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EXECUTIVE COMMITTEE 2019–2020

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

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

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Members

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

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

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The Delta Epsilon Sigma Journal accepts submissions from non-members as well as members of Delta Epsilon Sigma. While student contributions are welcome at any time, each spring issue will reserve space for the Delta Epsilon Sigma Undergraduate Writing Contest winners. We will consider for publication a wide variety of articles, fiction, and poetry. Our primary mission is to serve the Catholic cultural and intellectual tradition, and we favor work commensurate with that aim. Submissions to Delta Epsilon Sigma Journal are peer reviewed by doctorally-prepared academics or other specialists. Submissions published in the Delta Epsilon Sigma Journal may not be afterwards published elsewhere without the express consent in writing of both the Executive Director and the Journal's editor.

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MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

- **DO YOU KNOW?** Thanks to the Amazon Smile program, you can donate to DES by simply shopping online at Amazon! When you designate Delta Epsilon Sigma as your chosen charitable organization, DES receives 0.5% of the value of your Amazon purchase. Use this link and it will automatically select DES for you: <https://smile.amazon.com/ch/41-6038602>.
- Congratulations to Jenna Kate Bisbee, St. Anselm College, who is the first winner in DES's recently established Harry R. Knight Prize for International Service. Jenna used her award money to help fund her service mission travel in Israel and the West Bank from May 20 to June 20, 2019. This present issue features her "Reflections" upon return.
- In this issue you will find a ballot insert listing candidates for membership on the DES Executive Committee. Please remove the insert, separate the ballot by tearing along the perforated line, complete the ballot by choosing one candidate, fold the ballot in half, secure with tape the indicated side of the ballot, apply appropriate postage, and mail before December 1st, 2019.
- This issue publishes the first-place winning entry in The Undergraduate Writing Competition (2018), category of Scholarly Research, as well as the second-place winning entries in the categories of Poetry and Creative Nonfiction respectively. Remaining second-place winning papers and all those papers that received Honorable Mentions were posted to the DESJ website this past August (a policy the Executive Committee, at its annual meeting in January 2019, mandated in the case of the 2018 Undergraduate Writing Competition).
- Submissions for the forthcoming 2019 Undergraduate Writing Competition in Scholarly and Creative Writing are due on Dec. 1st, 2019. Chapter advisors are encouraged to organize their own local contests. *Before sending the winning entries on to the national competition, advisors must see to it that the student-authors correct all grammatical and mechanical (spelling, punctuation) errors in their submission.* Please note that the Executive Committee must receive all submissions in Word format (no PDFs) and that submissions are limited to 5000 words maximum. *Submissions that exceed 5000 words shall not be considered.* All Notes should be relegated to the submission's back matter as Endnotes (no Footnotes!). Submissions must not contain any copyrighted images, unless these have been cleared by the copyright holder. For further guidelines, see the pertaining Announcement in the Announcements section of this issue of the *DES Journal*.
- The recently re-designed Delta Epsilon Sigma website—www.deltaepsilonsigma.org—invites your *active participation*. The site features information about the Society and *its constituent chapters*. It supplies the latest news, current and past issues of the Journal, instructions and forms for the various contests and awards, etc.
- All published work in the *DES Journal* is *peer-reviewed* by doctorally prepared academics or recognized specialists in the pertaining subject matter.
- We continue to seek updated postal and email addresses of our membership. Please notify the DES National Office of any change in address(es).

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**JENNA BISBEE (ST. ANSELM COLLEGE),
THE FIRST WINNER OF DES'S RECENTLY ESTABLISHED AWARD
"THE HARRY R. KNIGHT PRIZE FOR INTERNATIONAL SERVICE"
HAS PROVIDED THE FOLLOWING "REFLECTIONS" UPON HER
RETURN FROM SERVICE IN ISRAEL AND THE WEST BANK**

Through the generosity of Delta Epsilon Sigma's Harry R. Knight Prize for International Service, I was able to partner with Experience Mission's Immersion Program to serve in Israel and the West Bank from May 20 to June 20, 2019. Experience Mission is a Christian organization dedicated to sharing the love of Christ through building relationships, assimilating into local cultures, and engaging in international service. During our month in Israel, my teammates and I were able to connect with locals, experience various perspectives of living within the Israeli-Palestinian conflict, and partner with local organizations to address a multitude of community needs.



As part of my mission to engage with locals and build relationships, I was generously hosted by a Palestinian Christian family in Bethlehem. This family and I shared many conversations about the Bible, Israeli-Palestinian politics, and our unique cultures. I became an integral part of their family and was able to serve them in their home by helping them with their three young daughters. Their girls are ages five, two, and nine months which make for a very busy household. However, I bonded with the girls very quickly and, despite not sharing a language in common with them, we found ways to communicate through games and songs. Every night when I came back from volunteer work, the girls would greet me with smiles and could hardly wait for me to finish my dinner before they were engaging me in a game. Our favorite game was hide and seek. They also enjoyed performing dances for me and showing me their toys. By the end of my service trip, the girls were calling me "khalti," which means "auntie" in Arabic. I was amazed at how deep my relationship became with these three little girls despite our not being able to communicate in any verbal language. In addition to bonding with the girls, I made a very special connection with my Palestinian host parents as well. After my full days of volunteering, my host mom always welcomed me home with a hot meal and pleasant conversation. Mealtime is a very important aspect of Arab culture because it provides an opportunity to demonstrate hospitality and to bond over delicious food. I had the pleasure of trying a wide variety of Israeli and Arab foods including shawarma, fresh hummus and pita, falafel, seasoned rice and lentils, grilled meats, and boiled sheep intestines. My host dad was most excited for me to try his homemade "kanafeh," an Arab dessert made from a thin, syrup-soaked pastry and topped with cheese. It was delicious!

While partaking in these mouth-watering dishes, I had the opportunity to engage in many deep conversations on politics and the current Israeli-Palestinian conflict. My family's

insider knowledge about the conflict and their willingness to share their struggles helped me to better understand what life is like living in the West Bank and how to serve their community in more informed ways. Not only did this opportunity to live among locals drastically increase my understanding of their lifestyle, language, and culture, but it also provided me opportunities to encourage this family living amidst tense social and political conflict by listening to their experiences, concerns, and hopes for the future.

In addition to my host family experience, I was able to build relationships with a multitude of different community members including Christians, Muslims, Orthodox Jews, and “Messianic Jews” living in both Israel and the West Bank. Throughout the month, I interviewed various members of these religious communities in order to gain a broader understanding of the conflict and how it affects both Israelis and Palestinians. Based on the media we see in the United States, I expected to find a lot of hostility, disdain, and closed-mindedness on both sides. However, I was pleasantly surprised to find that, while each side does have strong opinions, both Israelis and Palestinians are saddened by the conflict and desperately wish to end the violence and insecurity. I met a lot of individuals who, despite their differences, had tried to better understand the other side of the conflict by visiting Yad Vashem (the Jerusalem Holocaust Museum), by interacting with inter-religious groups, by attending conferences about peace, and by considering the trauma and circumstances of the “other.” My Palestinian host dad, for example, was very glad that I had the opportunity to visit the Holocaust museum in Jerusalem and was pleased to hear that I have conducted academic research on combatting antisemitism. Similarly, a Muslim Palestinian man expressed concern for the Jewish people and sadness at the state of insecurity by saying, “We do not hate Jews. We hate their lack of Jewish values. We wish they followed their religion more closely, but they do not love their neighbor as their Torah commands them to do.” On the other side of the narrative, I met a Jewish rabbi who founded an inter-ethnic peacemaking organization dedicated to organizing Israeli-Palestinian peace dialogues. He recognized that isolation often fuels fear of the “other,” so he created this organization to provide opportunities for Jews and Palestinians to interact in order to reduce this fear. Despite the conflict, the violence, and the widespread hatred, hearing narratives of these inspirational individuals gave me hope that future peace is possible. After gaining a broader understanding of the Israeli-Palestinian conflict and the narratives and needs associated with each side, I sought opportunities to serve both communities and to share the Gospel of Christ in ways that would fuel hope and bridge peace.

The majority of my time in Israel was spent serving with local peacemaking efforts to build bridges between Jews and Palestinians. For the first two weeks of my trip, I commuted from Bethlehem to Jerusalem to work at Musalaha— an inter-religious peacemaking organization dedicated to reconciling Jews and Palestinians. Based on Christian values of reconciliation, this organization seeks to build peace through interreligious conferences, summer camps for children, and a variety of community events. It is run by a world-famous Christian author on peacemaking in the Israeli-Palestinian community. Experience Mission contacted Musalaha and told them that I was interested in academic research and international peacemaking, so they assigned me to help them with one of their current projects. I quickly integrated into the office life at Musalaha and was asked to conduct academic research on

the relationship between justice and forgiveness. The research I compiled will help Musalaha as they seek reconciliation and navigate through both Jewish and Palestinian narratives of the conflict.

After two weeks of research at Musalaha, I spent the following week engaging in local Palestinian service initiatives. One of our partners in the West Bank invited us to help him with a small-scale recycling project operating out of his garage. Due to the lack of recycling initiatives in the West Bank, glass products are usually found smashed on the streets or in overflowing, poorly-managed sidewalk dumpsters. In an effort to conserve resources, our local friend has partnered with bars and restaurants in Bethlehem to repurpose glass to make practical items such as countertops and bricks. His project is still in its early stages; however, we were able to help him by collecting bottles, crushing glass with his custom machinery, and bagging crushed glass into large sacks to await further processing. Since he is currently looking to transfer his project from his garage into a permanent location, he also asked for help organizing his garage and sorting the glass sacks by color to make his upcoming move more manageable. While working in his garage, my teammates and I were blessed by the hospitality of his family and neighbors who welcomed us with Arab coffee (dark coffee with ground cardamom) and a warm meal. It was great to see the community come together to help make Bethlehem a cleaner, safer, and more resourceful place.

In addition to helping the recycling project, my team and I also volunteered on a family-run Palestinian farm. Located between five Jewish settlements in the West Bank, the Palestinian farm has suffered various persecutions, fueled by ethnic prejudice and land disputes, from the surrounding communities. The numerous family members that live on the farm are completely self-sustaining and have a very close connection to the land. They grow many crops including wheat, olives, grapes, and other assorted fruits and vegetables. They also have a variety of animals, including donkeys, chickens, geese, and dogs. The farm has no plumbing, running water, and very limited electricity. There are no houses on the farm but instead the family lives and works out of caves that have been covered and converted into functioning homes. They have designed their own irrigation system and collect water during the rainy season through a series of cisterns carved into the rocks. This water sustains them throughout the rest of the year, including the very dry and blistering hot summer. Due to the land dispute between Israelis and Palestinians, the farm has suffered numerous attacks where angry mobs have destroyed as many as 1,200 of their olive trees and ruined their fields.

However, instead of responding with violence, this Palestinian Christian family has decided to respond by loving the Jewish communities and inviting their neighbors to their farm to share a meal in hopes of reconciling. Although the conflict is still brewing, this family has been transformed by the many guests they have hosted and by sharing their home and their hospitality with all who are willing to come. Lives have been changed as a result of their kindness and persistence. One Jewish man who had previously been an aggressor came to the farm, shared a meal with the family, and opened his heart to their stories. As a result, his life completely changed and he became an advocate for peace. He even repaid the family for their kindness by building compost toilets for them so they have a more energy-efficient way to dispose of waste. This incredible family invited my teammates and me to share meals with them, exchange stories, spend the night on their property, and serve on their

farm. Because the land is so hot and dry in the summertime, wildfires are frequent and destructive. The family allowed my teammates and me to help them with wildfire prevention measures including raking and gathering brush so they can better protect their farm during the hot summer. We also had the opportunity to chop wood for them and harvest wheat from their fields which the family will use to feed their livestock.

After volunteering with Palestinian locals, I spent the following week serving with Jewish organizations to help their community needs and to learn from their experiences. Many Jews in Jerusalem, especially the elderly, suffer from poverty and a lack of resources. My teammates and I were invited to serve at various soup kitchens throughout Jerusalem where we prepared food, set tables, and served meals to those in need. Serving in the soup kitchens provided an incredible opportunity not only to work alongside Jewish volunteers but also to sit down and build relationships with the homeless population in Jerusalem. We served at two different locations in Jerusalem. The first location was staffed by a wide variety of volunteers from around the world. Despite our many different languages and cultures, it was incredible to come together as a community to help those in need. This soup kitchen also had a clothing donation center attached to it so that attendees could have both a warm meal and access to clothing necessities. Half of my team worked in the distribution center while the other half of us served meals. The other soup kitchen was run by an elderly rabbi who had been serving there for many years. He knew all of the visitors by name and memorized how they each like their dishes. It was inspiring to see how much he cared about his community and how he valued each individual who came to the soup kitchen. This location also helped in rehabilitating ex-convicts who had recently been released from prison by allowing them to work and give back to their community. My team and I were enthusiastically welcomed and helped by setting tables, cleaning trays, and disposing of waste. Serving in the soup kitchens gave my teammates and me the opportunity to connect more with locals, to learn about the Jewish community in Jerusalem, to identify their needs, and to build more relationships. After serving the meals, I had the opportunity to sit with several attendees and engaged in many pleasant conversations. One woman in particular was starting to learn English and was very excited at the opportunity to practice her words with an American. I enjoyed conversing with this community and serving in such uplifting and joyous atmospheres.

During my free time in Jerusalem, I looked at other innovative ways to get involved in the Jewish community and discovered a small local café for Holocaust survivors. The café is called Café Europa and it's a place where Holocaust survivors can socialize with other survivors, learn new skills, and recover from tragic memories. The group meets in a small community center in a residential part of Jerusalem where they host different activities each week. While I was there, the café hosted an information session on how to use *Facebook* so Holocaust survivors could connect with their grandchildren on social media. I was able to help the volunteers by setting up for the event and assisting the attendees when they needed help following the lecture. They allowed me to prepare some of the refreshments and organize some of their session materials as well. More than anything, this event provided the opportunity to build relationships with this beautiful and unique cohort of people. It seemed that the café does not have many young visitors, so the elderly attendees were very

excited to host me and were touched that someone outside of their cohort wanted to invest time with them.

Several of the Belgian survivors were thrilled to learn that I speak French and enjoyed conversing in their native tongue for the first time in a long time. It was incredible to witness the survivors making connections with others who perhaps knew their families, had suffered in the same concentration camps, or had come from the same countries. Knowing there are increasingly low numbers of Holocaust survivors left, I wanted to hear their stories and understand their backgrounds; however, none of them were willing to talk about it. When I told her I was interested in Holocaust studies, one survivor was confused and said “The Holocaust? Who wants to talk about that? We don’t talk about that here. We just want to get on with our happy lives now.” When I asked where he was from, one man responded, “From here, of course,” but when he saw that I sought more information he added “But I came here from Australia.” However the small, faded blue numbers tattooed on his arm and the deep look in his eye told me there was so much more to his story. Despite my longing to know about their history and their stories, I respected that they had moved on and now wanted to focus on the joy they have found in their lives. The café was full of jokes, laughter, hugs, smiles, and excitement. I enjoyed hearing many stories about family members and grandchildren, and I made a lot of new friends. They were very disappointed to hear that my stay in Israel was temporary, but they assured me that they would be there to welcome me back with open arms if I ever return. Despite the immense trauma they have suffered, these Holocaust survivors are some of the most joyous and loving people I have ever encountered. They serve as an example that despite trauma and persecution, peace, forgiveness, and growth are possible even in the face of tragic conflict. I look forward to the day when Jews and Palestinians can experience this peace and forgiveness in their land.

In addition to our various service projects, my teammates and I had the opportunity to visit many Biblical sites including Jerusalem, the Mount of Olives, Capernaum, Galilee, Jericho, Bethlehem, and Nazareth. Having the opportunity to walk in the footsteps of Christ changed the way I read the Scriptures and helped me relate to the Bible and to my Christian faith in new ways. Towards the end of the trip, I chose to reaffirm my faith in God by being baptized in the Jordan River. We also had the opportunity to hike in the Judean Desert, to swim in the Mediterranean, to ride camels, and to float in the Dead Sea. I enjoyed every opportunity to learn more about the history and cultures of this land in order to better understand the present situation. Overall, the Holy Land is a beautiful place full of incredibly kind and hospitable people. Although there is violence and conflict, there is also a lot of good work being done by locals who care about one another and who want peace for future generations. After spending extensive time working and living alongside both Jews and Palestinians, I realized that this conflict is so much bigger and more complicated than any media outlet could convey. God touched my heart in this land and opened my eyes to the hurt that both sides are experiencing. Through this experience, God taught me that it is more important to focus on loving people and sharing the Gospel rather than pushing a specific political agenda. Overall, this land is hurting and needs the kind of forgiveness and healing that can only be found in Christ.

LEADING THE YOUNG TO TRUTH: DEVELOPING MORAL COMPETENCIES OF STUDENTS IN AN AGE OF RELATIVISM-- SPECIAL CHALLENGES ~ SEMINAL OPPORTUNITIES

BROTHER IGNATIUS PERKINS, O.P., PH.D., RN*

Introduction

As a nurse educator, ethicist and an administrator in higher education, I have come to realize that the many roles we assume as educators, formators, facilitators of learning, mentors, supervisors, and administrators are very privileged ones. Embedded in these positions of enormous responsibility of trust and influence, exist seminal opportunities to help form and shape the human person for a unique purpose and place in the family, the Church, in society and in an expanding global world. These roles compliment those of the students' primary formators, the family, where collaboration is essential in assuring, with every means possible, the formation of women and men of virtue with the capacity, the commitment, with an informed conscience and moral courage, to engage today's culture, and to work to promote, protect and to defend the dignity and the exercise of freedom for every person who has ever been born.

Many students today have established ideas, experiences, attitudes and values that offer unique challenges to families and educators as well. Students of today, and in the future, bring their experiences of learning and living from a different perspective than their educators. As educators, committed to the doctrine of human dignity, who provide learning opportunities to students in Catholic educational settings, they are called to affirm and defend their belief that "the human person must always be understood in his unrepeatable and inviolable uniqueness" (Pontifical Council for Justice and Peace, 2005, p. 58).

Today educators are challenged how to prepare students, the next generation of citizens, to act morally and responsibly in a growing culture that diminishes the sacredness of life's continuum from conception to natural death. However, the moral responsibility of Catholic educators, committed to forming the human person, is more serious than simply imparting knowledge. As very powerful and influential role

*Bro. Ignatius Perkins, O.P., Ph.D., R.N., is Director of Administration, Dominican Friars, Province of Saint Joseph. Experienced in nursing practice and education, and health care ethics, he is well published and known for his commitment to helping individuals, educators, administrators, clinicians, and vulnerable members of society. Using Pellegrino's "Healing Relationship Model," Bro. Perkins strives to protect and promote the dignity, freedom, and flourishing of the human person.

models, Catholic educators, must first show one another, and their students, the moral pathway in order to send students into the world with confidence and the competencies to come to an informed understanding of human dignity, freedom and autonomy, how and why these intrinsic principles are being violated, and through clinical reasoning, how to respond to them with an informed conscience built upon the natural law and the moral tradition of the Church. Indeed, there is urgency to this important work in Catholic education.

Overview

Developing moral competencies in the human person is difficult work. It cannot be accomplished at the end of a single learning experience, in a semester, or for that matter, at the end of a formal program of studies. Are Catholic educators expected to re-shape their students, their families, and communities and then the world so that in all of these, the human person is affirmed and respected? While educators ought not to be burdened with the sole responsibility for this transformation, they must assume responsibility for their part in this critical work.

To begin I will first offer an overview of some of the factors that I believe are contributing to what I refer to as the dehumanization of the human person. I will then propose strategies for reclaiming the dignity of the person and how educators and educational institutions can participate by helping students, the future citizens of the community, develop the moral competencies required to engage the culture and then be unafraid to evangelize it.

This explicit call was noted in Pope Benedict XVI's (2008) address to Catholic educators during his Apostolic Visit to the United States when he stated "the Church's primary mission of evangelization, in which educational institutions play a crucial role, is consonant with a nation's fundamental aspiration to develop a society truly worthy of the human person's dignity."

Special Challenges

Individuals, families, communities, and our global world are becoming increasingly influenced by moral relativism and the commodification of the human person rather than the affirmation and the protection of the person's dignity, freedom and the promotion of human flourishing. The epidemic and exponential influence of these forces on families, systems of education and on the human service professions, for example, has led to the systemic violation of the dignity of the human person, loss of freedom and the alienation of human rights resulting in the dehumanization of the human person, of societies and cultures.

Dehumanization of the human person has existed since time began. While it is beyond the scope of this paper to explore the full range of underpinnings of this growing global epidemic, dehumanization is enveloping every aspect of human life - individuals, families, communities, political bodies, societies and cultures (Pawlikoswki, 2002; Kriel, 1990; Pellegrino, 1997; Friedenber, 2003).

Faces of dehumanization appear in many different forms, for example, the commodification and fungibility of the human person as a disposable entity; increasing numbers of vulnerable persons, especially children, the elderly, persons of color, the new homeless, the poor, the unloved and the marginalized who have limited or no access to even basic health services. The list includes the unemployed, those with meager financial resources living a life time in poverty; multiple exposure to untoward risks, e.g. inadequate housing; poor nutrition; exposure to urban carcinogens; natural disasters and innocent victims of war. Some of the most extreme examples of dehumanization include victims of cleansing and terrorism; intentional genocide, e.g. starvation; failure to provide health care; sexual abuse and neglect of women, children and vulnerable persons; sexual and cultural harassment; human trafficking of women, marginalization of migrants and undocumented persons.

Persons with stigmatized diseases and discrimination based on age, color, culture, ethnicity, gender, life-style, life experiences, religious beliefs, illness and disabilities are also part of the widening mosaic of dehumanization. Violence in the home, in schools and in communities, human rights violations in the work place, in organizations and in oppressive institutions and governments are found in every society. Persons with serious illnesses are also at risk of being dehumanized and reduced to a disease state when care is inadequate or denied altogether. Such examples include the inadequate provision of nutrition and hydration particularly in persons who are terminally ill and in persistent vegetative states; absence of appropriate palliative care interventions and analgesics for management of pain of the dying; engaging vulnerable human subjects in research studies without adherence to protocols of informed consent and research ethics; and public policies and state and federal mandates that discriminate against persons and their rightful claim to their dignity and the exercise of their freedom of conscience in making decisions along life's continuum.

Perhaps the most extreme experience of dehumanization is seen in an ethic of indifference ~ the failure to recognize even the existence of another person, especially a person who is sick, abandoned, homeless, addicted, the convicted, a person suffering from a stigmatized illness, those who have lost decisional capacity and the dying. George Bernard Shaw once described indifference as the essence of inhumanity. The presence of this ethical paradigm says to any person searching for healing and hope: you are no longer wanted in our family, in our community, in our society or in our world; you are not loved; you do not exist.

As I have written elsewhere, the phenomenon of dehumanization is being fueled by an ethical paradigm called moral relativism that embraces a set of personal and subjective standards that are purely relative, applied independently and inconsistently; a radical objectification of the needs and rights of others; and a disregard of a universal set of standards, moral norms or ethical principles that are consistently good or evil. This prevailing ethical paradigm diminishes both the intrinsic and attributed dignity of the human person, violates autonomy and freedom of conscience and the right and

responsibility to make informed choices grounded in the natural law and a moral code that affirms and protects the dignity of all persons (Perkins, 2008).

The phenomenon of dehumanization also influences the moral development and behaviors of students. Educators who have accepted the responsibility to help form the moral character of students are affected, as well. One of the tragic outcomes of moral relativism occurs when the educator's promise to engage the student in an encounter of learning and the formation of the student's moral character has been ruptured and remains unfulfilled.

This rupture is the result of multiple causes, for example, the relentless pursuit of technological competencies over the development of human caring relationships; inability and/or lack of interest in engaging in face-to-face human encounters in interpersonal communications by listening, understanding and working together to solve personal, family and societal ethical dilemmas; the diminishment of human caring behaviors and indifference toward the promotion of human flourishing of the family, of communities and societies.

This rupture is exacerbated through the unbridled competition of the individual person, over the good and rights of others, which is infected with an arrogance of personal entitlement and an absolute claim on society's goods; collapse of the concept of a community of care and a commitment to the common good; worshipping at the altar of individual autonomy with no foundation for the formation and influence of freedom of conscience based on faith, reason and the natural law.

Curricula in education programs that focus largely on science and technology and advocate a minimalist approach to the value of the importance of the liberal arts, humanities and religious studies in forming the moral character of the whole person, an insatiable market appetite and demand to produce quantifiable rather than qualitative outcomes at less cost and expectations that enshrine the commodification of the human person further enable the development of a society and culture that is alien to human dignity, human flourishing and the common good.

Compounding this sociological and cultural rupture are emerging legislative initiatives that discriminate on the basis of age, color, station in life, inability to pay for services, and the exercise of moral actions which arise from the exercise of freedom of conscience. These actions inevitably lead to moral distress and moral malaise of educators, families, communities and societies; addictions, depression, marital and family discord which lead to dysfunctional families, violence and war, and indifference toward an and abandonment of a personal relationship with God and the absence of a spiritual center in the human person.

Seminal Opportunities

In response to the growing threats of dehumanization three integrated strategies are proposed for the development of moral competencies in students, namely: (a) the formation of educators; (b) the formation of students; and (c) the formation of moral communities.

These strategies, though not intended to be an exclusive response in addressing the challenges facing educators, are grounded in the natural law and linked with the centuries-old moral tradition of the Catholic Church. They offer what, I believe, is the very best hope to assure systemic change to the prevailing culture of moral relativism. Unless the ethic of moral relativism is eradicated from the world's current ethical frameworks and the moral actions of its people, the demise of the doctrine of human dignity and the collapse of the exercise of freedom of conscience, which belongs to every person who has ever been born, will continue unimpeded.

Moral Formation of the Educator

Pope Benedict XVI, at the time then Joseph Cardinal Ratzinger, while serving as Secretary for the Congregation of the Doctrine of the Faith, delivered a critical lecture to an assembly of Bishops attending the Tenth Bishops' Workshop sponsored by the National Catholic Bioethics Center on Catholic Conscience: Foundation and Formation. He identified four critical factors required for moral actions that can prevent the influence of moral relativism. These factors are conscience, the shared experience of the community of which one is a part, reality itself, and finally, what God has revealed of his will for us (Hass, 2007).

Critically articulating the Church's moral tradition and the principles that guide decision-making in any area of human life is essential. However, in the absence of a thorough grounding in the philosophical, theological and anthropological understanding of what it means to be a human person and in the formation of conscience, the presentation of the Church's moral tradition is not likely to provide a convincing and enduring foundation for responding to the ever-growing array of ethical issues which continue to appear in the lives of students, in their families, and in our global world.

Pellegrino, the noted physician, philosopher and ethicist, long an advocate for teaching humanities in medical and nursing programs, identifies three central contributions of the humanities (and I suggest that these outcomes are applicable to any educational endeavor) "to free the mind, to free the imagination, and to enrich the experience of being human" (Pellegrino, 2008, p. 340). These contributions ought to be found in any learning encounter that is committed to the development of the human person. These elements are critical in helping students come to a deeper appreciation of the foundation needed to embrace a moral framework that can guide human action as they are confronted with ethical issues throughout their lives.

At first glance, constructing a response to the culture of moral relativism seems daunting, if not incomprehensible. This will require a re-orientation of the prevailing culture of death to a culture that promotes life for all persons that is grounded in the heart of the moral tradition of the Catholic Church. It must begin with the re-affirmation of the doctrine of human dignity. This doctrine can be found in the encyclicals and pastoral letters of the Popes, Vatican Dicasteries and Bishops' Conferences and more recently in the encyclical, *Evangelium Vitae* (John Paul II, 1995) and in virtually every

address and homily given by Benedict XVI during his Apostolic Visit to the United States in April 2008.

The specific details of a program of formation must first explicate the comprehensive moral development of the human person and include for example, an understanding of the human person, freedom, the formation of conscience, relationships and obligations with others, so that the doctrine of human dignity is understood and actions to protect and defend it are incorporated into all human actions.

Returning again to Pope Benedict XVI in his address to Catholic educators in 2008 he identified a new term called intellectual charity. He describes intellectual charity in these words as: the profound responsibility of the educator to lead the young to truth that is nothing less than an act of love. Indeed, the dignity of education lies in fostering the true perfection and happiness of those to be educated. In practice, "intellectual charity" upholds the essential unity of knowledge against the fragmentation that ensues when reason is detached from the pursuit of truth. It guides the young towards the deep satisfaction of exercising freedom in relation to truth, and it strives to articulate the relationship between faith and all aspects of family and civic life. Once their passion for the fullness and unity of truth has been awakened, young people will surely relish the discovery that the question of what they can know opens up the vast adventure of what they ought to do (2008a, p. 4).

Moral Formation of Students

The central theme of this paper is the development of moral competencies in students in order to prepare them for moral living in a world filled with a culture that diminishes human dignity rather than one that promotes it. Before a curriculum model for the moral formation of students is presented, it is important to note that learning and experiences in moral formation begin at a very early age, first in the setting of the family. Piaget (1932) and Kohlberg (Crain, 1985) have made seminal contributions to this work. In the environment of the family and home, children have their early experiences in coming to know and understand about acceptable and unacceptable behaviors, human caring relationships, protection of and freedom and respect for others. While they do not always fully comprehend the basis for these behaviors, they do possess naturally inquisitive minds and exploratory interests about things new to them that makes them naturally vulnerable to the family and society in which they live.

Built on the writings of Pope John Paul II and Pope Benedict XVI, a competency-based outcomes curriculum for the moral development of students in ethics is presented here as one model that can be readily adapted to the curriculum in many settings across the educational continuum.

The purpose of the an ethics curriculum is to provide students with the philosophical foundation whereby they are able to understand both the nature and the dignity of the human person as well as how they can best use their human faculties to achieve genuine fulfillment as a human being in this life and in the life to come.

The following three concepts are critical features of an ethics curriculum: 1) the

dignity of every human person because of his God-given powers of intellect and free will; 2) the objective nature of ethical norms as laws that are derived from human nature and freedom; and 3) the relation of moral principles that lead to human flourishing.

With this general philosophical foundation to support them, students are then introduced to more specific ethical principles that are normative in human life, and the fields of healthcare and the life sciences, for example. Equipped with these principles, students begin to analyze the ethical issues of our day, integrating their ethical knowledge with that of other disciplines, especially the life sciences, in order to determine how the human person might best act in order to secure his true happiness.

The outcomes of an ethics curriculum that flow from the institutional mission and articulate with its outcomes, are to:

1. articulate the philosophical basis for human dignity, freedom and human flourishing;
2. explain, using natural law, the nature of human happiness and the means necessary to attain it;
3. interact with other persons, always recognizing and affirming their human dignity and freedom;
4. integrate and apply ethical knowledge in family life and the fields of health care and the life sciences;
5. apply ethical principles to everyday life, acting in light of the true good for themselves and for others; and
6. apply ethical principles to critically evaluate emerging ethical issues and to identify morally appropriate alternative interventions.

Formation of Moral Communities

The third strategy I propose for helping all learners (students, families, faculties) to develop competencies for re-claiming the dignity of the human person is the development of supportive moral communities. Often times society holds educators in positive regard, especially respectful of the knowledge and influence they hold in promoting a culture of learning, human inquiry and synthetic thinking among students.

A unique educational component of Pope Benedict XVI's conceptual model is the importance of the shared experience of the community of which one is a part (Haas, 2007). This component has significant importance for the moral development, continuing formation of students, families and faculty in order to re-claim human dignity as the first principle of the moral life. What is proposed is the formation of small groups in order to provide immediate and continuing support; a forum for dialog and discussions, advice and counsel, for example, on urgent social and moral issues, on how to respond to these issues and their impact on sustaining relationships the Christian community in light of Church teaching.

Gathering together persons who share a common commitment to the moral tradition of the Church and who possess a rich collection of narrative experiences which is

shared, provides the needed support of a community of faith where the presence of the *Digitus Dei* is ever in its midst. It is within this context and discourse where the moral tradition of the Church can be better understood, embraced and applied in real life situations. It is also within this center of faith and culture where the power of grace can be unleashed in order to give direction and moral courage for carrying the proclamation of Christ into this millennium (Pope John Paul II, 2000). The interaction among students, families and educators, especially among secondary students is vitally important. In these interactions, students can raise their questions and concerns, with the assistance of faculty, come to understand and apply the process of analysis and synthesis of the questions, and then arrive at strategies for moral action.

Moral communities provide the forum to address common concerns, to support one another in coming to an understanding about current moral issues in light of the teaching of the Church, and to develop strategies that promote moral courage when confronted with conflicting issues. Moral communities are an example of where the Church is dynamically alive and effective in proclaiming its Gospel of Life and in its call to evangelization. Students and parents, in particular, need the opportunity to come to an understanding of their place in the family and in the Christian community, by listening as well as sharing their hopes and concerns with their peers, their families, their teachers and others in the community. In this way, moral communities can provide a vehicle for its participants to begin to assure that the common good is the goal for all persons of good will.

Affirming and Protecting the Dignity and Freedom of the Human Person in an Age of Relativism

Effecting systemic and global change to re-affirm the dignity and freedom of the human person while diminishing and eradicating the influence of moral relativism necessitates a radical paradigm shift that may take decades to accomplish. The three strategies presented in this paper are offered from the optic of a clinician who has for many years worked as an educator, administrator, researcher and ethicist and at the bedside of the sick, the dying, and the unloved and those who care for them.

Catholic educators are privileged inheritors of a centuries-old moral tradition that continues to proclaim its historic commitment to protecting the dignity and freedom of every person since the time Christ walked among lepers and the despised. The work of the initial and continuing formation of students, faculty and indeed the whole Christian community is aimed at reaffirming the human dignity and freedom within themselves so they can do the same for and with others in our world. Enhancing relationships with others in the context of a Christian community, while working for positive change in families, communities and global world, must engage a new learning paradigm, a new propaedeutic, if these efforts are to bear fruit and be sustained. This work is centered in the Church's teaching mission and evangelization, not simply to teach but to proclaim Jesus Christ by one's words and actions, that is, to make oneself an instrument of his

presence and action in the world (Congregation for the Doctrine of the Faith, 2007).

The Church, through its education and health care ministries, is often the single, authentic voice speaking on behalf of those who are disenfranchised, unwanted and unloved. The work of Catholic educators is a noble work of creation. It is perpetually joined with the life of the Church especially as it accomplishes its Christian vocation and its mission in responding to all persons who are unwanted and unloved, those brothers and sisters of ours who live in families, communities, societies, on the lines of brokenness, and under oppressive situations that crucify humanity, in its flesh and in its unity (Radcliffe, 1999).

As Catholic educators, we are obligated to help our students, their families and our colleagues to understand, to believe and then to act from the foundation of human dignity and inviolable principles of the Catholic moral tradition. Students are society's very best hope of altering the moral landscape from moral relativism to moral integrity built on faith grounded in the natural law, an informed conscience, human dignity and freedom.

John Paul II's encyclical, *Ex Corde Ecclesiae* (1990) offers this challenge for educators committed to the Catholic educational ministry as they work with others to re-claim the dignity and freedom of the human person:

It is essential that we be convinced of the priority of the ethical over the technical, primacy of the person over things, of the superiority of the spirit over matter. The cause of the human person will only be served if knowledge is joined to conscience. Men and women of science will truly aid humanity only if they preserve the sense of the transcendence of the human person over the world and of God over the human person (N. 18).

Summary

In this paper I have attempted to set forth strategic opportunities by employing a new conceptual framework to launch a seminal educational experience that can be radically transformative for our world. It is in the centers of learning which we as Catholic educators are called to create and nurture, be they in the classroom, in the home, in conversation with colleagues, in the streets of the barrios, or caring for the many orphans and the unwanted in our world, the lost and the least in our midst, where we will be able to bring people and ideas together in order to create innovative paradigms of learning that will truly enlighten and amaze the world. Catholic educators must not be deterred in their responsibility to embrace the challenge before them, to take the mission of Catholic education to new and yet unexplored communities and cultures.

In these collective efforts with colleagues in education, with students, families, communities and the society in which we live, we must work to assure that our places of learning will be much more than physical places, collections of buildings, a series of programs, or centers of advanced technology. We must develop educational programs so that they are experiences of learning and living where students of all ages, come to know how to love and serve one another, especially persons of different cultures, genders, faiths, language, and economic means.

In this work before us, as educators committed to the formation of students in the Catholic moral tradition, we must develop and promote learning opportunities that embrace a mission and commitment to welcome every person regardless of the circumstances of their lives, especially the unloved, the unwanted and those who are images of Christ in distressing disguise. They too are possessors of the same intrinsic dignity that belongs to every person who has even been born. We are called to assure that experiences to promote, protect and defend human dignity and human freedom are deeply embedded in every learning encounter so that our students, regardless of their educational levels, can freely and spontaneously proclaim the person of Jesus Christ throughout the world.

During his closing homily at the World Youth Day on July 20, 2009 in Sidney, Australia, Pope Benedict XVI spoke directly to young people when he stated "Dear young friends, the Lord is asking you to be prophets of this new age, messengers of His love, drawing people to the Father and building a future of hope for all humanity" (2008b, p.2). Let this noble work of preparing students to engage the prevailing culture and to evangelize it continue with renewed faith, fervor and commitment.

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THINGS REMEMBERED

RACHEL WHITEHILL

I remember when I was a kid, my neighbor's parents used to lock him in their silo when he misbehaved. It was just like this one," my mother tells me as we stand below the massive tower on our own farm. "And we used to try and throw things to him. He'd be banging on the sides and yelling 'I'm hungry! I'm bored!' And we'd try and toss him sandwiches and rubber balls—through that kind of window up there."

The window she points out is tiny, a black speck carved out of the domed top of the silo. I try to imagine throwing something as small as a rubber ball up there.

"I never got anything to him." She smiles at me when she says this, as though reading my mind.

"That's so bizarre," I reply, shaking my head. I can't imagine having to try and throw something so high, or a neighbor that gets locked in a silo for misbehaving, and I can't understand how she smiles at all.

I remember, she'll begin, and I'll pause whatever it is I'm doing, whatever it is I'm thinking, because I know she needs someone to listen. She passes down hundreds of memories this way. Slowly, I'm building a picture of her past: a ragged quilt of mismatched patches.

In her stories, she's sketched for me a past that I could never imagine emerging from intact. I know, from what I've been told, that she lived in a small pocket of immigrant workers in rural Michigan, and that the world record for long jump was longer than her trailer. I know that she survived off government cheese, bean soup, and local donations from the church. I know that she started working at the age of eight picking blueberries and never stopped working odd jobs. I know that she joined the military because she had no other options, and she put herself through school. I know that there is a good reason she told me to call the police if anyone from our extended family tries to contact me.

My grandmother comes alive for me through her daughter's voice. A daughter that the woman never wanted to have, but couldn't afford to abort. My mother tells me stories: her mother wore a babushka; she only used a typewriter because she thought it would stop the government from finding her; she would sit for hours on the edge of her child's bed in the middle of the night. Silent. Unmoving.

The stories don't end with these details.

* Rachel Whitehill, a student at Thomas More University, won second place in the Creative Nonfiction section of the 2018 Father Edward Fitzgerald Undergraduate Competition In Creative and Scholarly Writing.

“I love eating popsicles after running,” my mom has told me, more than once. “You know, I rarely had popsicles when I was a kid. One time we did, but my mom got angry at me for trying to eat more than one. She threw the whole box into the fire, and then told me that because of me she had to go and die. She went outside and lay out on the snow-covered hill face down in the cold for a long time. It was really confusing for me as a kid. After a while she just came back inside and didn’t talk about it again.”

I’ve been told I met my grandmother once. I don’t remember it. Sometimes Mom asks me if I think she’s still alive, if she’s happy. I’ll just smile, and shrug, and tell her the truth. I don’t know. We laugh, now, about how unreal her life was.

I don’t know as much about my grandfather, either. The heat went out in our house once, and Mom cried. She said it was cold like this when her father walked out. He remarried, and I know that because my Mom referred to his new wife as her “evil stepmother.” Her name was Linda Lee McCarthy: like the name of a Disney villain. We used to get a meat and cheese tray from my grandfather every year at Christmas, but he died of alcohol poisoning. We don’t receive any more meat trays. I didn’t think it was possible that there was anything I could miss about a man I’d never met.

Her siblings I know the least about. I don’t know any of their names. She has two brothers and one sister. I only just recently found out myself that she had more than one brother, and that he’s serving overseas. She has mentioned the others much more than him. In fact, I’ve only ever heard her say one thing about the younger brother.

“He always said he wanted to kill someone.” Mom paused for a long time after that. Then she shrugged. “Maybe he’ll get his wish now.”

She won a poem contest writing about the older brother. I know that he was in and out of a mental asylum at a young age, and died of AIDS contracted in prison. When she first heard the song *See You Again* she said it reminded her of him. I cried for her.

Her sister I know I’ve met because I have seen myself in pictures with my cousins. I don’t remember those pictures being taken, or her. I do remember when her sister called after her father died without a will and threatened her for his inheritance. But what her sister didn’t know is that she didn’t have to threaten. My mother gave her the inheritance without a fight. It was the last time that she interacted with her, and my mother considered the inheritance as a final gift.

All of my mother’s siblings were drug addicts. They used to steal her stuff. Even when she would close her door they would lie on the floor and watch for her to leave through the crack above the floor.

She’s never said anything hateful against them; she just sounds so sad.

No one has ever been there to hold her hand. Everything she has accomplished she has done through sheer determination. She received no help from her schools that put her in slower classes because she was poor, despite her high test scores. She was the first woman training officer in her unit because she outscored even the men. She ran division one cross country (at 28, after getting married, having two children, and returning to school) because she’d been waking up at 5 am and running since high

school. She created her own computer program to finish her dissertation and earn a doctorate in education when there wasn't a program that already existed for what she needed. Most impressively, she managed to maintain a successful marriage, and raise her children without any idea what a family is supposed to act like.

These are things that I don't need to be told. My mom has managed to be a successful teacher, an amazing parent, and a caring person. She was there to encourage me and hold my hand my entire life. She's my best friend. I could tell countless stories about her imagination, ceaseless optimism, and sense of humor.

It is from what I have pieced together in these memories that I know, despite how strong she is, that she deserves more. Not once has she ever asked for an apology, but I have listened for years to her stories, and I know that she wants one. Her family is never going to give her one. She never wanted to walk away, but it didn't matter what she wanted. She wasn't going to get it. She turned her back on her family because she had to be able to smile again.

None of what happened to her was fair. And I've tried for years to sew perfect new patches onto her ragged quilt. With every smile and step beside her I have drawn another measured stitch. I am doing what the world will never do. I am trying to say what her family never could. *I'm sorry.*

I grow up normal. I earn perfect grades. I go to church on Sundays, and play little league sports. I complain about the chores, but always do them for Mother's Day. I run with her on the beach. I ask her to chaperone my field trips. *I am so, so sorry.*

I roll my eyes when she can't figure out things on her phone. I read her writing, and ask her to look over mine. I drink tea with her, and sit across from her at dinner. I laugh at her jokes. I listen. *You didn't deserve any of it. You never did.*

I can't imagine smiling the way she smiles at me. I can't imagine going through what she did and emerging the way she has: like a woman of steel. She's too strong not to know that she deserves a happy ending. I try every day to show her that she suffered for a reason, that there are such things as happy endings.

"It wasn't bizarre to me at the time." My mother steps back from the silo, out of its shade.

"You should write all your stories down," I reply. "Like a bunch of short stories." It's not the first time I've said it. She laughs like she always does.

"I promised my Mom I wouldn't write anything down until after she's dead. Besides, I don't have to— one day you'll write my story."

I step out into the sunlight beside her. "Yeah, maybe one day I'll try."



LESSONS UNLEARNED: THE AMERICAN CIVIL WAR AND ITS IMPACT ON THE FRANCO-PRUSSIAN WAR

THOMAS BROPHY

The Prototype

Europe, in the period of time immediately preceding World War I, was once described by podcaster Dan Carlin as “playing Russian roulette,” wherein World War I was the moment when they pulled the trigger and the metaphorical revolver “pointed at the skull of the Old World, shot a bullet into its brain.”¹ Following this metaphor, it is clear that the Europeans had pulled the trigger of this metaphorical revolver several times already, and it had not gone off. The Franco-Prussian War, the Russo-Turkish War, the Russo-Japanese War, and the First and Second Balkan Wars, all occurred without becoming the inflection point in history that World War I became. Indeed, many of these wars are entirely forgotten when it comes to historical analysis, and are brought up only when one does a deeper analysis of any one of the belligerents involved. Some of these wars entirely changed the power structure in Europe. In the case of the Franco-Prussian War, France lost its traditional might and the Germans became a unified country, and fledgling new superpower, setting the stage for World War I. In hindsight, the fact that none of these wars turned into a World War becomes even more incredible, because the bullet of Carlin’s metaphorical revolver was loaded in plain sight by the Americans ten years prior, when they fought the prototype of modern war, the Civil War.

The American Civil War has always been considered the inflection point of American history for good reason, given its impact on America itself. What is often forgotten is the impact of the Civil War on world history as the direct precursor to World War I. Europe, particularly Britain and France, but also Prussia, was very interested to observe the proceedings across the Atlantic. To this end, every country sent observers, both official and unofficial, to America to report back on what they saw. While much was reported, it is unclear what effect the War had on European militaries. Not much evolution had occurred since the Napoleonic era. In fact, when World War I started, the French cavalry were still wearing Napoleonic era uniforms and using the same tactics

* Thomas Brophy, a student at Holy Cross College, won first place in the Scholarly Research section of the 2018 Father Edward Fitzgerald Undergraduate Competition In Creative and Scholarly Writing.

that they had been using for almost 100 years.² The stagnation of Europe's militaries was only just starting to change, spurred on mainly by the military think tank that was the Prussian High Command. Generals like Helmuth von Moltke were re-thinking how wars ought to be thought about and fought, but had not yet implemented their new philosophies on the battlefield. The Civil War's impact on World War I is obvious, as a direct line can be drawn from methods and tactics invented during the Civil War to their evolution in World War I. What is less clear is the impact the lessons derived from the Civil War had on the "in between wars," the wars that most overlook between the American Civil War and World War I. The most interesting case study is the Franco-Prussian War, fought from 1870-1871, in which the Prussians handily defeated the French. Both sides sent observers to the Civil War and, given the Prussians total domination during the war, it seems reasonable to assume that they had incorporated the innovations of the Civil War into their military, giving them an edge over their French rivals. Evidence suggests, however, that while the Prussians were very observant of the Civil War, it had a limited impact on their military tactics and policies during the Franco-Prussian War. This is evidenced in four ways: by Prussian preoccupation with their domestic situation, their misread of the tactical significance of the Civil War, their already executing on certain military innovations before the Civil War took place, and the comparative lack of evidence of any changes to Prussian military policy in advance of the Franco-Prussian War.

The Prussian World

To understand why the Prussians, noted for their military innovation and prowess, were not as fascinated by the Civil War as the British and the French, one needs to look at the Prussian political situation during the time period. The Kingdom of Prussia was one of several independent German states, but traditionally was the most powerful owing to its military prowess. Otto von Bismarck, the Prussian chancellor, was attempting to unify the disparate German kingdoms into one nation.³ At this point in time, they were coalesced into two broad alliances: a North German alliance led by Prussia, and a South German alliance. Both sides were interested in unification; however, the rest of Europe was terrified of a Prussian-dominated superpower appearing right in the middle of the continent. The European powers' main foreign policy objective during this time period was to maintain the carefully constructed status quo and balance of power that was in place on the continent.⁴ The French, especially, were concerned, as they were traditionally Germany's main rival. Bismarck could not unilaterally unify Germany. Instead, he had to bide his time and wait until he had the diplomatic pieces in place, so that when the attempt at unification happened, the other powers would not interfere. He got his chance by finally provoking a war with France, where they were the aggressors and the other major powers, especially Britain, Russia, and Austria, did not intervene on France's behalf.

Beyond this careful juggling act by Bismarck, the Prussians were also involved in multiple small wars, one against Denmark in 1864 and another against Austria in 1866.⁵ Furthermore, German society as a whole was undergoing major changes. A revolution that occurred in 1848 was crushed, paving the way for the reestablishment of the old monarchy system.⁶ One consequence of this outcome was a large wave of German emigration to America, from which, ironically, the Union drew many of its soldiers.⁷

The situation on continental Europe, therefore, preoccupied the Prussians, and Germany more broadly, to the point that they were not much interested in a war going on across the Atlantic. This did not prevent them from sending observers, however, and it should be noted that they were very interested in certain parts of the war (such as the use of fortifications on the battlefield). Nevertheless, outside of this specific interest, the Prussian military and public at large were not nearly as invested as the British were, for instance. Not only that, as the Prussians were playing a delicate balancing act on the Continent, they were in no position to pick sides in the war, unlike Britain and France. For these reasons, the Prussians and other German states did not invest much energy into learning about the American Civil War. Their attitude was best summed up by General von Moltke, when he allegedly noted that “the U.S. Civil War was an affair in which two armed mobs chased each other around the country and from which no lessons can be learned.”⁸

Parallel Movements

Part of the reason von Moltke, if the quotation above can truly be attributed to him (and there is some dispute among historians as to its veracity),⁹ seemed aloof, is that many of the major changes being battle tested during the Civil War were already being implemented in Prussia at the time. Structural changes such as mass conscription and the use of railroads, along with tactical changes, like the use of rifles and rifled artillery, had already been theorized, if not enacted, by the Prussian military.

One of the defining changes in warfare that the Civil War ushered in was the idea of a “people’s war.”¹⁰ By 1813, the Prussians had already introduced universal conscription of their population into the peacetime army.¹¹ While it could be argued that previous societies, such as the Roman Empire, had used the size of their population as weapons, this was the first occurrence since ancient times when armies on the field were made up of civilian recruits, rather than professional soldiers, as had been the tradition in Europe for centuries. It was a monumental shift in society to start conscripting civilians for duty, as now wars became national affairs that the whole country was engaged in, rather than simply a ruler with his or her army against another ruler and their army. This also increased the size of armies dramatically. Instead of maintaining a small, veteran, professional army, countries could now field massive armies of less well-trained recruits. Numbers became a significant factor in warfare, whereas before, quality could make up for small discrepancies in army size. For

example, in 1870 the Prussians fielded an army of 1.2 million, which was twice the number of men Napoleon invaded Russia with.¹²

Railroads come up consistently as the main interest of the Prussians in regard to changes in warfare. As early as 1859 in Italy, the Prussians had seen the potential of railroads as a way to mobilize men and supplies quickly in the event of a war, and keep armies on the field supplied from central industrial hubs¹³. The Civil War cemented this view among the Prussian General Staff, to the point that they created a Railway Section within the General Staff to be devoted entirely to the military use of railroads within Prussia.¹⁴

On the tactical side, the Prussians were very aware of the capabilities of rifled artillery and breech-loading infantry rifles. They had already been experimenting with both and, indeed, right before their war against Austria in 1866, adopted the “Needle Gun,” the first modern rifles in their arsenal.¹⁵ The American use of modern rifles such as the Springfield was notable, but did not change the Prussian view, as they had already been convinced of the necessity of better rifles and had been working to integrate them for some time. With artillery, the Prussians were very interested in the effect that rifled artillery had on fortifications and, accordingly, many of the Prussian military’s requests of its observers in America centered on this subject.¹⁶ They received large quantities of technical information, which convinced the General Staff that brick and mortar fortifications were obsolete, and earthwork forts were the way of the future. However, this again did not produce doctrinal changes, as the Prussian military was nearly entirely focused on winning offensive wars and, thus, static forts held less prominence in their doctrinal thinking.¹⁷

Missing the Point

Fundamentally, Prussia misunderstood the Civil War’s tactical importance. It should not be assumed that the Prussians did not show interest at all, rather, that their focus was too narrow. The Prussians were intensely focused on the technical lessons of the war, as alluded to previously by their focus on artillery and fortifications. For a myriad of reasons, they either misunderstood the value of the tactical developments they were seeing or outright ignored them. The major reason was the Prussian attitude towards the U.S. Army. In particular, the Prussians saw the initial disorganization and conscripted nature of the Union Army as an outgrowth of not having any peacetime preparation, in which the Prussians were firm believers.¹⁸ They also were influenced by the roughshod nature of the First Battle of Bull Run, which convinced many in Europe from the outset that the war “was not worth subjection to further observation.”¹⁹ This disdain permeated the rest of the Prussian outlook, which caused them to misunderstand the tactical developments they were seeing tested before them. The other reason was that Prussia (along with England and France) often understood the Civil War to be particularly American in nature and, therefore, even if innovative, incapable of being

translated to European battlefields. A good example was developments in cavalry warfare, which were noted and reported, but ultimately ignored in favor of traditional forms of cavalry tactics.²⁰ The Americans pioneered a new strategic use for cavalry, using it to disrupt enemy logistics instead of being battlefield units. The Europeans, Prussia in particular, could not see this being useful in Europe due to the difference in terrain, for they considered European battles to occur “in the open, the eye sees all and everything on our fields.”²¹

Outside of the disdain for the American armies and the lack of vision relative to the future of the European battlefield, the Civil War did not answer the major military questions with which the Prussians were concerned. The Prussians were increasingly concerned with the possibility of a two front war with France and Russia, and the Civil War’s seeming one front war did not help them solve the conundrum they were facing.²² Not only that, to win a two front war, they believed they needed to focus on taking the offensive, and the proto trench warfare that evolved from the American battlefield was discarded as unhelpful.²³

This fundamental misread of the Civil War’s tactical significance clearly limited the adoption of new policies by the Prussians into their general doctrine of warfare, and delayed the implementation of these tactics across Europe until World War I.

War Never Changes

The final and most direct piece of evidence of the limited effect of the Civil War on the Prussian military is the lack of change in their military policy stemming from their observations of the Civil War.²⁴ The lack of change is not an indication of a lack of observations; indeed, the Prussians had plenty of information returning to them from their observers in the field. Instead, it reflects a decision that, upon analysis, the Prussian General Staff did not see any use for the intelligence they had gained from the Civil War. The only exception to this statement is the use of railroads, which directly influenced the outcome of the Franco-Prussian War, as the Prussians were able to mobilize their army much faster than the French were.²⁵

If Civil War tactics were defined by the use of trench warfare, field fortifications, massed artillery fire, cavalry for strategic harassment, and loose formations of infantry instead of regular lines, the Franco-Prussian war did not see many of these evolutions. The Prussians did not absorb the lesson learned by Sherman at Kennesaw Mountain, which is that frontal assaults were a thing of the past in the face of modern weaponry.²⁶ The Prussians still relied on long, somewhat continuous lines of soldiers, searching for the flanks of the French lines and then concentrating their assault there. Although less formal than the stiff movements of the Napoleonic era, the doctrine had not evolved much. Even in the face of superior firepower, such as the French lines armed with the modern *Chassepot* rifle, the Prussians used dense formations, and suffered greatly because of it.²⁷ The Germans also ignored the value of field fortifications and, instead,

believed that offense was the key to victory and that fortifications would reduce a soldier's offensive spirit.²⁸ They completely ignored the developments in trench warfare that occurred in the United States. During the battle of Cold Harbor, there was even a system of interconnected trench lines, with multiple layers of defense—a solid fifty years before World War I.²⁹ Cavalry still used “shock tactics,” which was their traditional use, rather than the dismounted tactics used in the Civil War.³⁰

Nowhere in the Franco-Prussian War does one see an evolution from the tactics employed by Napoleon or in Crimea. Instead, both sides used cavalry in a direct assault role, with surprise and massed charges using lances as the primary tactic. This lack of evolution was commented on by General Sheridan of the Union cavalry, who, in a twist of historical irony, journeyed to the Franco-Prussian war as an American observer, much like his Prussian counterparts had done during the Civil War. Sheridan commented that the Prussians used “the movements...governed by the same general laws that have so long obtained—simplicity of combination and maneuver.”³¹ There was even a repeat of the famed “Charge of the Light Brigade” of the Crimean War, though in this case it was Prussian cavalry assaulting a French gun emplacement during the battle of Mars-la-Tour, with similarly gruesome loss of life.³² There was resistance on a cultural level as well, as dismounted Cavalry tactics were considered contrary to the spirit and tradition of Cavalry operations.³³

These distinctions are evidence that the Prussian military did not make changes based on the observations that they had made of the Civil War. Rather, they stuck to the tried and true methods created by Napoleon and his adversaries in response, and only later learned the lessons of the Civil War, often at great expense of life and resources.

Delayed Reaction

It is the dream of every general, and every military hobbyist, to be able to have a perfect simulator of war, where one can change variables and observe accurate reactions based on those variable changes. To be able to test new tactics ahead of time, and see accurate results of their effectiveness, is often impossible. In some cases, however, there are glimpses of the possibility, such as the Civil War. The Civil War marked an inflection point in military (as well as American) history, even if most observers did not realize it at the time. Modern, total war was prototyped in America, and for the Europeans, they had a chance to see what was on the horizon of warfare. Much of what occurred in World War I should not have been a surprise. In America, the death of the cavalry charge had already occurred. In America, trench warfare was already in use. In America, the scale of modern logistics operations had already been battle tested and vetted. The people, not just professional armies, were now a weapon. For these changes to be largely ignored by Europe for the next fifty years is astounding, as it means that not only the Prussians, but also other European powers, missed the proverbial writing on the wall that was the Civil War. That multiple wars occurred in Europe without spiraling into

what eventually occurred in World War I, while all the pieces for such a war were in plain view, is still perplexing. Some of that can be attributed to the Prussians not absorbing the lessons offered by the American Civil War, thus rendering the Franco-Prussian War, while historically very important, tactically stagnant in many ways. The trigger was pulled by France in 1870 and, while they were defeated swiftly by Prussia, Old Europe survived, as the bullet did not go off.

NOTES

¹Dan Carlin, "Blueprint for Armageddon," Vol I. in *Hardcore History*. Podcast. 5:20-5:43.

²Laurent Mirouze, *The French Army in the First World War - to Battle 1914: Uniforms - Equipment - Armament*. Vol. 1 (Vienna: Verlag Militaria, 2006), 60-70.

³Kay Brinkmann, German *Observations and Evaluations of the U.S. Civil War: A Study in Lessons Not Learned* (Pickle Partners Publishing, 2015), Loc 588.

⁴*Ibid.*, Loc 588.

⁵*Ibid.*, Loc 642.

⁶*Ibid.*, Loc 662.

⁷*Ibid.*

⁸*Ibid.*, Loc 98.

⁹Frederic Natusch Maude, *Attack or Defence: Seven Military Essays* (London: J. J. Keliher & Co, 1896), 9.

¹⁰Stig Förster and Jorg Nagler, *On the Road to Total War: The American Civil War and the German Wars of Unification, 1861-1871* (New York: Cambridge University Press, 1997), 9.

¹¹Wilhelm Deist, "Remarks on the Preconditions to Waging War in Prussia-Germany, 1866-71" in *On the Road to Total War*, ed. Stig Förster and Jorg Nagler (New York: Cambridge University Press, 1997), 312.

¹²Carl N. Degler, "The American Civil War and the German Wars of Unification: The Problem of Comparison" in *On the Road to Total War*, ed. Stig Förster and Jorg Nagler (New York: Cambridge University Press, 1997), 67.

¹³Edwin A. Pratt, *The Rise of Rail-Power in War and Conquest, 1833-1914* (London: P. S. King, 1915), 9.

¹⁴Jay Luvaas, *The Military Legacy of the Civil War: The European Inheritance* (Chicago: University of Chicago Press, 1959), 122.

¹⁵Manfred Messerschmidt, "The Prussian Army from Reform to War" in *On the Road to Total War*, ed. Stig Förster and Jorg Nagler (New York: Cambridge University Press, 1997), 271.

¹⁶Luvaas, *Military Legacy*, 120.

¹⁷*Ibid.*, 138.

¹⁸*Ibid.*, 132.

¹⁹Justus Scheibert, *Seven Months in the Rebel States During the North American War, 1863* (Tuscaloosa: Confederate Publishing Company, 1958), 46.

²⁰Luvaas, *Military Legacy*, 131.

²¹Frederic Trautmann, *A Prussian Observes the Civil War: The Military Studies of Justus Scheibert* (Columbia: University of Missouri Press, 2001), 74.

²²Luvaas, *Military Legacy*, 138.

²³*Ibid.*

²⁴*Ibid.*, 124.

²⁵Michael Howard, *The Franco-Prussian War: The German Invasion of France, 1870-1871* (New York: Routledge, 2001), 59.

- ²⁶ Paddy Griffith, *Battle Tactics of the Civil War* (New Haven: Yale University Press, 1987), 47.
- ²⁷ Brinkmann, *German Observations*, Loc 1635.
- ²⁸ *Ibid.*, Loc 879.
- ²⁹ Earl Hess, *Fighting for Atlanta: Tactics, Terrain, and Trenches in the Civil War* (New York: Cambridge University Press, 1997), 489.
- ³⁰ Brinkmann, *German Observations*, Loc 1668.
- ³¹ Jay Luvaas, "Influence of the German Wars of Unification on the United States" in *On the Road to Total War*, ed. Stig Förster and Jorg Nagler (New York: Cambridge University Press, 1997), 601.
- ³² Howard, *Franco-Prussian War*, 157.
- ³³ Brinkmann, *German Observations*, Loc 1655.

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TWO POEMS BY *JILL PATTON**

THE RADIO CLOCK

I know exactly how long
I lay on the living room floor,
the musty carpet scratching my cheek:
An hour and a half.
An hour and a half after the EMT looked at the numbers on the heart monitor,
the comforting curve of his lips falling flatline.
An hour and a half after the red and blue lights faded down the driveway.
An hour and half, I know exactly because at 5:30 sharp
the radio clock burst out in a hokey country song,
sunshine and cornfields that broke my heart.

The drone of an unanswered alarm clock—
it's enough to grab you by the shirt,
yank back your blue collar,
and pour ice water down your spine.
Thirty-six years of starting the workday,
never left unanswered.
Until today.

Flick on the yellow light.
Step over the sheets, frantically stripped off the bed,
the quilt caked in muddy bootprints.
Don't look at the bile seeping through the wicker wastebasket.
Sit on the creaky wooden bedframe,
peel a tourniquet wrapper off your bare foot,
press every button to make it stop.

I turn one last knob.
The music cuts short.
A soft beep filters through the dust-clogged speaker,
measuring out the seconds.
What does it mean, three beats per minute?
One beat every twenty seconds.
Sixty seconds of life in limbo.
Five thirty-two traced in spindly red numbers.
One haunted alarm clock.
One girl twisting a knob in the empty hour between sleep and work.

* Jill Patton, a student at King's College, won second place in the Poetry section of the 2018 Father Edward Fitzgerald Undergraduate Competition In Creative and Scholarly Writing.

SNOWY MORNING SESTINA

I stand in my flannel pajamas, splashing cold
water on my face on a snow
day when Mom's shout rings out through the air:
"The dog! The dog!"
I'm jarred out of my sleepy world,
and my mind won't work, as if it were blank and gray.

I run to the door and step out beneath the gray
quilt of winter sky, plunging my slipper socks into the cold
snow on the porch. The world
is buried under a layer of fresh snow,
and the howls of two hound dogs
fill the thin, crisp air.

The sound splinters the delicate frost that hangs in the air.
Two dogs are on the hunt, dashing through the naked gray
trees, and our dog
Finn quivers on the porch. I ignore the cold,
my head whirling as the throaty barks bounce off the clean surface of snow
and shatter the tranquil, frozen world.

I never knew such hellish sounds could exist in this world.
My throat tightens, desperate for air,
and my socks soak up the mushy snow.
I never even saw the gray
ghost of the coyote those hounds were chasing, but my blood went cold,
haunted by the baying of the dogs.

Again Mom shouts, "Put the dog inside! Get the dog!"
and her voice transports me back to this world.
She's halfway down the yard, cleaning cold
ice off the car. The sharp sounds in the air
still pierce my ears, but I grab Finn's gray
collar and heave him inside, out of the snow.

His paws are caked in clods of snow,
his ears drawn back in confusion. He's never seen a dog
on the chase. I dry his leathery gray
paws and softly assure him that the world
isn't scary, but there's an air
of numbness in us both, and it's not from the lingering cold.

I still think of that gray morning when two dogs
broke the serene, still air with their cold-
hearted howls that turned the world upside down, tearing through the soft snow.

BIOGRAPHICAL SKETCHES OF CANDIDATES FOR EXECUTIVE COMMITTEE

(A mail-in ballot can be found between pages 74 and 75.)

**Dr. Carl Procaro-Foley, Director: Office of Mission and Ministry and
adjunct Professor: Religious Studies and the Freshman Seminar,
Iona College, New York**

Dr. Carl Procaro-Foley's doctoral work was completed at Fordham University's Graduate School of Religion and Religious Education, where he also teaches in the master's program preparing pastoral ministers. He holds his Bachelor's degree from St. John's University and his master's degree from Catholic Theological Union, Chicago. He was raised in the Washington, DC area. Carl has researched and published in the areas of academic service-learning, peer ministry, and mission education. In 2013 Carl became the moderator of the Iona College Delta Epsilon chapter of Delta Epsilon Sigma. Having served at Iona College for twenty nine years, Carl has founded their peer ministry and domestic/international immersion programs while developing and participating in over 25 social justice immersions throughout the world. Married to Elena Procaro-Foley, PhD, Carl and his wife are parents to three children: Joshua, 23; Sophia, 21; and Susanna, 18. They live in New Rochelle, NY.

**Dr. Ines Angeli Murzaku, Professor of Ecclesiastical History, Director of the
Catholic Studies Program, Founding Chair of the Dept. of Catholic Studies,
Seton Hall University, N.J.**

Dr. Ines Angeli Murzaku earned a doctorate of research from the Pontifical Oriental Institute in Rome (part of the Pontifical Gregorian University Consortium) and has held visiting positions at the Universities of Bologna and Calabria in Italy and University of Münster in Germany. Dr. Murzaku has won prestigious government grants, including the Alexander von Humboldt Research Fellowship for Experienced Researchers (Germany); Social Sciences and Humanities Research Council of Canada Grant (SSHRC-Canada); and has been awarded Fulbright Senior Research Scholars (USA) awards in Italy and Slovenia. Dr. Murzaku's research has been published in multiple scholarly articles and seven books. Dr. Murzaku's book publications include: *Life of St Nilos of Rossano (1004)* (Dumbarton Oaks, Harvard University Press 2018); *Italo-Greek Monasticism from St. Nilos to Bessarion* (Ashgate-Routledge 2018); *Monasticism in Eastern Europe and the Former Soviet Republics* (Routledge 2016); *Monastic Tradition in Eastern Christianity and the Outside World: a Call for Dialogue* (Peeters University of Leuven 2013); *Returning Home to Rome? The Monks of Grottaferrata in Albania* (Analekta Kryptopherres 2009); *Quo Vadis Eastern*

Europe: Religion, State and Society after Communism (University of Bologna 2009); and *Catholicism, Culture and Conversion: The History of the Jesuits in Albania* (1841-1946) (Orientalia Christiana Analecta, Pontifical Oriental Institute 2006). Dr. Murzaku was the vice-president of the Association for the Study of Nationalities (ASN) and a United Nations accredited representative for the organization Christians Associated for Relationships with Eastern Europe. She is a regular commentator to media outlets on religious matters. She has worked for or collaborated with the Associated Press, CNN, *Catholic World Report*, *National Catholic Register*, Voice of America, Relevant Radio, "The Catholic Thing," "Crux – Taking the Catholic Pulse," *The Record*, *The Stream*, Vatican Radio (Vatican City), and EWTN (Rome). Dr. Murzaku is currently writing a book on St. Mother Teresa entitled "Mother Teresa: The Saint of the Peripheries Who Became Catholicism's Center Piece" to be published by Paulist Press in 2020.

**Dr. Rex Easley, Professor of English and former Department Chair,
Thomas More University, Kentucky**

Rex Easley has been teaching at Thomas More University for the past sixteen years. He has a B.A. in literature from the Ohio State University, an M.F.A degree in creative writing from Bowling Green State University, Ohio, and a Ph.D in literature and writing, also from Bowling Green. He has published fiction and poetry in various national and regional journals, among them *The Atlanta Review*, *Kansas Quarterly*, *Kansas City Voices*, and *The Chaffin Journal*. In addition, he has given over forty presentations and readings of his original work at national and regional conferences. Other professional activities include being a judge/reader for creative writing submissions to the national Sigma Tau Delta (National English Honorary) convention and publishing occasional articles on teaching English and writing.



WINNER OF THE KNIGHT AWARD

Jenna Kate Bisbee, St. Anselm College, has become the first winner of the Delta Epsilon Sigma Harry R. Knight Prize for International Service. Jenna used her award money to help fund her service mission travel in Israel and the West Bank from May 20 to June 20, 2019.



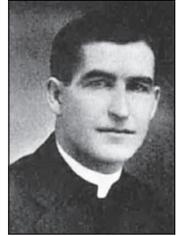
DELTA EPSILON SIGMA FATHER EDWARD FITZGERALD SCHOLARSHIPS AND FELLOWSHIPS

Delta Epsilon Sigma sponsors an annual scholarship and fellowship competition for its members. Junior-year members may apply for 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.**



THE FATHER EDWARD FITZGERALD UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING

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



Fr. Fitzgerald

This contest is open to undergraduates (members or non-members) in an institution that has a chapter of the society. Manuscripts may be submitted in any of five categories: (a) poetry, (b) short fiction, (c) creative nonfiction/personal essay, (d) critical/analytical essay, (e) scholarly research. There will be a first prize of five hundred dollars and a second prize of two hundred and fifty dollars in each of the five categories. No award may be made in a given category if the committee does not judge any submission to be of sufficient merit.

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

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

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

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

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

Scholarly Research: Writing in this category should present primary or secondary research that elucidates and provides some original insight on a social, ethical, cultural, humanistic,

or scientific question. Emphasis will be paid to the quality, depth, and presentation of the piece, including conventional documentation format (such as MLA, APA, or Chicago Style). Scholarly research should include an abstract. Papers in this category should total 1500-5000 words.

The first phase of the competition is to be conducted by local chapters, each of which is encouraged to sponsor its own contest. A chapter may forward to the national competition only one entry in each category. Preparatory to student revision, editorial comment and advice by a faculty mentor is expected and appropriate, as is correction of grammatical and mechanical (spelling, punctuation) errors, so long as all writing is done by the student.

Preparation of Submissions

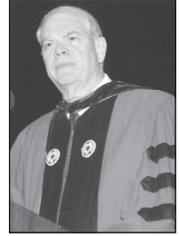
- Prose manuscripts of 1500-5000 words should be typed and sent electronically in 12 point Times New Roman font.
- One space is permitted between words and sentences.
- Include a cover page with title, name, university, and home address.
- The page following the cover (the beginning of the actual text) should contain only the title and no other heading.
- The pages must be numbered, the lines double-spaced, and in Word format (**no PDFs, please**).
- Scholarly papers should attach an abstract, include primary and/or secondary research, and present some original insight.
- Documentation should follow one of the established scholarly methods, such as MLA, APA, or Chicago.
- Advisors as well as faculty mentors are expected to take an active role in providing additional comments to students; **they should approve and send all entries to the Executive Director of Delta Epsilon Sigma (DESNational@neumann.edu) by December 1.**

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



THE J. PATRICK LEE UNDERGRADUATE AWARD 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*.



J. Patrick Lee

Guidelines for J. Patrick Lee Prize for Service:

- In order to participate in the contest, the student should submit a personal statement of 500-1000 words to his/her chapter advisor. Personal statements should respond to the following questions: How does your current and past engagement in service reflect the tenets of Catholic social teaching and enrich the local, national, or global community? How will you continue or expand your service in the future? **Students are encouraged to be as specific and thorough as possible within the word limit. Please do not simply repeat information listed on the entry form.**
- The student should also submit one letter of recommendation written by someone in a professional position who can attest to the type and extent of the service in which the student has been engaged.
- Chapter advisors should select one student from their chapters to nominate for the prize.
- Nominated students must be undergraduates at the time of nomination.
- Nominated students must be members of Delta Epsilon Sigma.
- **Applications must contain a complete official entry form to be considered.** Please visit the DES website, www.deltaepsilonsigma.org, for this form.
- Advisors should submit all entries electronically as MS Word Documents (no PDFs, please) to the National Office at Neumann University, Executive Director: Dr. Claudia Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573, FAX (610)361-5314, Email: DESNational@neumann.edu.
- **The deadline for nominations from advisors is December 1.**



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



*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 course paper; and (5) 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.**



AN INVITATION TO POTENTIAL CONTRIBUTORS

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

HARRY R. KNIGHT UNDERGRADUATE/GRADUATE PRIZE FOR INTERNATIONAL SERVICE

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



Harry R. Knight

Requirements: Applicants will submit: (1) a three-page proposal, which includes a statement of specific details of potential destination, travel costs, length of stay, assistance goals, and how the applicant's goals correspond with the mission of DES; (2) a brief CV with biography including personal career goals, other completed service, and academic accomplishments; (3) an official transcript of coursework; and (4) a letter of recommendation which addresses the candidate's character, academic work, and potential to contribute to society. **All documents must be sent electronically to the National Office (DESNational@Neumann.edu) by March 15th.**



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.

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 WEBSITE

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

THE 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*	\$17.00
NEW Ladies Fitted DES Red Chapter T-shirt*	\$17.00
NEW Horizontal Certificate Frame with Medallion	\$65.00
DES Gold and Maroon Double Honor Cords	\$11.00
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#502 Key - 10K yellow gold	\$255.00
#503 Keypin - gold kase	\$31.00
#503 Keypin - 10K yellow gold	\$245.00
#502D Key with 2pt. diamond - 10K yellow gold	\$295.00
#503D Keypin with 2pt. diamond - 10K yellow gold	\$285.00
ML/02S Staggered Lavalieri - sterling silver	\$29.00
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THE DES NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY EMBLEM



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

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

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

DELTA EPSILON SIGMA JOURNAL
Neumann University
Arts and Sciences BACH 305
One Neumann Drive
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