degree* of human performance, i.e., the performance difference stems from the individual personhood rather than a distinct group, e.g., a group of fully seeing athletes compared with athletes with compromised vision. The male/female difference in the uneven parallel bars in gymnastics and the differences between those competing in the “able” Olympics and the Paralympics are examples of *matters of principle* and not only matters of *degree of performance* in a sport, thus calling for some type of segregation in competition. Goalball as described above is a good example of how a matter of anthropomorphic degree, i.e., degree of blindness, can be changed to a matter of principle, i.e., we are all equally without sight through the use of eyeshades and patches. Both able and disabled athletes could actually compete together with no athlete claiming an advantage or disadvantage *in principle*. Thus, the teams “go at it,” and the winners win based on *matters of degree* of the sundry of abilities commanded by the athletes’ participation in the sport of goalball. In this example, all players have equal opportunity to participate and may the best players of any sex or any gender, for that matter, and any range of vision be declared the winners.

The difference of being male or female has no significant bearing *in principle* for how one will perform in most non-contact sports. Is there a male/female difference *in principle* for how one performs in archery, badminton, canoeing, diving, equestrian, or fencing? Is there sex difference in principle for how one performs in alpine skiing, biathlon, curling, figure skating, or snowboarding? The list could go on if analyzed fairly from the *principle vs. degree* of anthropomorphic difference in the non-contact sports. “What makes someone good” in a sport is less to do with the principle of sex (and however slight or dramatic one wishes to cite those differences in sex) and more to do with the degree of a person’s requisite skills (e.g. timing, decision making,) and corporeal assets (e.g. strength, speed, flexibility, agility, coordination, stamina etc.) or the myriad of nuance of skills in a particular sport, such as judgement (Blazevich, 2013).

Considering some combined male and female sporting events, however groups decide, provides new and likely exciting opportunities for athletes and spectators. Allowing all persons to compete to see who can be the fastest, strongest, and go the highest in a competitive sporting event can advance well beyond a sideshow. Challenges by females, even young females, to male only leagues is increasing and gaining support—even in contact sport—by the day (Rowan, 2018; Anastasia, 2018; Carter, 2016; Palmer & Whelan, 2013; Zucker, 2022). Admittedly, males generally have bodily advantages, but these advantages range in intensity from the particular sport and within the way the sport is conceived. Rules, environments, equipment and other parameters of a sport can change at all levels of play; therefore, a particular sport could adjust these variables as desired. For example, team gymnastic competitions include several events or apparatuses. Some are exclusive to the men (the rings and pommel horse) some to the women (balance beam and uneven parallel bars). Combined teams can compete with the selection of

apparatuses used could be a mix of one or more that favor the men and conversely one or more that favor the women.

It is important to note that the project is not to create havoc among ways of organizing sports today. Separating who plays whom in sport competition has reasonable rules such as age in most scholastic sports. Wrestling and boxing have rules regarding weight class and at all levels of play. Youth football has rules on grade or age level eligibility and some little leagues on weight classes. A major concern of what a combined male/female competition movement will do to the advances in women's sports, especially at a time when women's sports are advancing culturally and even economically, is warranted (Bachman, 30 Sept. 2021; Bachman, 10 Feb. 2021; Tannenwald, 16 Feb. 2023; Tannenwald, 8 July 2022). Furthermore, given the new and fast evolving ontological debates in defining who a woman is, the usefulness of Title IX is being challenged (Braceras & Feltscher Stepman, 2 June 2022; Carter, 7 May 2016; Shrier, 23 Jan. 2021). These important questions can be addressed in a comprehensive research agenda regarding combined male/female sporting events.

Socio-Cultural and Economic Influences on Who Plays What Sport (And Who Competes with Whom)

There are long-standing, and in some cases continuing, socio-cultural constructs and socioeconomic factors that move people, regardless of sex, to participate in particular sports. Naturally those living in cold and icy climates such as Canada, Norway, and Sweden gravitate toward ice hockey rather than cliff diving. Youngsters in the Dominican Republic and Cuba have more of an affinity for baseball than speed skating. Men in the US don't play field hockey in large numbers, but it is a favorite sport for girls in prep schools in the US and other countries. Few Russian girls dream of making an Olympic softball team. China and South Korea collectively earned more medals in table tennis (men and women) than all other countries combined (Wikipedia, 29 Dec. 2019a), yet their countrymen and women are not on the medal stand for tennis (Wikipedia, 13 Nov. 2019b). The notion of a Jamaican bobsled team was so comical that a movie was made of it in 1993, telling the story of a group of men who entered this competition in the 1988 Winter Olympics in Calgary, CA (Steel, Landau, Meledandri, & Bydalek; and Turteltaub, 1993).

The socio-cultural and economic influences for who plays what sport, whether the person be male or female, are understandable. Some reasons are simply geographic. Some sports develop simply as part of a nation's character, such as American football (Hoffman, Falk, and Manning, 2013). Some sports go back centuries into a nation's historical character, such as the martial arts in the Far East (Corcoran and Farkas, 2012). Basketball players come from dense urban areas where pickup-games go well into the night or in rural areas where passing time through play need not be too complicated (Belsky and Fine, 2016). Conversely those with an affinity for golf, tennis, figure

skating, or crew generally have to have the financial means to not only create an interest but sustain it for hours upon hours to be even close to par in performance. The costs of training for these sports are significant as private clubs, ice time, and prestigious colleges are expensive. And some sports change with nuance, such as boxing moving from a blue-blood, gentleman's game to the tough ethnic Irish and Italian American and African American and Latino or Hispanic fighters (Grasso, 2013).

Some sporting events are dominated or not dominated by countrymen with peculiarity, such as male runners from Finland and Ethiopia dominating distance races for most medals in the 10,000 and 5,000 meter runs; there is little in common between these two countries (Collett, 1988; Warner, 1 Nov. 2013). Men representing India dominate in field hockey in the Olympic Games; whereas, the women from India are not competitive (Venkett, 24 Sept. 2021). And why are American women not highly competitive in field hockey Olympics when it has been played for decades at American high schools and colleges and heavily-supported (Tansits, 29 May 2012)?

No sooner can an answer be proffered in relation to who plays what sport and why--from a respective country, culture, or gendered perspective--, than counter-examples arise disabusing us of these assertions or demonstrating that there is "no significant difference" for who can play what sport. Even if socio-cultural forces are strong for some sports, have we not advanced enough to look past stereotypes? Why should sport competition continue to be an activity in which we separate men from women? Continuing to do so is a contradiction to the "no significant difference" rationale that has allowed women to erase dividing lines in what is done at home or at work; why continue to do this for where we play? Many "barriers" have been broken in sports (Staurowsky, 2016); it seems that it may be time to consider mixed competition with men and women playing against each other, at the advanced levels-- especially in non-contact sports.

Separation in Sport of Men and Women Events Contradicts the "No Significant Difference" Arguments for Women's Equality

Sporting events involving both sexes are a natural advancement towards women's equality. There are several major "women equality" or feminist approaches in society. Katherine Miller in *Communication theories: Perspectives, processes, and contexts* explains six major feminist approaches for (a) roots of female subordination; (b) society's policy toward women; and (c) feminist demands (2005). These approaches include liberal feminism, Marxist feminism, radical feminism, psychoanalytic feminism, contemporary socialist feminism, existential feminism, postmodern feminism, cultural feminism. Even a cursory look at feminist studies shows these ideas and theories display a range of viewpoints, but one overriding and general viewpoint involves some type of *emancipation, social change, and thinking about women in different ways* (Miller, 2005, p. 78).

If the women's "movement" claims equality as its goal and bases its rationale on "no significant difference" between what men can do and what women can do generally in life's activities—where we live, work, socialize, and pray, then combined men and women non-contact sporting events comport with these "demands." If not, then women will continue to have *qualifiers* to their accomplishments in sports i.e., women will continue to be reduced to an asterisk when reporting and archiving their accomplishments --- she achieved this "in the women's event." News reports, writings, and historical accounts of great women's achievements in sports invariably compare "how they did" with the men (Schiot, 2016). If we keep the status quo, after a critical analysis challenging why men and women athletes compete separately, then those supporting segregation *de facto* contradict the "no significant difference" rationale allowing women to participate in other human performance endeavors that are physically demanding, such as military service, some occupations, and some activities in life.

The Project

While most will agree that play, especially child's play, is universal, "child's play" generally transcends country, culture, and time (Frost, 2009). Child's play must be as old as humans and is ascribed to many primates. However, when competition becomes a goal of play and becomes sport, the types of games and who plays what sport become heavily influenced by social constructs: thus, understanding the history, general phenomenon, and nuances of a particular sport is best left to the social sciences-- more so than the human performance sciences. More specifically within the social sciences, the *sociology of sport* is the discipline that is best equipped to examine the relationships between (and this should be reciprocal) sports and society. Naturally this sub-discipline of sociology examines sports by way of several major sociological theories: conflict theory, critical theory, structural functionalism, and symbolic interactionism. However, it is fair to say that sports have become so pervasive in modern society and in almost all societies that the corpus of the social sciences and their respective sub-disciplines can be brought to bear on any project, especially one as provocative as the one proposed in this article: men and women competing together in non-contact advanced level sports.

The following is a series of questions, challenges, and opportunities for the human performance and social sciences to react to the provocative idea that men and women compete together in noncontact sports at the advanced level.

Arguments are made that men have the distinct and demonstrable corporeal advantage; thus, men and women should be segregated in sporting events. Research could be done on a range of sports, especially the non-contact sports, to clearly define the *nature and extent* of this human performance advantage, and to point out any *outliers* to this argument.

- 1) Having investigated number 1 above, a critique can be made to define whether this male corporeal advantage is a matter of principle of maleness in general or simply a matter of degree of the characteristics of the individual person in particular—male or female.
- 2) While histories have been written about each sport and the Olympic and Paralympic competitions, social scientists should look more closely at what makes a sport a “male sport” or “female sport,” and if any characters are necessary and sufficient to be called one or the other type. They could investigate the subsequent question of why men and women compete separately today, especially in non-contact sports.
- 3) There could be consideration to the design of the sport to accommodate ostensible physical differences. For example, golf courses could be redesigned to lessen the importance of driving the ball far, to techniques needed for shorter distances. The mix of events used in team gymnastics could be shuffled-- some may favor the women such as the uneven parallel bars, and some may favor the men such as the rings. Ice hockey could be made more “even” between men and women if checking against the boards is eliminated. Such changes in the design and rules of sport could bring parity to any advantages of either sex. Figure skating doubles does not have to be one male and one female; why not open it up to any two skaters. Men can be just as gracious as women, and women can skate just as rough and tumble as men.
- 4) A critical analysis can be made to show that by having male and female athletes compete separately, those supporting segregation *de facto* admit to male/female differences and consequently contradict the “no significant difference” rationale for why women should be allowed to participate in other human performance endeavors such as military service, physically demanding occupations, and other activities in which men typically engage.
- 5) A fair and detailed economic analysis of the sports entertainment enterprise can be made, resulting from men and women competing together, such as increases or decreases in spectators, salaries, awards, or sponsorships.
- 6) High quality and objective opinion surveys can be conducted of the public, coaches, and advanced athletes to gauge their interest in having men and women compete together in non-contact sports.
- 7) A range of research questions can be made to learn how the Paralympic events would need to be changed to have men and women competing together. Furthermore, sports can be adapted to have both ostensibly “able” persons compete with “disabled persons.”
- 8) A critical essay can be written to show or not show that if we continue to segregate men and women in sports, and at any level, such segregation supports the social, political, and economic practice of “separate but equal.”

- 9) Given the transgender equality movements, research and critical analyses can be done to discover what makes the best sense in having transgender athletes compete in organized sports –contact and non-contact.

If there should be no division of men and women for where and what they do at home, at work, and in social activities, then why not add “play” to this? It may be time to consider combined men and women sporting events, at least at the advanced athletic levels. In the future, we should be wishing all athletes well, uttering a “May the best person win!” (Gambescia, 2013). This project could be the most exciting work for social and human performance researchers and all involved in the sports enterprise since the birth of the Modern Olympic Games and the Paralympics movement.

This technical paper of Dr. Gambescia is accompanied, of course, with many references, but their number and length are such that they have been necessarily transferred to the “Journal” section of the Delta Epsilon Sigma’s website: www.deltaepsilonsigma.org.



ANNOUNCEMENTS

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

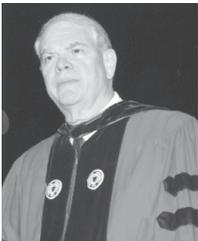
Through the generosity of the Knight family and named for a professor and long-time member of Delta Epsilon Sigma, this award supports a student who wishes to offer service to others outside of the United States by assisting with travel costs up to \$2500.00. The transformative nature of such efforts 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, for this form.
- Advisors should submit all entries electronically as MS Word Documents (no PDFs, please) to the National Office at Neumann University, Executive Director: Dr. Claudia Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573, FAX (610) 361-5314, Email: DESNational@neumann.edu.
- **The deadline for nominations from advisors is December 1.**



THE 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 remains open to undergraduates (members or non-members) in an institution that has a chapter of the society. Manuscripts may be submitted in any of six categories:

- Poetry
- Short fiction or Drama
- Creative nonfiction/personal essay
- Critical/analytical essay
- Scholarly research in the non-empirical humanities
- Scholarly research in the empirical sciences and in the social sciences

A first prize of five hundred dollars and a second prize of two hundred and fifty dollars in each of the six 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.

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.

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.

Proofread carefully to reflect the standards of your college or university. Adhere to all guidelines, including conventions of grammar and punctuation. Also follow formal academic requirements of language and style (such as avoiding excessive wordiness and redundancies). 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 or Drama. Writing in this category should consist of original fiction or drama. Fiction may include a short story or stand-alone sections of a longer work. Fiction or dramatic pieces should total 1500-5000 words.

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 in the Non-Empirical Humanities: Writing in this category should present primary or secondary research that provides and elucidates some original insight on a social, ethical, cultural, or humanistic question. Emphasis will be paid to the quality, depth, and presentation of the piece, and proper adherence to conventional documentation format (MLA or APA). Such scholarly research should include an abstract (situated at the beginning of the paper). Provide appropriate in-text citations for all direct or indirect (paraphrased) quotations. Avoid block quotations and integrate brief quotations properly with correct punctuation. Follow all requirements for formal academic writing by avoiding casual or conversational language such as contractions or informal vocabulary. Avoid using the first person, overusing verbs of being, and including other examples of wordiness. Papers in this category should total 1500-5000 words.

Scholarly Research in the Empirical Sciences and in the Social Sciences: Scientific writing does not just include writing about science; it shows the technical writing scientists use to communicate their research to others. Predicated on the rigors of scientific inquiry, scientific writing must reflect the same precision as that demanded in

the research process. Writing in this category thus demands precision (the precise use of words and phrases), clarity, and economy because the writer is communicating highly technical information to others who might, or might not, be as knowledgeable; they may be from a different discipline; they may, or may not, be a native speaker of the language used. Many journals have international audiences, so precise communication helps prevent misunderstandings and mistranslations in other contexts. Communicating facts, figures, and methods used in research—as well as the description of the results—has to be precise and exact. The research question, hypotheses, methods, analysis, and conclusions must be stated clearly and simply.

This category should present primary research elucidating original results of scientific research. Emphasis will be paid to the writing quality, depth, and presentation of the piece, and proper adherence to the appropriate disciplinary documentation format such as that of the American Psychological Association (APA); American Chemical Society (ACS), used in chemistry and some of the physical sciences; American Institute of Physics (AIP); the American Mathematical Society (AMS); the American Society of Mechanical Engineers (ASME); and the Institute of Electrical and Electronics Engineers (IEEE). Scientific scholarly research should include an abstract (situate it at the beginning of your paper).

Incorporating the stages of the scientific method, the scientific research paper begins with an abstract followed by the introduction, methods, results, conclusions, and acknowledgments. The introduction discusses the issue studied and discloses the hypothesis tested in the experiment. The step-by-step procedure, notable observations, and relevant data collected are all included in methods and results. The discussion section consists of the author's analysis and interpretations of the data. Additionally, the author may choose to discuss any discrepancies with the experiment that could have altered the results. The conclusion summarizes the experiment and will make inferences about the outcomes. The paper will typically end with an acknowledgments section, giving proper attribution to any other contributors besides the main author(s). Keep all graphs, tables, and figures at a minimum, and never include visual materials as a substitute for verbal description and explication. Papers in this category should total 1500-5000 words.

Specific Guidelines for Preparation of All 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.
- 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, O.P., DELTA EPSILON SIGMA GRADUATE STUDENT AWARD



*Sister Brigid
Brady, O.P., Ph.D.*

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

THE DELTA EPSILON SIGMA STORE



Item Description	Price
NEW Grey DES Chapter Polo Shirt* – unisex	\$49.00
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NEW Horizontal Certificate Frame with Medallion	\$85.00
DES Gold and Maroon Double Honor Cords	\$12.00
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#502 Key - 10K yellow gold	\$282.00
#503 Key Tac - gold kase	\$32.00
#503 Key Tac - 10K yellow gold	\$272.00
#502D Key with 2pt. diamond - 10K yellow gold	\$325.00
#503D Key Tac with 2pt. diamond - 10K yellow gold	\$313.00
ML/02S Staggered Lavalier - sterling silver	\$31.00
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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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