



JOURNAL

The National Catholic Scholastic Honor Society

Wisdom | Leadership | Service

Member of the Association of College Honor Societies

Volume LXII

Fall 2017

Number 2

EXECUTIVE COMMITTEE 2017–2018

Officers

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

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

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

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

Members

Dr. Luigi Bradizzi, Salve Regina University, 100 Ochre Point Avenue, Newport, Rhode Island 02840, (401) 341-3213 Email: luigi.bradizza@salve.edu

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

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

Editors

Editor: Dr. Robert Magliola, National Taiwan University (Taiwan) and Assumption University (Thailand), retired; 411 Tenth St., Union City, NJ 07087-4113, (212) 991-8621 Email: magliola.robert@gmail.com

Assistant Editor: Abby Gambrel, Vrije Universiteit Amsterdam, De Boelelaan 1105, 1081 HV Amsterdam, Netherlands, Email: agambrel@gmail.com

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. Email: DESNational@neumann.edu .

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.

Submit manuscripts (as Microsoft Word files) via email to either of the two editors: Robert Magliola (magliola.robert@gmail.com) or Abby Gambrel (agambrel@gmail.com).

Indexed in Ulrich's International Periodicals Directory and Columbia University Libraries' new 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](https://smile.amazon.com/ch/41-6038602).
- The Executive Committee is pleased to present the writing of several winners of the year 2016 Undergraduate Writing Competition in Creative and Scholarly Writing. The current issue contains Part Two of the first-place entry in the category of scholarly-researched essay as well as second-place finisher in the category of creative nonfiction. The policy of the *DES Journal* is to publish the full text of first-place winning entries and, at the behest of the Executive Committee, the full text of some or all of the second-place winning entries as well. Other winning pieces from the 2016 competition can be found in the Spring 2017 issue.
- Submissions for the year 2017 Father Edward Fitzgerald Undergraduate Writing Competition in Scholarly and Creative Writing are due on December 1, 2017. Chapter moderators are encouraged to organize their own local contests and send the winning entries to the national competition. Please note that the Executive Board must receive all submissions in Word format (no PDFs) and that submissions are limited to 5000 words maximum. For complete guidelines, see the Announcements section of the *DES Journal*.
- All published work in the *DES Journal* is peer reviewed by doctorally-prepared academics or specialists in the pertaining subject matter.
- We continue to seek updated postal and email addresses of our membership. In order to help with this database project, please notify the DES national offices of any change of address(es) or requests to discontinue receipt of the print version of the *DES Journal*: Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573, FAX (610) 361-5314, Email: DESNational@neumann.edu.

TABLE OF CONTENTS
INVITED ESSAY

- “America First” is Not a Catholic Option
Rebecca Bratten Weiss53

CREATIVE NONFICTION

- God’s First
Clayton Conder55

SCHOLARLY RESEARCH

- From Theology to Art: How the Development of Dominican Theology Motivated
the Preaching of Dominican-Sponsored Artists [Part Two]
Elliot Polsky.....61

ARTICLES

- Wanting Happiness: Three Interpretations of Pain [Part One]
Anna Minore71
Get Our Children Off the Gridiron [Part Two]
Stephen S. Gambescia81

POETRY

- Racing to the Tomb
Edward J. Rielly.....86

ANNOUNCEMENTS

- Winners of the Sister Brigid Brady, OP, Delta Epsilon Sigma
Graduate Student Award87
Invitation to Potential Contributors87
Delta Epsilon Sigma Scholarships and Fellowships87
Delta Epsilon Sigma Website88
The J. Patrick Lee Prize for Service88
The Sister Brigid Brady, OP, Delta Epsilon Sigma Graduate Student Award89
The Father Edward Fitzgerald Undergraduate Competition in Creative
and Scholarly Writing89
The Delta Epsilon Sigma National Undergraduate Student Award.....91
Delta Epsilon Sigma Chapter Recognition Award92
The Distinguished Lecturers Program.....93
Insignia and Honor Cords Available to Members94

“AMERICA FIRST” IS NOT A CATHOLIC OPTION*

REBECCA BRATTEN WEISS**

“America first” said Trump.

And Christians cheered.

This is, of course, nothing new. American Protestants have always been enamored of the heresy of American exceptionalism. And, with the co-opting of the Catholic ethos by right-wing liberals masquerading as conservatives, American Catholics have joined in the love-fest. Perhaps it’s respectability politics: Catholics don’t want to return to the time when we were looked upon with suspicion, as though we could never be fully integrated. As though our devotion to Rome would undermine our nationalism.

Would that this were so. Right now we have a whole contingent of right-wing Catholics twisting themselves into sophistical knots to defend the new regime, while finding heterodoxy in every utterance of our wise and kindly pope. The support of Trump by the Catholic right was in many respects the unavoidable apotheosis of our aligning ourselves with this peculiar brand of faux Christianity, in which love of country is equal to love of God in the white bourgeois code—in which the gospel of Jesus crucified is replaced with the prosperity gospel—in which self-interest somehow gets transmuted into a virtue, because it is marketable.

But it’s time to take a good hard look at how far we have fallen. When Catholics applaud the idea of putting one’s nation first, they are rejecting the principles of our faith. “America first” means that we no longer think of ourselves primarily as disciples, baptized into Christ—but instead think of ourselves as citizens of this modern, Deistic, liberal nation-state. It means we do not think of everyone as our neighbor, but only those who pass our citizenship tests and fit into our narrow ideology. The Good Samaritan is now seen as a bleeding heart SJW; the priest who passed by on the other side is our hero. A real winner.

“America first” is also a doctrine of damnation. The last will be first, and the first will be last, Jesus said. To seek to put yourself first is to court your own perdition.

*Reprinted from the Catholic Channel's weblog "Suspended in Her Jar" (Rebecca Bratten Weiss) at *Patheos* (www.patheos.com), Jan. 20, 2017, with permission of the author.

**In addition to editing the literary journal *Convivium*, Rebecca Bratten Weiss works as an eco-grower and lecturer in English literature in eastern Ohio. Her poems and articles have appeared in several journals, including *Two Hawks Review*, *The Green Room*, and *Jesus: the Imagination*. She blogs regularly for *Patheos* at "Suspended in Her Jar."

And no, nation-states do not get a special exemption from morality. What's wrong in the individual cannot become right in the collective, or because of the dicta of power and utilitarianism.

“God is dead,” Nietzsche wrote, well over a hundred years ago. Those who hear this quotation in passing imagine it to be a cry of triumph: it was not. Nietzsche saw the danger of the abyss that opens when God has been destroyed, flattened out into a mere gilded idol to be nodded at in passing, entombed in the church but neglected in life. His response was to try to fill the void with an aesthetic grandeur: tragedy as the uplifting of suffering, the “Overman” as one who transforms his life, through spiritual power, into a work of art. This aesthetic plan is insufficient, of course. Two world wars and several tyrannies and genocides later, this is painfully evident. I am alarmed right now because we still have not learned: not because I think Donald Trump is a new Tyrant X, but because the impulses leading to his elevation are the impulses of nihilism.

When we cannot look to Christ Crucified and see that the Dead God died for us, and that his sacrifice in love has redeemed us from the need to fear, the need to win, the need to punish, the need to be first: what rough beast, its hour come round at last, slouches through our hearts to be born?



GOD'S FIRST

CLAYTON CONDER*

6 July, 1535,

Shan't be long now. The guards should arrive to take me in a few hours' time. I know that I should be frightened, but I cannot find it within myself. I know the Lord will be merciful. I should be resting, but my anxiety has gotten the better of me. My soul leaps for this fate, yet my heart sinks with the knowledge of my family's grief. I meet the Lord today. I pray that the King will find penance and reconciliation with Rome and our Holy Father. My soul weeps at the thought of so many Englishmen and women being left in the darkness, separated from our Holy Catholic Church. I only wish that I could have had more time to prepare my dear family for this. They're strong people. Stronger than I give them credit. I can only hope that their souls be in the right place, but I don't blame them for signing the contract. They were frightened. All of England is frightened.

A knock sounds off from my door, and I set down my quill for a moment, turning in my stool to face the visitor. A young man, with a fuller beard than he deserves and a lavish fashion, steps into the darkness of my cell. I recognize him.

"Hello, Sir Richard Rich," I say, rubbing my grimy hands on my knees. "How may I help you on this fine day?"

He ignores me, looking paler by the moment. I don't think I smell too bad, but perhaps I'm only used to this place by now. He opens his mouth to speak.

"I apologize for intruding at this early hour...I just—I just wanted to see you again before..."

"Yes, yes, I understand. But do realize, please, that I would have been found guilty with or without your testimony. I hold no ill will nor blame for you."

He nods, twisting what appears to be a small black cap in his hands.

"I only wished to ask for your forgiveness. I don't think I could bear the weight of your death on my conscience."

"Well, a just death, as the trial pointed out, is not one to mourn. I understand your reasoning behind it, and I do not blame you for your decision, but I do hope that you can find forgiveness in yourself."

*Clayton Conder, a student at Thomas More College, won second prize in the creative nonfiction category of the Undergraduate Writing Contest.

I wonder if he plays through that trial in his mind. No matter. He nods at me and leaves as quickly as he came. I do miss visitors...even if they are trying to frame me for treason.

I turn back around and pick my quill up, thinking back to my first meeting with Sir Richard.

I had been reading on my bed when the men burst into the cell. They moved to my desk and stuffed my books and my papers into their arms and began to carry them out, one load at a time. Sir Richard entered the cell and looked at me with a solemn expression.

“Hello, Thomas,” he said. “I am Richard Rich. I apologize for all this, but His Majesty has ordered all your books and papers confiscated.”

“I suppose this is his way of breaking me down.”

He didn’t answer me. Instead he glanced around, seemingly sympathizing with my lodgings. He opened his mouth and then halted, then he opened his mouth again.

“May I ask you something, Sir?”

“Ask away, I have nothing else to do now.”

“I would, perhaps, offer a hypothetical question to you, so that I could better understand your reasoning.” Sir Richard rubbed his hands together, making me think they would soon be skinless. “If Parliament passed a bill tomorrow stating that I, Richard Rich, would be proclaimed King and that to deny it would be treason...would you accept that?”

“Of course. You seem like a decent enough fellow; but if I could retort with another hypothetical?”

“Go on.”

“If Parliament, tomorrow, were to pass a bill stating that God was not God, and that it would be treason to deny it, would you accept it?”

“Certainly not. Parliament has no authority on such matters,” he said, relaxing his shoulders.

“Then, pray tell, why does Parliament have the authority to assert the King as head of our Holy Church?”

Once again he didn’t answer. Instead he nodded and pretended that our conversation had not occurred.

“Is there anything I can do to help you, Sir Thomas? I apologize for this...intrusion.”

“If you would be kind enough to, perhaps, overlook a piece of parchment and a quill, I would be most thankful to you.”

A few moments later, Sir Richard shuffled out of the room, leaving me with my request.

I press my quill back down to the parchment and allow my mind to wander.

I often wonder whether or not the King meant for it to go this far. I know he always looked to me as a friend and confidant, but I suppose his pride prevents him from allowing any difference of opinion. I love my King, and I love my country, but my soul cannot bear to choose them over eternity with God. I know Cardinal Fisher agreed with me, God rest his soul. I hope to soon join him in Heaven. I never expected to be martyred for the faith, but I am glad to do it. My time on this earth has been one of learning and humility. I think that Sir Richard did not turn against me with a cold heart, but instead a political one. As for the reasoning of my judges, I know they were purely political. For so long I attempted to advise the King yet stay away from the grime of court life, but in the end, they chose me as an enemy though I had given them no reason.

My quill runs low of ink, and I set it to the side for a moment, remembering the day of my trial.

The judges all lined the back wall in their high wooden thrones, draped with leather and velvet. Their eyes, like sharp serpents, slithering about the crowd on either side of the corridor ahead of them. I stood at the center, blocked only by a thick rope separating the judge's domain from the rest of us.

"You, Sir Thomas More, stand accused of treason against His Majesty, King Henry VIII of England," the first judge shouted out. "You first refused to sign the contract recognizing His Majesty as head of the Church of England. You then spoke out against His Majesty's rank and therefore committed high treason under the law of Parliament."

"How do you plead?" a second judge pattered out whilst rubbing his face raw.

I placed both my hands in front of myself. "I plead not guilty, as I am innocent of the charges laid before me."

The word began shuffling about, but the noise was soon silenced by the first judge's fist hammering down on the table before him.

"Explain yourself then," he said, his voice seeping with vile.

"I told the King that I could not sign the contract and remain in good conscience with myself and God. I retired to my estate at Chelsea and lived in spiritual renewal with my family. I spoke not a word of grievance against my King, nor his marriage or new title as granted by the secular Parliament."

"Your silence proved your guilt!" One man jumped up from the judge's stand. "Your silence reverberated across Europe, proving your vicious treason!"

“No, not vicious!” My blood was boiling. “I have never said a word about the matter outside the privacy of my meetings with His Majesty.”

“Oh, but you have, Sir More,” the man said, a smirk glinting on his face. “You have divulged your hatred of the King’s proper authority over the church. Will Sir Richard Rich please come to the stand?”

The familiar young man stepped up to the stand to the left of the judges and timidly began his testimony. “I went to Sir More’s cell in the Tower of London, on orders from His Majesty, to confiscate his writings and his books...I asked him a hypothetical question in order to understand his stance on not signing the contract, to which he replied with another question. He asked me, if Parliament said that God was not God, and that it would be treason to refute it, would I accept the bill. He stated that if Parliament had no authority to discuss matters such as that, how would they have the authority to promote His Majesty to head of the church?”

Chattering began again in the court, but was once again drowned out by the judge’s stamps and screams.

“Sir Thomas More, do you refute this testimony?”

“No, Your Honors, I do not. However, I did not explicitly mention the King during any portion of the conversation. Therefore, this testimony is only valid if you wish to put me on trial for a hypothetical crime.”

The stands erupted with conversation, ignoring the judge’s pleas for silence for several moments.

“You viciously reject the King’s authority, you lie under oath of court, and you have the audacity to make a mockery of this trial,” the first judge said, his tone shaking. “Your guilt is unquestionable, and your sentencing is clear. Lord Secretary, if you—.”

“If I may, sirs, for when I was practicing law it was customary for the accused to be given a chance to defend himself,” I said, interrupting.

The judges’ faces were dripping with hatred.

“Fine. Make it quick, More.”

“Well, I find that it is truly disturbing that a man may be sentenced to death for having thought something. I have loved His Majesty dearly, and I have served him well, but I cannot and I shall not serve him against the welfare of my soul. I will never degrade another man for his choices nor criticize the spirit of his beliefs, but I myself cannot accept the secular rape of the Holy Church.” The crowd began to roar with noise and it took several moments before I could continue. “I fear that you are only able to convict me based upon the statement of a man claiming to have had a hypothetical conversation with me where I proposed a hypothetical situation similar to His Majesty’s. That being said, I will not under any circumstance condemn my soul to Hell.”

The judges leaned in close together and mumbled inaudibly for a moment before sitting back up. The first judge stood.

“We have considered your statement, and we have found you guilty. The date of execution shall be determined by the court after such deliberation. For your crime of vicious treason, you are to be taken back to the Tower of London; there, on the day of your execution, to be dragged through the city streets to the place called Tyburn. There you will be hanged until half dead, your privy parts will be severed, your bowels drawn from your body and burned. Your head cut off and your body torn in four parts. Such is the sentence of high treason. May God have mercy on your soul.”

“I need not ask for mercy, sir, for I have already received it.”

I hope to be with my brothers in Heaven soon. My entire life has been dedicated to growing my spirit and my mind, yet now it seems to be my death. I don't mind though. I am content with my martyrdom, and I embrace the warm light of Christ that awaits me later this morning. This is my final moment, my breath of salvation.

Once again I am disturbed by a knock at my door. Two young guards step in. The first one clears his throat and speaks:

“Sir More, we are here to take you to Tower Hill.”

“Tower Hill? What about Tyburn?” I ask, thinking back to the trial’s verdict.

“The King has commuted your sentence to beheading. You will be taken to Tower Hill for execution.”

“I thank him for his generosity. Tell me, what time is it?”

“It is ten in the morning, Sir,” the second guard says, shifting his weight awkwardly.

Knees shaking, I stand up, weary from my lack of rest. The guards take me on either side and lead me out of the cell and toward the Tower of London’s exit. We step through the gateway outside and move in the direction of a large crowd gathering around a wooden platform. Awaiting me atop the platform is a man in a black mask and a priest, no doubt tainted by the heretical reforms. I head up, tripping slightly on the first step, and arrive at my position with the stone chopping block in front of me. The crowd seems to be waiting for some condemnation of the King and the government.

“Good, fair English people. I beseech you to pray for this nation, pray for this King, and his advisors. Pray that you should not be led astray from the Church of Christ. It is here that I die in and for the Catholic faith, born of the apostles. Like Cardinal Fisher before me, I die a martyr of the true faith. I do not blame those who

have hastened my death, and I hope they find forgiveness in themselves and in the Lord. I ask you now, tell the King that I died his good servant, but God's first." Looking at the sky, I see flocks of birds flying overhead and hear the sweet song of the Chapel bells. I kneel down before the block, place my head on its cold skin and close my eyes.

The wind feels soft.



FROM THEOLOGY TO ART:
HOW THE DEVELOPMENT OF DOMINICAN
THEOLOGY MOTIVATED THE PREACHING OF
DOMINICAN-SPONSORED ARTISTS
[PART TWO]*

ELLIOT POLSKY**

Figure: 3



With the funding of the Thomist scholar, publisher, and Cardinal Protector of the Order of Preachers, Oliviero Carafa, Filippino Lippi developed Firenze's message of intellectual triumph a century later in the Dominican church of Santa Maria sopra Minerva.¹ Filippino's "Triumph of St. Thomas Aquinas" (1488-93)² continues the basic theme: Aquinas, in a position of authority, directly above the non-Catholic thinker with the personified liberal arts present. In this case, however, the political throne is not the focus as in Firenze's. While Firenze turned the byzantine symbol of heavenly authority (which was taken from the classical symbol for political authority) into a symbol of intellectual authority, Filippino goes back to the Roman symbol of military victory: the triumphal arch. In Filippino's scene, we get a classical, white-stoned city with military statues in the background, springing arches, and—amidst it all—a great triumphal arch under which the conqueror (Aquinas) casts down a heretic with his words. A road leads through this classic

*Part One of this essay can be found in the Spring 2017 issue of the *DES Journal*.

**Elliot Polsky, a student at the University of Saint Thomas, won first prize in the scholarly research category of the Undergraduate Writing Contest.

imperial city to the triumphal arch. On the right side of the arch is a medieval fortress. No road connects it to the arch. Significantly, we see Filippino attempting two-point linear perspective in order to capture a symbolism that would have been familiar to pagan Rome perhaps more than medieval Europe. The left wall with the springing arches closes off a sort of Roman forum in which the action occurs. The imperial-looking boulevard on the left leads to the triumphal arch, which separates it from the distinctly medieval military fortification on the right. Thus, Filippino's militaristic language has imperial Rome (natural reason) visually march towards Filippino's fortified and immobile modernity (Aquinas' composite divine science with both theology *and* natural reason). The intellectual generalship of the medieval Dominican defeats the intellectual generalship of the Hellenic natural philosophers *in* a Roman forum—on the natural philosophers' own turf. Filippino transfers the immobility of Aquinas in Firenze's painting to the symbol of the medieval synthesis of faith and reason: the medieval fortification. He does this by not having any roads leading away from the fortification. Using the environment as an additional symbolic tool in this way frees Filippino to portray Aquinas dramatically giving the heretic a "resounding clap" without losing the message contained in Firenze's "Triumph of St. Thomas."

Firenze altered the traditional byzantine symbolism to teach a representatively Dominican concept: intellectual or academic hierarchy. Filippino dives into classical symbolism in order to make a theological point about the relationship of natural philosophy and theology. In both cases, not only are the artists superficially motivated by Dominican patronage, but also the artistic developments of the artists—particularly Filippino's ventures into perspective and Roman style—are actually motivated by a Dominican mission and theology.

3. Matter and spirit.

A second Dominican theological doctrine that motivated the development of art was Dominican hylomorphism. Although—as I show later—this doctrine is most fleshed out in Aquinas and Albert, the relevance of the doctrine is not entirely accidental to the Dominican Order as such since it is because of the Order's interest in teaching as effectively as possible that the doctrine had any influence on art. The doctrine of the necessity of the physical in spiritual acts also existed in embryonic form in Dominic's own life when, for example, Dominic famously used bodily positions to focus his prayer.³ The close successor to Dominic, Humbert of Romans, continued this theme by endorsing Hugh of St. Victor's mystical work, *De institutione noviciorum* (twelfth century), in which Hugh discussed the impact of bodily positions on prayer.⁴ In his work, *De eruditione praedicatorum*, Humbert also

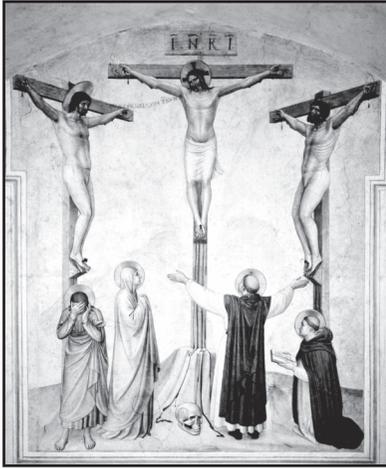
explained that the way in which people observe the preacher can affect the success of the preacher.⁵ The connection between body and spirit implicit in Dominic's bodily prayer was further engraved in the order by the mid-thirteenth-century novice handbook, *De modo orandi*.⁶

When Aquinas went on to detail a doctrine in which knowledge involved the whole man—body and spirit—rather than spirit alone, he was thinking in line with the tradition of his order. The Platonic-Arabic philosophies, which the Dominicans were founded to combat, claimed that knowledge was principally in the soul and impeded by the body.⁷ This dualistic approach led Platonic-Arabic philosophers to separate the notion of a *concept* from the *actual content of sense perception*. This divorce continues in most philosophies today, which—influenced by Kantian idealism—start with synthetic *a priori* propositions rather than Aquinas and Aristotle's synthetic *a posteriori* propositions.⁸ In Aquinas' time, no less than now, it wasn't obviously wrong to say that better art—like the neo-platonic byzantine icons—resembles letters or hieroglyphics more than a mirror.⁹ Against this view, Aquinas said that humans cannot naturally conceive anything they haven't understood through the senses. The knower is not the spirit but the matter-soul composite.¹⁰ In virtue of his senses, man perceives reality. In virtue of his spirit, man understands what he perceives. Therefore, art can only communicate concepts if either (a) the art mirrors sense images, (b) the art leads the viewer to think of sense images, or (c) some sort of supernaturally derived concept is involved.

Fra Angelico's depictions of Dominicans praying most obviously exemplifies this Thomistic empiricism. Hood finds that "Every gesture used by an exemplar in the S. Marco frescoes can be found in an illustrated . . . *De modo orandi*, in use during Fra Angelico's lifetime."¹¹ Guided by Hood's observations we see, for example, that Fra Angelico's "Crucifixion with the Three Marys and Saint Dominic" (c. 1440-45) shows *De modo's* second mode, humility; his "Crucifixion with the Virgin and Saints John, Dominic, and Aquinas" (c. 1443-45)¹² shows *De modo's* sixth and eighth modes, imploring divine power and recollection. What is significant in these frescoes is that they do not depict a Dominican anachronistically present at a historical event like other medieval paintings. The Dominicans depicted are often not even looking at the event as they would if they were really present. Rather, the frescoes depict a Dominican *contemplating* a historical event or series of events (e.g., "Mocking of Christ").¹³ Moreover, the contemplator and the contemplated object are represented in the same naturalistic style. The contemplator is not smaller. The contemplated object is not more abstract. This is because—as Aquinas said—the very concept of physical things, such as biblical events, is the same content as would be received into the senses. Although Fra Angelico certainly makes the most of these beautifully Dominican scenes in which thinking itself is the subject, the

Filippino's "The Virgin with St. Jerome and Dominic" (c. 1485)¹⁴ provides another archetypal example. Indeed, in that case, while Jerome—who looks directly at the Virgin—may be anachronistically present with the Virgin, Dominic is certainly not. After all, he is absorbed in his book as, I conjecture, would *not* be the case if the Virgin were physically present.

Figures 4 and 5:



The novel phenomenon in which Dominican-backed artists made contemplation itself the subject of their paintings and then made the object of contemplation as naturalistic as the contemplator suggests that the move towards naturalism was, at least in part, motivated by Aquinas' (and, more generally, the Dominican Order's) critique of platonic dualism. These paintings are a form of preaching. They preach not only how to pray with your body like a Dominican, but also preach the peculiar Dominican theology of empirical realism.

Occasionally, however, we find these Dominican artists, who were fully capable of painting naturalistically, not doing so. Seeing why this is the case is perhaps the best evidence that artists were motivated to paint naturalistically for Dominican *theological* reasons, *not* because they were drifting away from Dominican theology into secularism. Take, for example, Filippo Lippi's early "Annunciation" (c. 1440). Mary and the angels, who appear to her (i.e., through the senses), are remarkably naturalistic and proportioned. God the Father, his attendant angels, and the wispy clouds underneath them, however, are remarkably out of place and iconographic. Filippo is trying to depict something purely immaterial, a synthetic *a priori* proposition: The Holy Spirit coming upon Mary and the power of the Most High

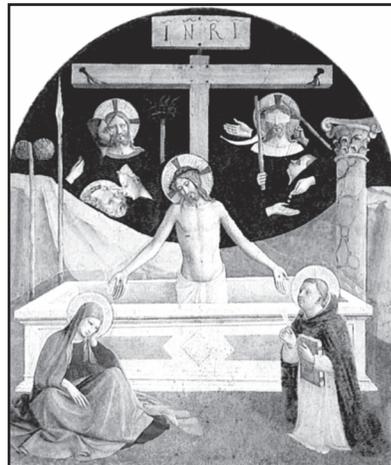
overshadowing her.¹⁵ Since this cannot be understood naturally, but must be taken on faith, Filippino does not try to communicate it naturally. Rather, like scripture, he uses a few naturally intelligible tools in order to point at what can only be understood supernaturally. He takes the natural image of a father and of a dove, but purposefully makes them partly unnatural to alert the viewer that this is not an ordinary father or dove, but a symbol for something the viewer cannot conceive nor artist depict. We see this also in Fra Angelico's San Marco "Nativity" (1438-45). The same flat angels as flanked Filippino's God the Father appear above the barn. The same wispy clouds provide a surface for the angels. Fra Angelico's Peter Martyr shows in the very same painting that he is more than capable of painting a figure with depth. He chooses not to do so with the angels above the barn because he is alerting the viewer that he is depicting something unintelligible to man's natural method of knowing. The same sort of iconography-naturalism dichotomy appears in Filippo's "Annunciation" in the Spoleto Duomo (1467) and in his depiction of Augustine writing before the Trinity (c. 1438). We see in all three of the predominant Dominican painters of the 15th century a curious mixture of naturalism and iconography, which suggests that these painters were motivated to develop their naturalistic technique in order to use naturalism itself as a means of educating viewers about Dominican theology. The starker the contrast between naturalism and iconography within a painting, the more the painting conveys the Dominican theology that sacred revelation and natural philosophy are distinct but complementary.

Finally, from Fra Angelico through Filippo to his son, Filippino, we can see a continuous improvement in the ability to portray multiple concepts or complex concepts in a single painting. As would be expected from Aquinas' philosophy, the solution to the problem of teaching complex concepts through art is to improve naturalistic technique. Although all concepts come from the senses, according to Aquinas, not all come to the senses all at once. For example, motion is something observed not in a moment, but over a series of moments. Of course, in a painting there is only one moment available in which to convey this extended message. If motion is difficult to show in one moment, however, the concept that the entirety of Christ's passion is a single saving act or the concept of spiritual nepotism is even harder. With these complex concepts most of all, there is the tendency to tell rather than show—to rely on an iconographic vocabulary. Although iconographic vocabularies have their place as English words have their place in communication, these can easily become empty and uninformative if not grounded in the source of their intelligibility—namely, the *real sensible being* whereby the concept they express was first known. Aware of Aquinas' empiricism, the great fifteenth-century

artists use their progressively better grasp of naturalistic technique to build and rebuild iconographic vocabularies that can communicate these complex ideas.

Fra Angelico engages the challenge of showing (rather than telling) complex ideas with perhaps the most difficult subject matter of all. In his San Marco “Institution of the Eucharist,” Cell 35, for example, he conveys the concept of the singularity of Christ’s saving act by setting the scene in a real-life room that would be familiar to the viewer. According to Geiger, “Late 15th-century paintings do not often depict their own location. Fra Angelico does so, however, in cell 35 . . . where . . . he paints the tile roof and small arched window of the south cloister wall as if seen through the windows of the room.”¹⁶ Fra Angelico takes this concept on in a more ambitious way elsewhere as well. In his “Mocking of Christ” (c. 1440-41)¹⁷ and “Man of Sorrows” (c. 1443-45),¹⁸ Fra Angelico tries to convey the concept that, underlying Christ’s multiform human inflictions, there is a unitive divine action of self-giving love. This concept is partly revealed and supernatural so it warrants some iconographic elements in its depiction. Fra Angelico does not fail to make use of those elements when he, for example, simultaneously represents multiple temporally separated events. On the other hand, much of this concept is physical and historical. He needs to show Christ’s passion. He needs to show the face of a real human who gives everything away out of love. Or the face of a real human who despises and spits on another. In the end, Fra Angelico invents an iconography to represent, as concisely as possible, these disparate scenes, which contribute to the overarching revealed concept. One tool he invents seems to be as follows.

Figures 6 and 7:



In both paintings there is a clear central representation of Christ. In “Mocking of Christ,” there is only one Christ. Although Christ is represented in “Man of Sorrows” multiple times, the Christ coming out of the tomb is clearly the primary representation. Now, both primary representations of Christ have roughly the same expression: the submissive, but thoughtful bow of the head to the right. This expression is something immediately recognizable for someone with any experience around people. Now, compare the mocking of Christ in the right corner of “Man of Sorrows” to the depiction of the same event in “Mocking of Christ.” The iconography is identical, but, in “Man of Sorrows,” Christ is emotionless during the mocking. The same is true of the left-side Christ during the betrayal. The two secondary Christs in “Man of Sorrows” are emotionless, whereas the primary Christ bears the same submissive expression as Christ in “Mocking of Christ.” Clearly, Fra Angelico was capable of making Christ look submissive in the secondary representations, but he chose to only do so in the primary representation because he was trying to communicate the *singularity* of the divine act of self-giving love, which came through the human nature of Christ. This message would easily be lost if Fra Angelico couldn’t master the sort of immediately evident faces he did. His invented iconography only works because it is freshly plucked from the tree of lived experience. On the other hand, perhaps Fra Angelico bit off a little more than he could chew with these two paintings and perhaps in his corpus as a whole—contributing to the fact that even Franciscans can miss the meaning of his paintings and accuse Fra Angelico’s corpus of being cold and unmoving.¹⁹

Filippo takes on a slightly less complicated concept. In Filippo’s “Annunciation” (c. 1440)²⁰ completed for the Oratory of the Larioni at Pian di Ripoli, he attempts to show both Mary’s acceptance of God’s will and Mary’s role as intercessor for divine grace.²¹ During the Filippo and his son’s time, the importance of Mary as intercessor was starting to be popularized by the Franciscan and Dominican theologians San Bernardino of Siena and Saint Antoninus of Florence.²² This popular idea, however, was a difficult and rare message for fifteenth-century painters to attempt because it entailed a simultaneously passive and active Mary.²³ In the past, if artists had tried to show Mary’s role as intercessor, they would do so by simply sticking contemporaries in need of intercession somewhere into the same painting as Mary.²⁴ This method does little to visually tell the viewer anything about Mary as intercessor. Fra Filippo introduces a way of visually teaching about this Marian role.

Contrary to the usual conventions, Fra Filippo places the Virgin equidistant from Gabriel and the two kneeling donors at the far right. Moreover, the two men, without a sponsor, occupy the Virgin’s sacred space since they kneel at

a balustrade raised off the floor and connected to the *prie-Dieu*. In this way Fra Filippo conveys the idea that they are within Mary's territory and therefore under her protection.²⁵

Here we see Filippo employing perspective and familiar architectural frameworks in order to tell the viewer about Mary.

Figures 8 and 9:



As Geiger notes, Filippino engaged the same complex idea as his father but improved the visual mechanism in his Carafa chapel "Annunciation."²⁶ Now, Filippo's Mary only displays her role as intercessor vicariously by means of her enclosed environment. Her body language and attention are entirely directed towards Gabriel.²⁷ Again, this is because it is very difficult to depict Mary both in the active role of intercession and in the passive role of accepting Divine will. Filippino, however, manages to actually focus Mary's role in the painting on the intercession while still not neglecting her role as passive recipient of Divine will. In Filippino's "Annunciation," Mary is facing Cardinal Carafa; she gives Gabriel a sideways glance.²⁸ This makes sense after all. The point of the Incarnation is not Gabriel, but the salvation of mankind. What allows Filippino to pull this dual message off is his careful attention to the natural features of Mary's face and a sprinkling of basic iconography. "Although Mary remains solemn and erect," says Geiger, "Filippino softens any severity by giving her a long graceful neck and delicate features, with wide lowered eyelids set above high, full cheeks, a thin nose

turned down slightly, and rounded, closed lips.”²⁹ These facial features, observed by Geiger, communicate Mary’s acceptance of Divine will. Her open mouth portrays the surprise of the Virgin at the appearance of Gabriel and Gabriel’s impossible request. On the other hand, Mary’s erect back, her orientation towards Carafa, and her raised hand in the familiar (to fifteenth-century Catholics, at least) act of blessing point the viewer to Mary’s role as intercessor.³⁰ Of course, the communicative value of Mary’s naturalistic expressions only partially exhausts the wealth of information that is put into Filippino’s painting. There is also, for example, Aquinas’ perfectly postured torso, slightly bowed face, and gently pressing hands. These visuals may not say, “Cardinal Carafa’s family is related to Aquinas!”³¹ as explicitly as would, for example, portraying Aquinas and Carafa holding the same family crest, but they communicate the spirit of familial connection much better. Even though the viewer may never know the superficial fact that Aquinas and Carafa have some distant genetic relationship after seeing Filippino’s “Annunciation,” the viewer will get a better sense of Aquinas’ familial patronage for Carafa than he or she would from a mere hieroglyphic. This is all because Filippino endeavors to capture the subtleties of real life.

The Dominican Order was founded to preach against those who denied the value of the body using Platonic philosophy. Very quickly, the Dominican Order commandeered the Platonic-Aristotelian tradition to redeem the physical world from those who would deny it. In the history of Dominican art from Firenze through Filippino Lippi, there is a continuity amidst the development: The many innovative artists patronized by the Dominicans each seemed to direct their innovations towards the Dominican mission of preaching and towards preaching specifically Dominican doctrines. By creatively rethinking their artistic techniques, these artists could preach the dual importance of faith and reason and the importance of the physical.

Notes

¹ Geiger, “Filippino Lippi’s Carafa,” 70.

² Figure 3.

³ Hood, “St. Dominic’s Manners,” 198.

⁴ *Ibid.*, 199-200.

⁵ *Ibid.*

⁶ *Ibid.*, 198.

⁷ Cf. Aquinas, *De veritate*, trans. James McGlynn, II.x.6; Plato, *Phaedo* 73a-77e; SCG II, 73-77.

⁸ A synthetic proposition is one in which the predicate is not contained in the concept of the subject. Something is *a priori* if it is from pure reason—that is, reason unclouded by the senses. Something is *a posteriori* if it is derived from the senses.

⁹ A footnote in one article on Dominican art makes a comment (unconsciously, no doubt) exemplifying the antithesis of Aquinas' epistemology. Discussing the curious shortage of Dominican art throughout the 13th century, the author says: "Lack of visual imagery . . . may indicate the tendency of Dominican spirituality to emphasize contemplation of abstract truths" (Geiger, "Filippino Lippi's Carafa," 68). By saying this, the author implies a stark distinction between intellectual concepts and sense content. According to Aquinas, however, this distinction is naturally impossible for humans.

¹⁰ Cf. Gilson, Étienne, and Mark A. Wauck, *Thomist Realism: And the Critique of Knowledge*, (San Francisco: Ignatius Press, 1986 [1939]), specifically: 173, 187.

¹¹ Hood, "St. Dominic's Manners," 198.

¹² Figure 4.

¹³ *Ibid.*, 202-3.

¹⁴ Figure 5.

¹⁵ Luke 1:35 RSV.

¹⁶ Geiger, "Filippino Lippi's Carafa," 71.

¹⁷ Figure 6.

¹⁸ Figure 7.

¹⁹ Cf. Bourdua, Louise, "Introduction," In *The Franciscans and Art Patronage in Late Medieval Italy*, Cambridge University Press, 2004, 9.

²⁰ Figure 8.

²¹ Geiger, "Filippino Lippi's Carafa," 66.

²² *Ibid.*, 64.

²³ *Ibid.*, 65.

²⁴ Consider, for example, Girolamo di Giovanni da Camerino's "Annunciation." *Ibid.*

²⁵ *Ibid.*, 66.

²⁶ *Ibid.*, Figure 9.

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ *Ibid.*, 63-4.

³⁰ *Ibid.*, 66.

³¹ Carafa was, in fact, distantly related to Aquinas. Geiger notes this fact as well as the skill with which Filippino conveyed this fact through Aquinas' body language. *Ibid.*



WANTING HAPPINESS: THREE INTERPRETIONS OF PAIN [PART ONE]*

ANNA MINORE**

Jesuit Gerald O'Collins states that pain is inevitable since everyone has a body.¹ Although this could become the basis of shared communion, the Second Vatican Council reminds us that such pain often warps the development of the human spirit.² How can one transform pain? Destruction is sometimes unavoidable; pain can be so intense that it precludes thought. Yet, outside of such extreme experiences, pain is interpreted, and the way we interpret pain impacts our experience of it both physically and emotionally.³ It is worthwhile, therefore, to look at different ways of interpreting pain in order to survive the pain of human "being" in such a way that, in the words of *Gaudium et Spes*, our spirit will be more enlivened than warped.

This article explores interpretations of pain in the theologies of two fourteenth century Catholic mystics, Catherine of Siena and Julian of Norwich, and places their thoughts in conversation with basic⁴ Buddhist teachings about suffering.⁵ The entry point for this exploration is the degree of willpower necessary to transition from pain to bliss.⁶ Section I of this paper introduces two Catholic theologians and Buddhist teachings. Section II explores the effect of pain in Catherine of Siena's theology in dialogue with Buddhist teachings. Section III does the same with Julian of Norwich's theology. Section IV presents a practical example from each interpretation—Catherine's theology, Julian's theology, and Buddhist teachings—of interacting with pain. The goal is to present Catholic readers who are not familiar with Buddhism with three examples of interpreting pain.

I. Introduction to Catherine, Julian, and Buddhism

Two Catholic Examples: Catherine and Julian⁷

*Part Two of this article will be published in the Spring 2018 issue of the journal.

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

Catherine of Siena (1347-1380) and Julian of Norwich (1342- c.1416) wrote differing mystical theologies. The need was great; both women lived during the Black Death, the Hundred Year's War, famine, economic collapse, and the Great Schism. Julian of Norwich lived in England as an anchoress, i.e., an urban hermit who was walled into a small room attached to a church. She could view the Mass and speak to visitors who stopped by her window. She never left her anchorage, choosing to live out Christ's life in the tomb. Catherine of Siena lived in Italy as a preacher and mediator; she had a group of disciples, traveled, and became involved in peacemaking between individuals, families, city states, and a schismatic Church. She chose to live out Christ's active ministry. The two women suffered greatly as members of a society decimated by a Black Plague, which left grief, sickness, a torn social fabric, and economic collapse in its wake. Both sought to bring relief to those around them through their actions and theologies.

Catherine and Julian's mystical theologies are both similar and different.⁸ For example, both focus on Christ's sufferings on the cross, experience visions of the world as a very small ball, and find a hiding place of communal peace and love in Jesus' wounded side.⁹ Both emphasize that the human being is drawn to God by love.¹⁰ However, they differ in their view of the crucifix as it relates to the power of the self to achieve salvation and bliss.

When Catherine looks at the cross, she interprets it through the lens of Jesus as Judge and liege-lord. Jesus freed her, and she owes Him a debt she can never pay. His gaze brings her comfort but also condemnation. She is responsible for her sin and the sins of all. She needs to work out her salvation, step onto the Bridge of the cross, and walk along Jesus' body—from His feet, to his side, to his mouth—so that she might grow in grace and union with Him. If she chooses not to climb onto this bridge, she remains in the river and will be swept along on the shifting waters of this life into Hell. Her willpower determines her state of eternity.

Julian, on the other hand, gazes at the crucifix in her anchor hold with a very different interpretation. True to her experience of being in the tomb, she sees the great deed of salvation as already having been completed. Jesus' gaze on her is not one of condemnation but of pain, joy, and love. Since Jesus is already in heaven, part of her is already in heaven also. Her salvation is assured! She merely has to wait out this tomb time until her resurrection. Jesus' gaze is a source of immense pain to her, as she sees her Beloved suffer, but also great comfort, as she realizes that, for Jesus, it was a joy and bliss to suffer for her. She doesn't need to will or walk anywhere, but only to wait in trust and longing for heaven.

The two interpretations of the crucifix result in two different understandings of salvation. For Catherine, Hell is an option; one's choices in life, as in Catherine's

work as a mediator, result in war or peace, pain or joy, heaven or hell. Her soul has two wills: the sensual or selfish will splits apart after being voluntarily slain by the sufferer and after encountering divine love. It dies, and in its place arises a well-ordered will that is alive to God and united to what He wants (141). For Julian, waiting after earthly life in the “tomb” for the resurrection, the slaying and dying has already occurred in Jesus’ passion. In a vision which transcends time, Julian sees Creation, Fall, Incarnation, and Salvation occurring simultaneously. The fall of Adam, the fall of Jesus into Mary’s womb, and our daily fallings into sin conflate into a single simultaneity. Therefore, the remedy for our sins occurs even as the sin takes place. This affects Julian’s articulation of the will: a higher part of our soul has been united to Christ since creation. No matter what our lower will might choose, God looks at the will in that higher part and sees us as pure and innocent children. Grounded in the ontology of creation, and not in choice, Julian’s theology implies that one could not go to Hell even if one tried.¹¹ One is always innocent in God’s eyes and thus will arrive at the place where one is, in part, already. Instead of Catherine’s self-power, Julian emphasizes reliance on other-power and finds her theological companions with thinkers such as St. Thérèse of Lisieux.

Buddhist Teachings

Buddhism, which began in the 6th century BCE in India through the insight and preaching of Siddhartha Gautama, affirms four noble truths. The first truth states that pain is an inevitable part of human existence. No being in this world we are born into (P., Skt., *samsara*) is immune from the pain inherent in existence: birth, sickness, old age, and death.¹² All people experience the marks of samsaric existence: impermanence (P., *annica*; Skt., *anitya*), suffering (P., *dukkha*; Skt., *duhkha*), and lack of a permanent self or soul (P., *anatta*; Skt., *anatman*). This is life in *samsara*: “all meetings lead to partings, and all that comes together is eventually torn apart.”¹³ Yet suffering¹⁴ can be extinguished through letting go of self-centered desire (P., *tanha*; Skt., *trnsna*), the second and third noble truths. When Buddhism states that life is suffering, it also seeks to provide a way out of such suffering (fourth noble truth): the 8-fold path of morality (P., Skt., *sila*), meditation (P., Skt., *samadhi*), and wisdom (Skt., *prajna*; P., *panna*).

Like Catholicism, Buddhism contains different emphases on self-power and other-power;¹⁵ however, it does so within a different cosmology.¹⁶ First, Buddha nature underlies everything, but it cannot be spoken of in terms of an entity or personal force.¹⁷ Everything arises, exists, and dissolves within a web of cause and effect or dependent arising. No “Creator” or “First Cause” exists outside of it. Second, every being is “empty,” or devoid of existence in and of itself.¹⁸ It has no

“soul” or enduring core.¹⁹ Instead, it is a pile or heap of disparate elements (P., *skandha*; Skt., *khandha*) which will dissolve when the conditions underlying their existence vanish. There is no “self” (P., *atta*; Skt., *atman*) but rather an impermanent, ever-changing formation which shifts and dissipates like a cloud in the sky.

Third, to speak of self-will, or a soul, or even salvation in such a context takes on a very different connotation. Salvation is not heaven, but freedom from the falling away and arising of phenomena. It is the cessation (P., *nibbana*; Skt., *nirvana*) of everything which causes pain, including death and rebirth. It is allied with the bliss of extinction and the lack of individualized clinging. Such clinging is driven by one’s actions, including their intent and effect (P., *kamma*; Skt., *karma*). The thoughts, words, and deeds of every entity propel it into the next manifestation and finally to the cessation of manifestation.

Therefore, similar words in Buddhism and Christianity bear different connotations of meaning: their concepts are not “identical” no matter how similar they appear to be at first glance.²⁰ Christianity insists upon a creator-creature distinction that Buddhism lacks, and Christians live one life versus the multiple rebirths or rebirth of Buddhism.²¹ In reference to the self-power and other-power division, Christianity remains an other-power system, despite the differing degrees of other-power experienced by Catherine and Julian. Conversely, Buddhism remains a self-power system:²² there is no divine Other; one saves oneself.²³

II. Interpretations of Pain: Catherine and Buddhist Teachings

Catherine: A Catholic Example

Catherine claims that pain can have many positive effects in our lives. First, pain can destroy our attachment to self-will and lead us into virtue.²⁴ We are going to be martyred in agony regardless, because that is life. Our only choice is whether we will be martyrs to the devil’s cause or to God’s cause (146-7). The two agonies are not equal: those on the way of falsehood have nothing to look forward to and “suffer the inordinate pain of attachment” as well as the ordinary pain of living. However, those on the way of Truth—although they are not spared human agony—can look forward to “refreshment” after life. They have a foretaste of eternal truth while they suffer, and they are never alone, for the virtues of love, faith, and compassion walk with them. The virtues change the quality of their pain, and they do not suffer as much as those on the way of falsehood.

Catherine lists some of the pains that are sent to us to wean us from self-will²⁵ into virtue: hunger, thirst, loss of worldly position, nakedness, cold, heat, insults, abuse, slander (282). Pain helps us to realize “the wealth within (and)...the fruit of true patience.” Although we might not have wanted to develop true patience or

discover the wealth within, discovering them reduces fear and selfishness—qualities which bring future suffering (150). Pain gives us the gift of a better future in this life, despite the “martyrdoms” which come our way.

Catherine, who suffered a lot herself, knows that we don’t initially see the connection between pain and virtue: our pain only makes us miserable. It is difficult for us to know which events are God’s will and which are not, so we often conflate God’s will with our own. Wouldn’t God want our “worldly advantage and pleasure” (148)? We assume so, and therefore when those things are taken away from us, we feel like we “have been deprived of everything good.” We lose hope and the will to live. We are blinded by “our selfish passions”; our self-will gives us additional trauma, making our life “a foretaste of hell” (151). Fear is linked to selfishness. Since we have not slain our self-will, it resists the changes in our life, guiding us into bitterness (151-2). We have become mired in an incorrect interpretation and draw death from our experience.

However, pain can become a means to detachment and clear vision. Our eyes are often clouded by selfish love; the pressure of trouble “helps to remove” that cloud (160-1). With renewed vision, it is clear that “the goal is not in this life,” if only because the goals for this life are often rendered unachievable. Pain reminds us that “everything in this life is imperfect and passing,” and this knowledge allows us to fix our attention on that which abides: “We know that God is the goal, and we desire Him” (162). We would certainly be crushed by despair, but focusing on God’s mercy allows us to hope (267). This is better than staying mired in something which will never bring us happiness; in other words, “God sends us suffering so that we wake up!” (163).

This “waking up” leads to a second positive effect: increased knowledge of our self and God (165-6). When the soul can neither resist temptation, nor free herself from an undesirable situation, nor attain that which she desires, then the soul “can come to know that of herself she is nothing.” Pain moors us in passivity and says “no” not only to the desires of our heart, but also to the fierceness of our will and the strength of our body. There is nothing to be done. When we see that we are nothing, our pain is not necessarily less painful, but it becomes of less account in light of the whole. For example, if we were truly concerned about God’s honor, then we would worry less about “assault to oneself, or physical pain, or devil’s vexations, or...any other painful thing that could happen directly to the self” (164). Self-knowledge constitutes admitting our fragility and nothingness. For Catherine, decreased suffering comes in the wake of that unwelcome truth.

Third, pain can lead us towards a better future after death. At the end of life, even God’s servants will feel self-reproach that they did not use their time better. Yet the demons that they glimpse at the end will be revealed to them as the devil’s

delusion; they will “recognize them for what they are...and suffer neither darkness nor spiritual distress from them” (153-4). Those people who have persisted on the way of falsehood, however, see the demons as a sight that is so scary that “a person could choose any suffering that can be endured in this life” rather than look at them. Thus, the visages of the demons, as well as the visage of Christ, change depending on the viewer (155-6). The wicked person’s conscience, deadened for so long during their lifetime, is re-awakened and “gnaws at them pitilessly.” They lack spiritual weapons; without knowledge or “the weapon of loving charity,” they are unarmed (157-8). They therefore “find themselves naked and without virtue, and wherever they turn they hear nothing but great confounding reproach” (159). Virtue does not spare us from painful events; however Catherine shows us that it is better to be virtuous so that we do not meet our final end confused about who we are and bereft of love.

In the fourth effect of pain, Catherine claims a trans-valuation of suffering: it becomes a joy to suffer. “If your will is fully in accord with my will,” Catherine hears God say, “there is no pain in suffering”; the soul, when it chews the sufferings with the proper attitude, “enjoys the taste in the fire of charity for God and neighbor” (170-1). Pain brings pleasure, and the righteous glow the more they are beaten down: “the more they scorned pleasure and were willing to suffer, the more they lost suffering and gained pleasure.” For souls such as herself, i.e., souls on the final stages of the bridge, “God is their bed, their table, their food, and the Holy Spirit is their waiter.” The soul is happy because “it is in union with God” (174-5). A rightly ordered love and the death of self-will triumph over pain, meaning that, “Suffering is a delight, and pleasure is wearisome, along with any consolation the world might give” (172-3).

Therefore, for Catherine, we can achieve our goal better through pain than through pleasure. As we steadfastly walk along the bridge of Christ crucified, we see that pain has become the way,²⁶ and as we mount the stair of the cross, Catherine tells us that we are never alone, for each one of us is surrounded by the virtues: “In this climbing up you are all gathered together and united, loving each other, carrying your hearts and wills like vessels to me” (191).

Catherine’s interpretation of pain might appeal to many people. Joined to the sufferings of Christ, we know that our pain is not a waste; it is helping the world and us. Our soul is permanent and our will is powerful: we are accomplishing something vital, even if we cannot do much physically. Although we might have derailed God’s plan for us in the past,²⁷ we can still become the type of person—i.e., compassionate and patient—God wants us to be. As long as we stay on the bridge, we move every day towards the peace of the mouth of Christ. Despite our pain-filled limitations, we can effect positive change in the world and ourselves.

Buddhist Teachings in Dialogue with Catherine

How might Buddhism's four noble truths be put into dialogue with Catherine's teachings? The first noble truth states that life is inherently painful; Catherine also states that pain is inescapable. The second noble truth affirms that actions built on ignorant, self-grasping desire increase our pain. Catherine might agree: a misapprehension of reality—in her case of the self and God—results in selfish love which is at the root of all the pain of the world. The third noble truth provides a solution, i.e., extinguishing self-centered desire and thus annihilating suffering. Catherine teaches that suffering can be annihilated through walking on the bridge of the crucifix and slaying one's self-will.

The fourth noble truth shows us how to extinguish self-centered desire. If one does not walk the eight-fold path while working off the unpleasant results of past deeds, the pain might propel one into worse deeds and weaken the bliss of one's future. If one does keep to the eight-fold path, however, Geshe Kelsang Gyatso states that, "Through patiently accepting all difficulties and mistreatment, we will quickly weaken our self-cherishing and self-grasping, thereby allowing the great heart of compassion and awakening (S., *bodhicitta*) to grow."²⁸ Similarly, one can see in Catherine's theology that pain can lead to bitterness unless one walks a path of situational acceptance, annihilation of self-centered will, and virtue. To achieve this result, both emphasize the importance of pain. Hanh states that, "The goodness of suffering is something real. Without suffering there cannot be happiness."²⁹ Catherine claims that suffering is a necessary part of the soul's journey towards God and happiness.³⁰

However, differences remain. Catherine's theology clings to an eternal heaven and hell, a permanent self and an eternal deity. Buddhist teachings would first relativize Catherine's "heaven" and "hell," noting that they are impermanent states and occur within the cycle of rebirth. Second, Buddhist teachings speak about uncovering one's true nature, not desiring union with an Other.³¹ Using the metaphor of a wave and water, Hanh reminds us that, although we identify with the wave, or our current historical existence, at base—in our true nature—we are the ocean: "She doesn't have to go and look for water. She is water in the present moment."³² A Buddhist might affirm Catherine's relativization of the historical self ("You are she who is not," Catherine hears God say, "whereas I am He who Is"),³³ but when seen through a Buddhist interpretation, Catherine should let go of her notion of a permanent deity.³⁴ Moreover, in Buddhism, the individual does not walk on the bridge of anybody else's body; she walks her own path, and her painful debt is born by herself, not Jesus.³⁵ Yet despite these doctrinal differences, Buddhist teachings would affirm that Catherine has grasped the truth that pain, when handled with virtue, can lead to a better future both now and after the dissolution of the body.³⁶

Aspects of a Buddhist interpretation of pain might appeal to many people. It offers the same strengths as Catherine of Siena's theology: life is painful by nature, i.e., no "better decision" or "greater effort" would have led to a pain-free present. Pain loosens ignorant grasping, leads to detachment, and motivates the cultivation of patient acceptance and compassion. It emphasizes the power of the will and grants us an extensive measure of control over our future: this counteracts the passivity of physical and psychological suffering.

Buddhist teachings might present additional strengths for many people. First, we do not need to worry about missing our chance at bliss. Our true nature is Buddha-nature. Regardless of our past or present deeds, bliss is ours with certainty. Second, it addresses regret; whatever is undone in this life can be worked out eventually in future karmic clusters. Third, we have no reason to be angry at God, because there is no God. We have not been cheated by life; we are working out the effects of a previous karmic cluster. We only need to endure in the present without rage or anxiety and plant the seeds for a happier future, moment by moment.

To be continued in the Spring 2018 issue of this Journal.

Notes

¹ Gerald O'Collins, *Interpreting Jesus* (New York: Paulist, 1983) 206.

² Austin Flannery, ed., "Gaudium et Spes," *Vatican Council II: The Conciliar and Post Conciliar Documents* (Northport, New York: Costello Publishing Co., 1992) 905-6; Ariel Glucklich, *Sacred Pain: Hurting the Body for the Sake of the Soul* (Oxford University, 2001): "Pain" includes both tissue damage and mental pain; for this article, the word "pain" will refer to both. When only emotional pain is meant, the word "suffering" will be used (11, 15).

³ Glucklich, 42, 13, 52-57.

⁴ This article refers to "Buddhist teachings" with the knowledge that the variety of teachings cannot be treated here; references are predominantly to basic teachings in the Big Vehicle (Mahayana and Vajrayana) tradition.

⁵ James Wiseman and Donald Mitchell, *The Gethsemani Encounter* (NY: Continuum, 1997) xiv.

⁶ Buddhism divides into Theravada (the "Way of the Elders") emphasizing self-effort, and Mahayana (the "Big Vehicle") involving other-power (though in enlightenment this "other-power" is recognized as one-and-the-same with one's innate Buddha-nature).

⁷ Cf. Anna Minore, "Julian of Norwich and Catherine of Siena: Pain and the Way of Salvation" *Journal of Medieval Religious Cultures*, vol 40, no 1, (2014) 44-74.

⁸ Catherine of Siena: the Classics of Western Spirituality Series, *The Dialogue*, (NY: Paulist Press, 1980). Julian of Norwich: the Classics of Western Spirituality Series, *Julian of Norwich, Showings*, (NY: Paulist Press, 1978).

⁹ *Dialogue*, 56, 239; *Showings*, 131, 220.

¹⁰ *Dialogue*, 65; *Showings*, 342.

¹¹ Perhaps Julian was only speaking to those who had already converted: Christopher Abbott, *Julian of Norwich: Autobiography and Theology* (Cambridge: D.S. Brewer, 1999) 175.

¹² Dalai Lama, *A Simple Path: Basic Buddhist Teachings by His Holiness the Dalai Lama*, trans. by Geshe Thupten Jinpa (London: Thorsons, 2000) 51-2.

¹³ Geshe Kelsang Gyatso, *How to Solve Our Human Problems: The Four Noble Truths* (Glen Spey, NY: Tharpa Publications, 2007) 72.

¹⁴ *Dukkha/Duhkha* is “the ground or basis of painful experience” (*Simple Path*, 39).

¹⁵ Cf. note viii.

¹⁶ Buddhist teachings articulate Three Realms of Existence or levels of consciousness in *samsara*: Donald W. Mitchell, *Buddhism: Introducing the Buddhist Experience* (NY: Oxford University Press, 2002) 43-5.

¹⁷ Buddha nature can be described as a positive (“clear white nature of the mind”) and a negative (“emptiness of any inherent existence of the mind”). It is the basis for purification (Wiseman, 21-2; 2).

¹⁸ The nature of this “emptiness” and the way it is articulated differs according to philosophical schools within Buddhism (*Simple Path*, 121-127).

¹⁹ Five *skandhas*-- i.e., body, feelings, perception, volition, and consciousness: Karen Armstrong, *Buddha* (NY: Lipper/Viking Book, 2001) 202.

²⁰ A danger in inter-religious dialogue: misrepresenting beliefs in order to arrive at a false agreement, instead of faithfully representing and giving space to difference: Robert Magliola, *Facing Up to Real Doctrinal Difference: How Some Thought-Motifs from Derrida can Nourish the Catholic-Buddhist Encounter* (Kettering, OH: Angelico Press, 2014) 183-4.

²¹ *Ibid.*, 44-7.

²² *Simple Path*, 27.

²³ Other-power is really the practitioner’s own Buddha-nature arising spontaneously within (Magliola, 43-44).

²⁴ *Dialogue*, 169.

²⁵ Self-will here refers not to our ability to choose, but to our self-centered will.

²⁶ *Dialogue*, 168.

²⁷ *Ibid.*, 282.

²⁸ Gyatso, 90.

²⁹ Thich Nhat Hanh, *Reconciliation: Healing the Inner Child* (Berkeley, CA: Parallax Press, 2010) 31-2.

³⁰ *Dialogue*, 297: “I deprive them of places and times for fulfilling their own wishes until they are so tired of the interior suffering . . . that they return to their sense . . . and . . . from this nothingness of sin, a thorn that pierces the soul, I pluck this rose to provide for their salvation.”

³¹ Vajrayana teaches the visualization and uniting with a deity; however “at the same time there is an understanding of the empty nature of that deity” (Dalai Lama, 161).

³² Hanh, *Reconciliation*, 159.

³³ Raymond of Capua, *The Life of Saint Catherine of Siena*. Translated by George Lamb. (Chicago: P.J. Kennedy & Sons, 1960) 79.

³⁴ The Dalai Lama allows that theistic practices can yield insight into the *dharmakaya* yet distinguishes between God and the realm of *dharmakaya* (Magliola, 95).

³⁵ “Do you not know . . . that all the sufferings the soul bears or can bear in this life are not enough to punish one smallest sin? . . . However, it is true that a soul’s desire, that is, true contrition and sorrow for sin, can make satisfaction”

(*Dialogue*, 28). In Mahayana Buddhism, a *bodhisattva* vows to live with great compassion towards all beings, which would include bearing their pain and leading them to enlightenment (Magliola, 40).

³⁶ Vajrayana teaches an intermediate period between births called the *bardo*: Edward Conze, *Buddhism: Its Essence and Development* (NY: Harper TorchBooks, 1959) 209. For Vajrayana and Catherine, virtue influences perception and has a direct link to the soul’s reaction after death when faced with negative entities or thought formations.

Works Cited

- Abbott, Christopher. *Julian of Norwich: Autobiography and Theology*. Cambridge: D.S. Brewer, 1999.
- Armstrong, Karen. *Buddha*. NY: Lipper/Viking Book, 2001.
- Catherine of Siena. *The Dialogue*. Trans by Suzanne Noffke, OP. NY: Paulist Press, 1980.
- Chodron, Pema. *Uncomfortable with Uncertainty: 108 Teachings on Cultivating Fearlessness and Compassion*. Boston: Shambhala, 2003.
- Conze, Edward. *Buddhism: Its Essence and Development*. NY: Harper TorchBooks, 1959.
- Coomaraswamy, Ananda and I.B. Horner. *The Living Thoughts of Gotama the Buddha*. Mineola, NY: Dover Publications, Inc, 2000.

- Dalai Lama. *A Simple Path: Basic Buddhist Teachings by His Holiness the Dalai Lama*, trans. by Geshe Thupten Jinpa. London: Thorsons, 2000.
- Flannery, Austin, ed. "Gaudium et Spes," *Vatican Council II: The Conciliar and Post Conciliar Documents*. Northport, New York: Costello Publishing Co., 1992.
- Geshe Kelsang Gyatso. *How to Solve Our Human Problems: The Fourth Noble Truths*. Glen Spey, NY: Tharpa Publications, 2007.
- Glücklich, Ariel. *Sacred Pain: Hurting the Body for the Sake of the Soul*. Oxford University, 2001.
- Hanh, Thich Nhat. *Fear: Essential Wisdom For Getting Through the Storm*. HarperOne, 2012.
- *Peace is Every Step: The Path of Mindfulness in Everyday Life*. NY: Bantam Books, 1991.
- *Reconciliation: Healing the Inner Child*. Berkeley, CA: Parallax Press, 2010.
- Julian of Norwich. *Showings*. Trans by Edmund Colledge, OSA and James Walsh, SJ. NY: Paulist Press, 1978.
- Magliola, Robert, *Facing Up to Real Doctrinal Difference: How Some Thought-Motifs from Derrida can Nourish the Catholic-Buddhist Encounter*. Kettering, OH: Angelico Press, 2014.
- Minore, Anna. "Julian of Norwich and Catherine of Siena: Pain and the Way of Salvation." *Journal of Medieval Religious Cultures*, vol 40 no 1 (2014).
- Mitchell, Donald W. *Buddhism: Introducing the Buddhist Experience*. NY: Oxford University Press, 2002.
- O'Collins, Gerald. *Interpreting Jesus*. New York: Paulist, 1983.
- Raymond of Capua. *The Life of Saint Catherine of Siena*. Translated by George Lamb. Chicago: P.J. Kennedy & Sons, 1960.
- Wiseman, James and Donald Mitchell, eds. *The Gethsemani Encounter*. NY: Continuum, 1997.



GET OUR CHILDREN OFF THE GRIDIRON [PART TWO]*

STEPHEN F. GAMBESCIA**

Thinking about Youth Football Beyond Terms of Endearment.

For all the good that sports overall, and football in particular, give to our youth, there are too many reports today about the dark side of the football culture. Reports about abusive coaching and sophomoric team rituals at the scholastic level have been damaging (Hefler, 2006; Sielski, 2014; Zimmerman, 2009). Most of college-level football has become “corporatized.” It is a fantasy to think that much of the off-the-field actions of pro football players serve as character models for our youth. However, even with these high-profile negative aspects of football at all levels, many argue that there is generally much virtue in team sport (Appleseeds, 2015; Hastings, 2008) and that American football can instill such virtue.

But maybe it is time to think of football, especially at the scholastic level, beyond such terms of endearment. Perhaps it is time to think about scholastic football according to what benefits and risks it provides our youth on balance and in the long run. It may not be well known that the American Public Health Association (APHA), along with several major medical associations, called for a ban on boxing, at all levels of play, as early as 1985 (APHA, 1985). In their Policy Statement, APHA provides a rationale that one could easily ascribe to American football. First, they state that boxing is inherently dangerous and, by design, puts players at risk of harm. Second, they note that even though apologists have pressed for a litany of rule changes, tweaking of equipment, and “better surveillance of harm” in the interest of minimizing injuries, these changes would merely lessen, not substantially eliminate, the bodily injury problems of “boxing one’s ears in.” Third, they indicate that there are ample alternatives in sport and play to gain any advantage that boxing may provide.

There Are Alternatives to Playing Football in Schools

There is a growing movement in this country to substitute flag football for

*Part One of this essay can be found in the Spring 2017 issue of the DES Journal.

**Stephen Gambescia is a professor of health administration at Drexel University, Philadelphia. He has held a range of academic administrative positions at three universities, after serving in educational leadership roles with two national voluntary health agencies. He has 35 years of experience in the field of health promotion/disease prevention and works on analysis, advice, and advocacy of broad public health policy.

American football at the scholastic level. Flag football provides just as much fun, exercise, camaraderie, skill and team building, competitiveness, and character building as football, with much less stress all around (Gerdy, 2015). It is true that youth are at risk for injury when playing other sports (e.g. soccer, ice hockey). However, those sports can be tweaked to significantly reduce the risk of head injury while not fundamentally changing the game; whereas almost all aspects of football involve use of the head. For example, officials of a private middle school outside of Philadelphia, PA, banned the use of “heading the [soccer] ball” (Bocella, 2014). Most girls’ ice hockey leagues ban checking against the boards, which cuts down on the risk of head injury. Ice hockey leagues could take more seriously the parameters for which open-ice checking occurs, especially as it relates to contact with the head.

There are positive signs that we are taking head injury seriously in sports, including football. For example, during the Summer 2015 Women’s Soccer World Cup, a few players were wearing a “protective band” on their heads (Tannenwald, 2015). Manufacturers of football helmets are working to improve their basic protection, and technology is used to measure the number of intense hits [to the head] a player takes (Associated Press, 2011). The amount of players’ contact in practices for football is being curtailed in some leagues. Coaches are being counseled and trained on how to minimize a player’s use of the head (USA Football, 2015). There is more concern over the “big hits” in youth football (Gregory, 2015). However, it is fair to say that these measures, while perhaps ameliorating the risk of head injury, will not, in the long run, be successful, given that the use of the head in American style football is fundamental to the game. Furthermore, promoting such harm reduction “advances” will only stall the more reasonable action—simply not offering football in our public schools.

Why Call on Public Schools?

Why the call to action for public schools? Given that public school funding comes from the largest segments of communities across the country, we have a responsibility to ensure money is used in a useful and productive manner to achieve the goals and objectives of public education. Furthermore, at a time when many public school districts are struggling to fund basic academic and co-curricular activities and programs, why then put more stress in a system for a student activity that in the long run has questionable benefits, given the mission of the school? Actually, I suspect that the movement to remove football as a school activity will take place in nonpublic schools sooner, given the smaller and narrower constituents that school leaders and boards of trustees have to please. It may be easier to remove a football program from a nonpublic school; however, with public schools the rationale for such a radical social movement is more compelling.

Some apologists for keeping football, even if they agree with the risks to youth, will argue this is yet another example of the “nanny state” stepping in to rule our lives or note that removing football perpetuates our creating a *Puritan culture* of protection for our millennial children (Commes & DeBard, 2004). Again, in the short term such arguments seem fair; nonetheless, in the long run we need to question why we expend so much time, money, and energy for an enterprise that invariably sacrifices so many young minds, bodies, and sometimes spirits. It is time for school leaders and parents to take seriously the importance of getting our children off the gridiron. It is an idea whose time has come. What the futures of college and pro football look like without their sacrificial scholastic farm teams is for the marketplace of ideas to decide; meanwhile, it makes sense to divest our schools and communities of youth football.

Some Next Steps

Here are a few advocacy steps to what admittedly will be a very challenging socio-cultural and economic activity to promote change in our schools:

- Ethicists, working with medical and public health professionals, should develop a treatise arguing the rationale for the dissolution of scholastic football in public schools.
- School Board officials should be encouraged to ask for a full hearing on the health effects of football on our youth; they should propose the dissolution of football as a school sponsored event.
- Health surveillance on the morbidity and mortality from youth playing football should be improved dramatically.
- Parents should be given accurate and comprehensive information on the injurious effects of youth playing football.
- While technology, rule changes, and other “tweaks” related to the game should be encouraged, it should be made clear that these measures can only ameliorate, not eliminate, the risk. These measures should be promoted and recognized as part of the planned obsolescence, not “fixes” that will keep youth football alive in our public schools.
- Alternatives to football, especially flag football, should be seriously considered as offerings in schools to gain the many benefits of participating in youth sports.

Summary

There will be growing national awareness of the serious injuries, especially head injuries, caused by American style football and at all levels of the sport in the US. American football, by design and the way it is played, is a rough bodily sport. Football invariably involves the use of the head by all players and during almost all plays in the game. The head is a fundamental part of the game, and, while good

intentions can be made to play “heads-up football,” the use of the head cannot be coached out of the game; it will be in harm’s way. Game rule changes, better coaching, and improved protective technology will be offered during the impending national conversation to temper, if not eliminate, youth football in the US. Promoting harm reduction “advances” will only stall the more reasonable action—simply not offering football in our public schools. While youth football has played a significant socio-cultural and economic role in our country, in the long run, we need to question why we expend so much time, money, and energy for an enterprise that invariably sacrifices so many young minds, bodies, and sometimes spirits. It is time for school leaders and parents to take seriously the importance of getting our children off the gridiron.

References

- Alsever, J. (25 June 2006). A new competitive sport: Grooming the child athlete. *The New York Times*, p. 5.
- American Public Health Association. (1985). Policy 8502: Boxing should be banned. Washington, DC: Author.
- Appleseeds. (10 October 2015). *Athletics and Sports; Ethics and Virtues; Web Resources*. Retrieved at http://www.appleseeds.org/Athletics-Sports_Resources.htm
- Associated Press. (29 August 2013). NFL, ex-players agree to \$765M settlement in concussions suit. Retrieved from <http://www.nfl.com/news/story/0ap1000000235494/article/nfl-explayers-agree-to-765m-settlement-in-concussions-suit>
- Associated Press. (20 July 2011). Helmet safety has improved, but risk can’t be eliminated. Retrieved from <http://www.nfl.com/news/story/09000d5d82068495/article/helmet-safety-has-improved-but-risk-cant-be-eliminated>
- Ball, L., Deutsch, S., Goldfarb, P., and Morton, G. (producers), & Chapman, M. (director). (1983). *All the Right Moves*. [Motion Picture]. United States: 20th Century Fox.
- Boccella, K. (29 August 2014). Shipley bans middle-school headers. *The Philadelphia Inquirer*, B1, B7.
- Brady, E. (18 November 2015). Critical juncture for prep football: As concerns grow, experts explore ways to make sport safer. *USA Today*, C1, C4.
- Bruckheimer, J. and Oman, C. (producers), & Yakin, B. (director). (2000). *Remember the Titans*. [Motion Picture]. United States: Walt Disney Pictures.
- Burney, M. (23 September 2013). Trash-talk ban for N.J. high school sports. *The Philadelphia Inquirer*, A3.
- Brennan, C. (26 November 2015). Brennan: Frank Gifford’s family gives hope for national discussion on concussions. *USA Today*.
- Centers for Disease Control and Prevention. (2008). CDC childhood injury report: Patterns of unintentional injuries among 0–19 year olds in the United States, 2000–2006. Atlanta, GA: Author.
- Commes, M.D. & DeBard, R. (2004). Chapter 1: A generational approach to understanding students, in Coomes, M.D. & DeBard, R. (Eds.) (2004, Summer). *Serving the Millennial Generation. New Directions for Student Services*.
- Eskreis-Winkler, L., Duckworth, A. L., Shulman, E., and Beal, S. (2014). The grit effect: Predicting retention in the military, the workplace, school and marriage. *Frontiers in Personality Science and Individual Differences*, 5(36), 1-12.
- Fainaru, S. & Fainaru-Wada, M. (12 Sept. 2014). Brain impairment begins younger. ESPN. Retrieved at http://espn.go.com/nfl/story/_/id/11513442/data-estimates-3-10-nfl-retirees-face-cognitive-woes
- Fried, N. and Woods, C. (producers), and Anspaugh, D. (director). (1993). *Rudy*. [Motion Picture]. United States: TriStar Pictures.
- Gambescia, S. F. (11 August 2015). Because of risks, schools should drop football. *The Philadelphia Inquirer*, A14.
- Gerdy, J. (15 June 2015). Why not replace tackle programs with flag football. *The Philadelphia Inquirer*.
- Giarraputo, J. (producer), and Segal, P. (director). (2005). *The Longest Yard*. [Motion Picture]. United States: Paramount Pictures.
- Gregory, S. (26 October 2015). The View: We count pitches to save arms. It’s time to track hits to save lives. *Time*, 24, 25.
- Gregory, S. (29 September 2014) Dangerous game. *Time*, 34-39.
- Hastings, E. (13 August 2008). Olympics a grand stage for what sports can do. *The Philadelphia Inquirer*.
- Hefler, J. (31 July 2006). When are tough coaches too tough? *The Philadelphia Inquirer*, A1, A8.
- Kelley, B. and Carchia, C. (16 July 2013). “Hey, data, data—swing!” ESPN. Retrieved at http://espn.go.com/espn/story/_/id/9469252/hidden-demographics-youth-sports-espn-magazine

- B. Kucer and T. Lewis in Bluestein, A. (Producer). (21 October 2015). *Varsity Voice* Episode 204. [Cable Broadcast]. Philadelphia, PA : The Comcast Network. Retrieved at <https://www.youtube.com/watch?v=8RieEQnWGKM>
- Lowery, N. (11 November 2015). After final appeal, NFL retirees can finally get help. *The Philadelphia Inquirer*.
- McDonald, S. N. (4 June 2014). Will Smith in talks to star in NFL concussion movie. *The Washington Post*.
- Mulvey, K. (22 October 2015). Encourage young athletes to play a variety of sports. *The Philadelphia Inquirer*; A18.
- National Academy of Sciences, Institute of Medicine and National Research Council. (2013). *Sports-Related Concussions in Youth: Improving the Science, Changing the Culture*. Washington, DC: Author.
- National Federation of State High School Associations. 2013-14 high school athletics participation survey. Author. Retrieved 1 August 2015 from <http://www.nfhs.org/ParticipationStatics/ParticipationStatics.aspx/>
- Neergaard, L. (21 August 2006). The sports field can be a minefield for kids. *The Philadelphia Inquirer*; C3.
- O'Neil-Braum, K.A. (25 October 2006). Put the family first, sports second. *The Philadelphia Inquirer*.
- Ogden, C.L., Carroll, M.D., Kit, B.K., and Flegal, K.M. (2014). Prevalence of childhood and adult obesity in the United States, 2011-2012. *Journal of the American Medical Association*, 311:806-814.
- Preminger, I. (producer), and Altman, R. (director). (1970). M.A.S.H. [Motion Picture]. United States: 20th Century Fox.
- Roebuck, J. (20 November 2015). Concussion deal challenged. *The Philadelphia Inquirer*.
- Ryan, D. (5 February 2005). Football films that are mostly winners. *The Philadelphia Inquirer*; C1, C7.
- Sielski, M. (19 Nov. 2014). Plyer, parents detail C.B. West hazing. *The Philadelphia Inquirer*; D1, D7.
- Steinberg, D. (7 October 2004). 'Lights' ablaze. *The Philadelphia Inquirer*; A25.
- Tannenwald, J. (17 June 2015). Using their head (band). *The Philadelphia Inquirer*; A3.
- Torpey, J. (10 October 2015). Student athletes prepared for the business world. *The Philadelphia Inquirer*.
- USA Football. (29 November 2015). *Heads Up Football*. Retrieved at <http://usafootball.com/headsup>.
- Weir, T. (5 May 2004). Junior hockey faces age-old question: Limits considered as kids, 16, younger leave home to play in the junior league. *USA Today*; 3C.
- Williams, P. (3-9 March 2003). How old is that basketball star? *The Washington Post National Weekly Edition*, 30.
- Zimmerman, J. (18 September 2009). Coaches do great harm in humiliating athletes. *The Philadelphia Inquirer*.



RACING TO THE TOMB

EDWARD J. RIELLY*

Peter and John race to the tomb,
the body missing, they were told,
the young man, athletic, agile,
outdistancing his companion. Peter,
puffing his way across the hard,
rocky surface, his sandals stirring
a thin layer of dust.

The young man arrives first,
waits, catching his breath, defers
to Peter, only a little from fear,
wanting to know, yet not wanting
the knowledge that will forever define
his life. So he waits, while Peter,
his chest heaving, arrives at the opening,
the entrance into the dark cavity
of death, of emptiness, of hope.

*Dr. Edward J. Rielly directs the Writing and Publishing program at Saint Joseph's College of Maine. His most recent books are *Bread Pudding and Other Memories: A Boyhood on the Farm*, the children's picture books *Spring Rain Winter Snow* and *Jugo Meets a Poet*, and *Answers Instead* (recipient of the Mildred Kanterman Memorial Award from the Haiku Society of America).

WINNERS OF THE 2017 SISTER BRIGID BRADY, OP, DELTA EPSILON SIGMA GRADUATE STUDENT AWARD

The DES Board is delighted to announce the first two winners of the Sister Brigid Brady, OP, Delta Epsilon Sigma Graduate Student Award. Nana Owusu from Anna Maria College in Massachusetts and Lindsey Rose Werking from Ball State University in Indiana have each received the award for demonstrating a strong commitment to graduate study and the Society's ideal of service to others. Congratulations to these fine students.



AN INVITATION TO POTENTIAL CONTRIBUTORS

The editors of the *Delta Epsilon Sigma Journal* invite contributions to the journal from the readership. Submit manuscripts via email attachment to the editor, Robert Magliola (magliola.robert@gmail.com); or to the assistant editor, Abby Gambrel (agambrel@gmail.com). All attachments should be sent as Microsoft Word documents; no PDFs please. Submissions should be limited to 5000 words at maximum. Submissions to *Delta Epsilon Sigma Journal* are peer reviewed by doctorally-prepared academics or specialists in the pertaining subject matter. The journal is open to a wide variety of topics and genres. Particularly welcome are submissions addressing issues of concern to Catholic colleges and universities:

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



DELTA EPSILON SIGMA SCHOLARSHIPS AND FELLOWSHIPS

Delta Epsilon Sigma sponsors an annual scholarship and fellowship competition for its members. Junior-year members may apply for ten Fitzgerald Scholarships at \$1,200 each, to be applied toward tuition costs for their senior year. Senior-year members may apply for ten Fitzgerald Fellowships at \$1,200 each, to be applied toward tuition costs for first-year graduate work. These scholarships and fellowships are named after the founder and first Secretary-Treasurer of DES, Most Rev. Edward A. Fitzgerald of Loras College, Dubuque, Iowa. The awards will be made available on a competitive basis to students who have been initiated into the society and who have also been nominated by their chapters for these competitions. Applications may be obtained from the website (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.**

DELTA EPSILON SIGMA WEBSITE

Members of Delta Epsilon Sigma are invited to visit us online at www.deltaepsilonsigma.org. The website contains the latest issues of the *DES Journal*, along with a short history of our DES National Catholic Honor Society, detailed information and application forms for the Father Fitzgerald Undergraduate Writing Competition and other contests, listings of all enrolled Chapters, and contact information for the organization's administrators.



THE J. PATRICK LEE PRIZE FOR SERVICE

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

Guidelines for J. Patrick Lee Prize for Service:

- In order to participate in the contest, the student should submit a personal statement of 500-1000 words to his/her chapter moderator. Personal statements should respond to the following questions: How does your current and past engagement in service reflect the tenets of Catholic social teaching and enrich the local, national, or global community? How will you continue or expand your service in the future? **Students are encouraged to be as specific and thorough as possible within the word limit. Please do not simply repeat information listed on the entry form.**
- The student should also submit one letter of recommendation written by someone in a professional position who can attest to the type and extent of the service in which the student has been engaged.
- Chapter moderators should select one student from their chapters to nominate for the prize.
- Nominated students must be undergraduates at the time of nomination.
- Nominated students must be members of Delta Epsilon Sigma.
- **Applications must contain complete an official entry form to be considered.** Please visit the DES website, www.deltaepsilonsigma.org, for this form.
- Moderators 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 moderators is December 1.**

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

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. Sister Brigid served as a National Executive Board Member, Vice President, and past President of the Society, and was a remarkable Religious, educator, and woman. She spent sixty years as a Dominican Sister, forty-three of which she dedicated to teaching at Caldwell University. Sister Brigid challenged and aided her students to excel. A scholar of Medieval Literature, Shakespeare Studies, and the History of the English Language, Sister Brigid was among the first professors at Caldwell to introduce classroom technology as a way to broaden student learning. A Renaissance woman, Sister Brigid also hand made her own harp and was deeply committed to the Arts. In addition to her service to DES and other societies, Sister Brigid frequently presented and published papers at the Conference on Christianity and Literature, an international society of scholars dedicated to the study of Christian themes in literature.



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

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



THE FATHER EDWARD FITZGERALD UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING

The DES Board is proud to rename the Undergraduate Competition in Creative and Scholarly Writing 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 an undergraduate (member or non-member) in an institution that has a chapter of the society. Manuscripts may be



Fr. Fitzgerald

submitted in any of five categories: (a) poetry, (b) short fiction, (c) creative nonfiction/personal essay, (d) critical/analytical essay, (e) scholarly research. There will be a first prize of five hundred dollars and a second prize of two hundred and fifty dollars in each of the five categories. No award may be made in a given category if the committee does not judge any submission to be of sufficient merit.

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

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

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

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

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

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

The first phase of the competition is to be conducted by local chapters, each of which is encouraged to sponsor its own contest. A chapter may forward to the national competition only one entry in each category. Editorial comment and advice by a faculty mentor is appropriate as an aid preparatory to student revision, so long as all writing is done by the student.

Preparation of Submissions

- Prose manuscripts of 1500-5000 words should be typed and sent electronically in 12 point Times New Roman font.
- One space is permitted between words and sentences.
- Include a cover page with title, name, university, and home address.
- The page following the cover (the beginning of the actual text) should contain only the title and no other heading.

- The pages must be numbered, the lines double-spaced, and in Word format (**no PDFs, please**).
- Scholarly papers should attach an abstract, should include primary and/or secondary research, and should present some original insight.
- Documentation should follow one of the established scholarly methods, such as MLA, APA, or Chicago.
- Moderators as well as faculty mentors are expected to take an active role in providing additional comments to students; **they should approve and send all entries to the Executive Director of Delta Epsilon Sigma (DESNational@neumann.edu) by December 1.**

Final judging and the announcement of the result will take place not later than May 1st of the following year. Winners will be notified through the office of the local chapter moderator.



THE DELTA EPSILON SIGMA NATIONAL UNDERGRADUATE STUDENT AWARD

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

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

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

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.

DELTA EPSILON SIGMA CHAPTER RECOGNITION AWARD

General Description

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

Chapter Report Criteria and Considerations

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

- **Community Service.** Did the chapter participate in community service activities on a regular basis? How many community outreach events did the chapter plan? What was the involvement of chapter members (including planning and attendance)?
- **Speakers.** Did the chapter sponsor or co-sponsor speakers on a regular basis? How many speakers did the chapter plan? Did the speakers help chapter members make faith-life connections? What was the involvement of chapter members (including planning and attendance)?
- **Communication.** Did the chapter communicate with its members in an effective manner? Did the chapter use different forms of communication to inform chapter members and the general public about activities?
- **College/University Service.** Did the chapter plan college/university-wide activities that helped to foster scholarly activities or encourage a sense of intellectual community? Did the chapter participate in college/university-wide service activities?
- **Chapter Business Meetings.** Did the chapter meet often enough to plan successful activities and sustain its membership? Did the officers of the chapter meet outside of the general chapter meeting to discuss chapter activities? Did the chapter advisor attend some of the business meetings?
- **Social Functions.** Did the chapter provide an outlet for chapter members to relax and bond with students and faculty? Did the chapter host diverse social functions (e.g., end-of-year celebrations, monthly gatherings, bowling, etc.)? Did the chapter plan or participate in social activities on a regular basis?
- **Funding.** Did the chapter need funding to successfully carry out its activities? Did the chapter apply for grants or ask for financial support from its institution? Did the chapter

members meet to discuss, organize, and participate in fundraisers?

• ***Involvement with the DES National Organization.*** Did the chapter's members regularly submit applications for scholarships, fellowships, and outstanding student awards; writing contest entries; *Delta Epsilon Sigma Journal* submissions?

• ***Overall Chapter Assessment.*** Did the chapter have reasonable goals? Did the chapter meet to discuss the goals and objectives and how to meet them? Did the chapter succeed at meeting its objectives for the year? Did the chapter plan and participate in activities that benefited its members? Did both the chapter members and chapter advisor provide a chapter assessment?



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.

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



THE DELTA EPSILON SIGMA STORE



| Item Description | Price |
|--|----------|
| NEW Grey DES Chapter Polo Shirt*– unisex | \$39.00 |
| NEW Men's Fitted DES Red Chapter T-shirt* | \$15.00 |
| NEW Ladies Fitted DES Red Chapter T-shirt* | \$15.00 |
| NEW Horizontal Certificate Frame with Medallion | \$65.00 |
| DES Gold and Maroon Double Honor Cords | \$11.00 |
| #502 Key - gold kase | \$30.00 |
| #502 Key - 10K yellow gold | \$219.00 |
| #503 Keypin - gold kase | \$31.00 |
| #503 Keypin - 10K yellow gold | \$209.00 |
| #502D Key with 2pt. diamond - 10K yellow gold | \$260.00 |
| #503D Keypin with 2pt. diamond - 10K yellow gold | \$249.00 |
| ML/02S Staggered Lavalier - sterling silver | \$29.00 |
| 7.25" Rope Bracelet w/ lavalier - sterling silver | \$66.00 |
| 18" Rope Necklace w/ lavalier - sterling silver | \$81.00 |

* 12 Shirt Minimum

Pricing Expires 6/30/18

To Place Your Order :

Order on-line at: www.acgreek.com/deltaepsilonsigma
or call: 800-659-7801

Award
CONCEPTS **THE BEST**

THE DES NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY EMBLEM



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

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

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

DELTA EPSILON SIGMA JOURNAL
Neumann University
Arts and Sciences BACH 305
One Neumann Drive
Aston, PA 19014-1298

Non-Profit
U.S. Postage
PAID
Wilmington, DE
Permit No. 499

Donate to DES with Amazon Smile
For details see page 51



Amazon Smile