



Λόγος

LOGOS



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REFLECTION: *California Dreamin'*



As my mother drove the white Ambassador station wagon out of the parking lot of St. Therese Academy, I stared out the back window at the cross atop the white stucco church that seemed perfectly cut into the azure sky. I was lost in both its grandeur and the simple contrast of colors. I knew I would never see that contrast again. The ride home was only a mile and a half, but that day it seemed like the drive took forever. My family was leaving San Diego.

My father had already made the trip east and had been working at the Pentagon for some time. Now, we were about to follow him to Virginia. My mother had been charged with getting every-

thing packed, turning over the house to its new owners, and somehow herding seven children between the ages of four and fifteen onto a plane for the trek across the country. We were too young to manage our own suitcases, so my mother had stuffed a few days' clothes for each of us into small trash bags, cinched the tops of each of them, attached name tags to each, and then handed them out one by one. For decades, I have wondered what people thought about us as we walked through the airport that day—a wearied mother with seven children carrying their lives in trash bags all huddled around her. Though exhausted and fatigued, my mother was fiercely determined to get us on that plane. Nobody questioned her but no one attempted to help her either—she did not have time for people's sympathies and she cer-



tainly had no patience for their pity. She had to get her children home—wherever that was going to be—her husband had purchased a house that she had never seen. Now she was boarding a plane with her children to travel to the unknown.

It would take nearly forty years before I returned to San Diego. Now in middle age, I wonder how my parents made such a move. My memories of our time there are limited, circumscribed perhaps by the fog of youthful memories. From those years, I only remember the big events: almost drowning in a neighbor's pool, being in the hospital to get my tonsils out, an occasional Christmas, and . . . the day we left. I was powerless then.

About a year ago, I met another young woman who had also lived in San Diego. She sat across from me at a circular table set outdoors from the Student Center at another Dominican college far north of southern California. She looked tired, almost drained. At first, I simply thought that she was exhausted from the conference we were both attending—the days had been scheduled too tightly with talks and presentations and not enough down time like we were now sharing. I turned to my colleague and began speaking about the rhetoric on immigration that was being thrown about in the months leading up to the election. We had just come out of a presentation on pastoral responses to undocumented students. We both seemed at a loss as to what to do—the problems seemed too large and the uncertainty of it all too daunting. I made a comment about the difficulty these students faced. “I can’t even imagine a student trying to deal with this on top of everything else they face in a college

career.” My colleague glanced over to Maria, the young San Diegan across the table, and then back to me. She seemed reluctant to want to continue our discussion. One of the other students sitting next to Maria changed the subject abruptly—now we were suddenly talking about sustainability and its implementation on college campuses. I looked at my colleague quizzically wondering what had just happened. She pursed her lips and shook her head at me, silently pleading with me not to pursue it.

Suddenly, Maria was in tears—she gathered her things and hurried away from the table. “Is she ok?” I asked. “Yes,” said my colleague, as she motioned for the other student to follow her. “Is she undocumented?” My heart sank. My colleague said nothing, maintaining the confidence she had been given. My mind kept rushing back to what else I might have said while at the table—we had been talking about the plight of these students for more than a few minutes and she had sat there in silence the whole time. I was beside myself believing that I had caused her unnecessary pain and anguish. It was Maria who later reassured me: “I am used to this. You kind of have to be strong, whether you are feeling it or not. I think the talk we just came out of put me more on edge.”

Part of me realized then why she had been crying. She lived every day with the specter of being torn away from her family and her friends. She knew nothing of La Paz on the Baja peninsula except what her parents had told her. There was no remaining family there—if she was deported, she would be on her own in a country she did not remember—her parents had moved to the States when she was barely four months old. Now, at the age of



21, she was a Dreamer and registered under DACA, but still faced the harsh reality of having everything ripped out from under her. She had done nothing to warrant this. One big event looms large in her psyche every day: she fears the day she will have to leave. She is powerless now.

Later I would wonder about Maria's mother and my own—both fiercely determined to make a new home for their children. I wondered about the vulnerability of such pilgrimages. I wondered too about the relative security of one mother and the complete and utter precariousness of the other. No person's dignity should be so compromised—no family should be torn apart so callously.

In the end, we are all dreamers---and in the dreams that come to light through God's grace, we find the power to heal, to grow, to love, and to laugh. We should help everyone dream such dreams.

Rev. R. Gabriel Pivarnik, O.P.
Vice President for Mission and Ministry
Director, Center for Catholic and Dominican Studies

THE DOMINICAN DIFFERENCE

The porticoed sidewalks, which line the streets of Bologna, are a wonderful sign of the growth of the first university in Europe and its effects on the local culture. By the thirteenth century, the University of Bologna, begun in 1088, had become one of the intellectual centers of Europe. It is for this reason that St. Dominic established one of the first Dominican priories in Bologna in 1219, and as the univer-

sity brought more and more people into the city, the only place to expand was over the streets, and hence Bologna's porticoed sidewalks began to be constructed in the thirteenth century.

Walking through the city now, one can see the close proximity of San Domenico to the old university center. In St. Dominic's time, the narrow streets would have been crowded with people traveling throughout the city and engaging in trade and intellectual work. In this environment, he would have found a great need to prepare his brothers to engage with the university culture yet maintain a strong sense of their identity as religious as they traveled back and forth from the priory to the university. In this relationship between academia and the religious life, St. Dominic would have been sensitive to the needs of his brothers so that they would best be able to carry out their mission to preach for the salvation of souls.

The Elements of the Dominican Way of Life

Hence, St. Dominic fashioned a life of interwoven dimensions where the various elements of the religious life would interpenetrate, mutually support and strengthen one another, and create a fabric of life that could lead the friars to engage with the culture in which they lived and ministered. The elements of study, prayer, community, and preaching became the bedrock of this life and strengthened the friars as they engaged with the intellectual pursuits of Bologna.

Right from the beginning, the Dominicans engaged in the intellectual work of academia. After the first five friars made profession to St. Dominic in Toulouse, he immediately sent



them to study at the Cathedral School in the city. Soon after, St. Dominic sent friars to the major centers of intellectual life in Europe: Bologna, Paris, Montpellier, and Oxford. The intellectual gifts of the friars matched the academic rigor of the universities, and the friars used this study as an integral part of their preaching and teaching.

St. Dominic also enjoined the brothers to a life of deep prayer. Through carrying over many of the monastic elements of the Liturgy of the Hours, St. Dominic situated the friars to live out a communal life of prayer. Moreover, through his own personal example of a life of intimate prayer with the Lord, St. Dominic showed his brothers how to maintain a union with God. Prayer deepened the riches of the friars' intellectual work and made their preaching and teaching all the more effective.

Finally, St. Dominic established a rich sense of the common life. Like the apostles before them, the first Dominicans lived in poverty and held all things in common. They ate in common; they prayed in common; they travelled two-by-two; they preached alongside one another. In other words, everything that St. Dominic and the first Dominicans did was with the other brothers. Their whole life was one of communion.

All of this was ordered toward preaching for the salvation of souls. In the classrooms, in the pulpits, in the confessionals, on the roads, or wherever else the Lord led them, the Dominicans worked for the salvation of their brothers and sisters. Their study, prayer, and communal life gave them ample material from which they could preach, and their zealous love for the Lord led many back to the Church. St. Dom-

inic's genius in crafting a way of life that combined study, prayer, community, and preaching was truly efficacious.

The Dominican Universities of Today

In the relationship between these dimensions of the Dominican way of life, we see the core of what makes up the "Dominican Difference." The interweaving of study, prayer, community, and preaching really sets Dominicans apart when it comes to a university culture because these elements can and should enliven the life of any Dominican college. The Dominican understanding of community, which extends beyond simply eating meals and praying together, also includes taking up the common goal of preaching and utilizing the gifts of all the friars to help achieve that end. Study and prayer are drawn up into the fabric of community life so that the friars are able to share ideas, answers one another's questions, and challenge each other to a greater depth in the search for Truth. This, in turn, leads to an even richer sharing of the Truth that the friars have come to know personally. In the individual and communal encounter with Truth, in all its manifold aspects, Dominicans are able to have a common foundation from which their preaching will naturally flow. Thus, their communities which study together and pray together are able to be more effective in their preaching and be better prepared to engage in the questions and challenges of the day.

Just as this was important with regard to the culture of the thirteenth century Universities of Bologna, Paris, Montpellier, and Oxford so too is it vitally important in the twentieth century Providence College. St. Dominic did not simply



create a life for the friars but also one that can guide the life of colleges founded under his charism. The academically rigorous programs here at Providence College can and should intermingle with the rich life of prayer offered at St. Dominic Chapel, St. Thomas Aquinas Priory Chapel, and around campus. The conversations in Slavin, Ruane, Ryan, and Raymond Hall should be built on this interwoven life of study and prayer so that we can truly foster a unified community. In this way, when we draw together in study and prayer we will be able to have the foundation for a community that will in turn be able to answer the questions of the culture that surrounds us.

The Dominican way of life with its study, prayer, community, and preaching makes the “Dominican Difference” and sets Dominican universities apart. Just as Bologna had to expand the buildings within the city to welcome all the new students in the thirteenth century so too does it seem that all the expansion on our campus is in response to and anticipation of a continued growth for Providence College. And so, just as St. Dominic developed a way of life suited to engage with the academic culture so too may we follow his genius and study together, pray together, and maintain a common goal to share the Truth. In this way, we will strengthen the community in which we live and which we are setting up for the next 100 years.

Fr. Peter Martyr Yungwirth, O.P.
Chaplain and Director of Campus Ministry

HOW CAN WE KEEP FROM SINGING?

For many Catholics, the call to serve God and His church rings loud and clear. Musicians often share their gift of singing and/or playing an instrument within their parish community. This enhances the liturgy by bringing scripture alive through music not only for congregants but for the pastoral musician as well.

Music for the Mass at Providence College compliments the liturgy with a wide variety of genres. The Schola Cantorum specializes in early sacred music (mostly a cappella) and traditional hymns, keeping some of the most revered repertoire of our church alive with solid and expressive singing. In contrast, the St. Dominic Ensemble draws students into the liturgy with the most contemporary of repertoire. The 10:30 pm Mass is the most well attended with a unique atmosphere that goes hand in hand with the liturgical musical style. Our Liturgical Choir is a hybrid of traditional and contemporary music and is the largest ensemble specializing in three and four-part harmony.

Students who participate in these liturgical music ensembles are charged with the responsibility to lead the congregation, welcoming them to participate in the sung prayer. This is not an easy task as Catholics notoriously tend to prefer “listening” to music at the Mass. Many music ministries within our church struggle with this challenge, often conceding to becoming more of a performing ensemble. However, there are ways to nurture the role of the congregation, a role that is so integral to the liturgy.



Let's start with the visual. Leaders of song can fall into the trap of coming across rather self-indulgent by not visually connecting with the congregation. Even the most subtle of facial expressions that "welcome" Mass attendees to sing along can make a big difference. This is difficult for some liturgical musicians who may feel totally comfortable singing but may be reserved when it comes to making eye contact. Let's face it, the most vibrant liturgies are wrapped in an atmosphere of total participation. It's always reassuring to hear a congregant state; "I can't sing but I sing anyway". What a testament to the effectiveness of the music ministry!

The liturgical music ensembles here at Providence College are lead by capable student coordinators who truly care about congregant participation at Mass and are constantly searching for ways to connect with Mass attendees. One of our goals for the leadership and members of the liturgical choirs is to bridge the gap that sometimes exists with ensembles of such varying musical styles. This year, all ensemble members, including our St. Cecelia Ensemble (Praise and Worship) will be required to lend their gift of music to the many special liturgies such the Mass on St. Dominic Weekend and the Mass for Newly Accepted Students and their Families. The combining of these talented musical forces will become a great way to provide a wide variety of repertoire for these liturgies as well as expand the musical horizons of our musicians.

Additionally, we are planning to provide a supplemental hymnal that will contain the text to songs not contained in *Gather*. This will hopefully inspire our congregation to sing

along with some favorites that are often heard at each of the Masses. The supplement will also be a great way for all the liturgical ensembles to utilize a wider variety of repertoire that will offer the opportunity to occasionally divert from their customary songs.

In my experiences as a pastoral musician, I have found that many congregations are drawn into the liturgy that provides the style of music that appeals most to them. Most parishes have one music director, one choir and perhaps a few reliable cantors who use repertoire they are most comfortable with. We are fortunate to have a more diverse music ministry at St. Dominic Chapel.

One of my goals here at Providence College is to further train our musicians to utilize a cross-section of genres as well as to hone their skills to become that leader of song who truly invites our congregation to participate in the sung prayer. It is our hope to become more effective in encouraging a refreshed spirit at each of our Masses, avoiding the tendency for folks to become sedentary in their worship.

May God continue to bless our Providence College family through prayer, worship and song!

Mr. Mark Colozzi

Director of Liturgical Music



Masses, Confessions, and Liturgy of the Hours on Campus

	St. Dominic Chapel (when school is in session)		St. Thomas Aquinas Priory Chapel (when school is in session)
Sunday Masses	11:00 a.m. 4:30 p.m. 7:00 p.m. 10:30 p.m.	Mass	7:25 a.m. (<i>Monday-Friday</i>) 8:00 a.m. (<i>Saturday, with Morning Prayer</i>)
Weekday Masses	11:35 a.m. 4:30 p.m. 9:00 p.m. (<i>Monday-Thursday</i>)	Morning Prayer	7:10 a.m. (<i>Monday-Friday</i>)
Confessions	12:00-12:30 p.m. (<i>Monday-Friday</i>) 8:00 - 9:00 p.m. (<i>Monday-Thursday</i>) Half hour before each Mass (<i>Sunday</i>)	Office of Readings and Evening Prayer	5:30 p.m. (<i>Monday-Friday</i>)
Adoration of the Blessed Sacrament	8:00 - 9:00 p.m. (<i>Monday-Thursday</i>)	Evening Prayer	4:45 p.m. (<i>Saturday</i>) 5:45 p.m. (<i>Sunday</i>)

During vacation periods, the following schedule applies:

Monday-Friday

Mass with Morning Prayer 7:30 a.m.
Office of Readings and Evening Prayer 5:30 p.m.

Saturday

Mass with Morning Prayer 8:00 a.m.
Evening Prayer 4:45 p.m.

Sunday

Evening Prayer 5:45 p.m.,



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