



Λόγος

LOGOS



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A MEDITATION: *Living in Providence*



his past summer, I went hiking with a group of new friends on a simple walking trail in the Eno River State Park near Durham, NC. In the summer heat, we were bracing ourselves for what we knew was coming: the inevitable sweat-drenched clothing, matted hair, and the growing irritability that seems to accompany the first two conditions. The trail was both scenic and deceptive. It meandered at first along the river, with footfalls that took us along carefully placed series of rocks and muddy patches of undergrowth. Here, it looked carefully staged for tourists, almost idyllic in its tranquility and playfulness. But when

the trail turned away from the river, it became obvious that we would now be walking deeper into the woods and up from the ravine in which the river was located. The ascent, while hardly treacherous, lasted for nearly a mile and left us desperate to catch our breath and reaching for our water bottles repeatedly. Throughout the trek, we looked out for each other, trusted our guide, and kept trudging along. As the trail flattened off, we all instinctively began to watch our breathing again, getting ourselves back to a normal rhythm of oxygen intake. Then our guide, Steve, said abruptly, “Don’t step on that one, it’s not a stick.” At that moment we looked down to see a five-foot black rat snake angling its way across our path. Only thirty minutes

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earlier we had wondered if we would see snakes along the trail and now we had. Liz, a forty-something newbie to trail-hiking asked if it was poisonous and a long-forgotten wisdom from my past suddenly came to the fore. “No,” I said, “it’s harmless, you can tell from its looks.” I stared at the snake then and wondered why, as a child, I had been so scared of the creatures. Now, that small kernel of memory from my past had reminded me that there was nothing to fear. Moreover, our guide’s measured warning helped us keep it all in perspective. The snake made its way across the trail and we continued.

As we made our way over to the ranger station, the group fell into a more convivial mindset. We began to exchange memories of childhood walks (similar to the one we were now taking), to reminisce about the seemingly endless bravado of youth to tackle any obstacle, and to describe our own families and homes to each other. At that point, someone asked me, “What is it like living in Providence? I bet the summers are great there.” I began to regale them with tales of Providence’s charm in the cool breezes of summer and of nights illumined by WaterFire downtown. That seemed to appease everyone, but, for me, the question itself seemed to linger . . .

What is it like living in Providence?

As the College begins its celebration of its

Centennial, that question appears all the more poignant—not from a geographical sense of what it might be like to live in the city of Providence, or even some socio-political or cultural sense of what it is like to live among the people and communities that make up the Providence area. No, for me, it was a deeply theological question. What is it like to live in the Providence of God? For all that we say about trusting in God’s Providence and the central role that plays in the life of the College, I had to keep asking myself if I really lived that way. Was I living confident of, or at least conscious of, a divine oversight of my life? Or of the work we do here at Providence College in educating minds and forming men and women to be persons of integrity, character, and social action?

The events of the past year have forced all of us perhaps to sit with the deeper theological question—what is it like to trust in and rely on God’s Providence? Is that trust shaken or strengthened when a lone gunman initiates a shooting rampage outside of a McDonald’s in Munich? How do we make sense (or can we?) of the hateful attack on the LGBT and Latino community in Orlando? Can we maintain that trust when members of our community bring to the foreground their real experiences of discrimination and injustice because of the color of their skin?

These questions made one thing clear: God’s Providence leads us to change the way that we

THE QUINN FAMILY
LECTURE SERIES

The Center for Catholic and Dominican
Studies is proud to announce its line-up of
speakers for the 2016-2017 Academic Year:

St. Albert the Great Lecture:

Fr. Andrew Pinsent,
Oxford University

St. Thomas Aquinas Lecture:

Fr. Sixto Castro, O.P.,
University of Valladolid

St. Joseph Lecture:

Dr. Massimo Faggioli,
Villanova University

St. Catherine of Siena Lecture:

Sr. Mary Catherine Hilbert, O.P.,
University of Notre Dame

Check out our webpage for updates on
times, dates, and lecture titles.



retreat (the precursor to the office's current and much larger Connections Retreat), and through it, I saw Campus Ministry for the first time. It looked different than it does today for incoming freshmen, 11 years later. But in many ways, it looks remarkably similar.

I arrived to see an array of opportunities to both learn about and grow in my faith life, opportunities for the sacraments, and countless opportunities for service in the local Providence community. I also arrived to see the Campus Ministry Center (aka, the Chapel Basement) as a place for friendship, studying, and eating free food. 11 years later, Campus Ministry is still all of those things. We might even have more food.

But, from an organizational perspective, the office was much smaller in 2005 than it is now. When I first arrived, the office was staffed by arrived at PC for my freshman year in the fall of 2005. I was a long-haired kid from Southern California embarking on a college journey that doubled as a chance to (briefly) see a new part of the country: New England. Upon arrival, one of the first things I did was attend Campus Ministry's freshmen retreat (the precursor to the office's current and much larger Connections Retreat), and through it, I saw Campus Ministry for the first time. It looked different than it does today for incoming freshmen, 11 years later. But in many ways, it looks remarkably similar.

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But, from an organizational perspective, the office was much smaller in 2005 than it is now. When I first arrived, the office was staffed by a Chaplain and Assistant Chaplain, a Campus Minister, a Liturgical Music Director, and the ever steady administrative staff, Jane McGuirk. We currently have a Chaplain, two Assistant Chaplains, four Campus Ministers, a Liturgical Music Director, and Jane as Administrative Staff. We've doubled in size during the last ten years, and so too has our programming.

While many of the same faith formation and service opportunities are available, we now offer more retreats, such as the wilderness retreats, the Lighthouse retreat for sophomore students, and a senior send-off. We have a new and crucially important Peer Ministry program, which will serve over 175 students in the coming year (!). The peer ministry program will provide valuable opportunities for students to join small faith sharing communities to deepen their lives

of Providence College, as well as a handful of other benefactors.

Nine Fellows journeyed forth for approximately six weeks this past summer, returning with the realization that their journeying was much more than an excursion to a foreign land, traveling from one point to another and back, but rather a singular life experience—their talents and abilities were challenged and developed, they grew in their Christian faith, and they came to comprehend in new ways what it means to be a fellow traveler with St. Dominic de Guzman (1170 – 1221), the itinerant founder of the Order of Preachers.

From May 10th until June 29th, Lauren M. Cramer '17, of North Kingstown, RI, a Psychology and Social Work major, traveled to Sydney, Australia, and ministered with the Dominican Sisters of Eastern Australia and the Solomon Islands, teaching at St. Lucy's Special Needs Catholic Primary School.

From May 12th until June 24th, Shannon E. Grady '18, of Riverside, RI, an Elementary / Special Education major, and Meghan M. O'Connor, '18, of Windham, NH, a Biology major, journeyed to Montebello (outside Durban), South Africa, and served with the Dominican Sisters of Montebello in their teaching, orphanage, and hospital ministries.

From May 22nd until July 5th, Skyler A.

Carlin '17 of Ewa Beach, HI, a Social Work and Psychology major, and Shannon C. McMahon '17, of Basking Ridge, NJ, an Elementary / Special Education major, traveled to Tague Guiginto, Bulacan Province (outside Manila), Philippines, and ministered with Dominican Sisters of St. Joseph in in their Bethany House Santo Niño Orphanage.

From May 23rd until July 3rd, Shantal S. Solomon '17, of Boston, MA, a Biology and Psychology major, journeyed to Trinidad and served with the Etrepagny Dominican Sisters in their Shalom Dominican Youth Centre.

From June 21st until August 5th, Anne B. Berning '18, of Voorheesville, NY, a Biology major, traveled to Chimbote, Peru, and ministered with the Grand Rapids Dominican Sisters in their El Centro De Obras Sociales / Maternidad de Maria.

From July 15th until August 24th, Lindsey C. Ciolfi '17, of Watertown, MA, a Biology and Psychology major, and Claire E. Kleinschmidt '17, of Duluth, MN, a Pre-Engineering (Biomedical) major, journeyed via Sydney, Australia, to Auki, Malaita Island, Solomon Islands, and participated in the various ministries of Bishop Christopher Cardone, O.P. '80, and the Dominican Sisters of Eastern Australia and the Solomon Islands.

All nine Summer 2016 Smith Fellows created blogs recounting and reflecting upon their

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journeys, the links to which may be found at <http://www.providence.edu/mission-ministry/smith-fellows> Also on that webpage may be found additional details about the Smith Fellowship Program. Later in the autumn, links to the on-campus presentations by these Smith Fellows will be posted on the webpage.

Fr. Kevin D. Robb, O.P.
Associate Vice President for Mission & Ministry
Director, Smith Fellowship Program

CELEBRATING THE
JUBILEE: *The Las Casas*
Conference 2016



As part of the ongoing celebrations of both the College's centennial and the Dominican Order's Jubilee year (we look pretty good at 800!), the College is happy to be hosting The Las Casas Conference from October 7-8 at the Center for Catholic and Dominican Studies. Spearheaded by the initiative of Fr. David Orique (Assistant Professor History and Director of the Latin American Studies Program, Providence College) and Dr. Rady Roldan-Figueroa (Associate Professor of the History of Christianity, Boston University), this

conference has attracted scholars from around the world with participants coming from places as varied as South Africa, Colombia, Germany, Mexico, France, and Belgium. Entitled "Bartolomé de Las Casas: History, Philosophy, & Theology in the Age of European Expansion," the conference will allow for panel presentations that cover topics ranging from Political Theology, Genealogies of Race and Empire, Las Casas and the Dominican Tradition, and Biopolitics, Ethics, Political Justice, and the Human Condition—just to name a few!

Two plenary talks are also planned by two prominent scholars in the field of Las Casas studies: Rolena Adorno (Yale University) will speak on "The Not-So-Brief Story of the Brevisima relación" and Matthew Restall (Penn State University) will speak on "There was a time when we were friends': Las Casas, Cortés, and the Conquest Wars".

The conference also marks a unique occasion for the College to collaborate with Brown University and the John Carter Brown Library. The JCB Library will be hosting one of the plenary talks and a reception for the participants on Friday night.

live. The more I thought about this, the more I realized that living in God's Providence was very much like my initial hike through the woods. To live in Providence is to recognize that we are together on this trail of life—that we look out for each other, trust our guide, and keep trudging along. It demands that we be conscious of the giftedness of God's grace not only in ourselves, but also in every member of our community. It forces us to break the social realities of privilege and dominance to accept all people in the image and likeness of God. It even reminds us not to get too caught up in our own fears along the way, but to recognize those kernels of grace that root us in God's plan. I cannot help but think of Fr. Shanley's homily this year on Convocation day, when he spoke about the reason for marking 100 years in the life of the College—"We are not our own—what we do here is God's work."

Living in Providence is, and should be, a challenge to all of us. As much as relying on God's direction should put us at some ease (simply by recognizing that God is the one in control, and not us!), this trust in God's Providence also challenges us to get out of God's way—to let the Lord guide us through every hardship and obstacle in our lives. When my group was making its way up the trail in the Eno River State Park nobody once wondered if Steve, our guide, knew what he was doing, or if he truly was concerned about our health and well-being, or even if was up

to the task. We each placed our trust in him, step by step, until we came to the end of the trail. And maybe, just maybe, that is what we need to do here on campus as well. To trust in God's Providence, step by step—through every difficulty and turmoil, through every misstep and mistake—until we come to our divine end when we reach the Kingdom with God. The trail will not be easy, nor will it be without fault or fall—but if we can remember that "what we do here is God's work" and not our own, then perhaps we will truly begin to live in Providence.

Fr. R. Gabriel Pivarnik, O.P

Vice President for Mission & Ministry

Director, Center for Catholic & Dominican Studies

REFLECTION: *How has Campus Ministry changed since you first arrived as a student?*



arrived at PC for my freshman year in the fall of 2005. I was a long-haired kid from Southern California embarking on a college journey that doubled as a chance to (briefly) see a new part of the country: New England. Upon arrival, one of the first things I did was attend Campus Ministry's freshmen



alumni, we see students encounter God's love in ways that leave indelible marks on their lives. Students enter into lives of service and ministry after PC because of their time in Campus Ministry. Students also discern their vocations, whether they be discerning the priesthood or religious life or whether they be discerning married life and, by chance, find their spouse at PC. Whatever the case, God is furiously at work. It was this way ten years ago, and, from what I can see, it still is today.

So, the changes in the Campus Ministry office and its programs, as well as the many new opportunities for student leadership and formation, only serve to deepen this greater divine mission. Campus Ministry might look different, but at its heart the work is still the same. God is planting seeds in the hearts of students and forming them in his love and providence. It is our hope and prayer that the continued changes in the office lead us to more deeply and authentically serve God's wondrous plans for each and every student on this campus.

Robert Pfunder
Campus Minister for Global Service

REFLECTION: *The Chaplain:
A Servant of Hope*



With people pressing up against us on all sides, we jostled, bumped, and shuffled our way down the street through the massive throng of humanity. It was hot, the air was heavy with humidity, and the sun beat down from a cloudless sky. We walked in fits and starts, halted every few hundred meters by an ambulance, blaring and pressing slowly through crowd, headed down the street to help some dehydrated pilgrim up ahead. There were moving displays of joyful solidarity: some sang songs, some chatted with new friends, others shared the little food and water that they had. Even so, among the pilgrims I was serving as chaplain, I saw joyful expectation eventually gave way to fatigue and frustration. In the midst of the shuffling throng it was easy to forget where you were heading, why you had set out in the first place. Looking around, and seeing not a few looks of exasperation, I offered a word of encouragement. There was a reason we and hundreds of thousands of our closest friends were trekking to the outskirts of Krakow. We were heading to a party unlike any other. We were heading to an all-night vigil with the Vicar of Christ, an unforgettable festival, a

gathering of all nations, a foretaste of heaven.

Looking back on my experience as a chaplain on that long trek during World Youth Day in Poland, I am struck by how it captures in some way the mission of the chaplain at a Catholic college. It is not a perfect metaphor, of course—a college campus is closer to an all-inclusive resort than a crowded asphalt pilgrim path. But our students are in some sense pilgrims. They come to Providence College for a four year journey, an adventure in discovering what it means to be human. This adventure, for all its joys and delights, often involves trials and setbacks, failures and mistakes. There are hardships and distractions, and like our pilgrims in Poland, fatigue and frustration can crowd out the clear idea of what it's all for. At times they need a word of encouragement—a reminder of where they are going and the love that is calling them and leading them on.

In God's providence, the college chaplain is entrusted with the sacred and joyful task of pointing out the glorious heights to which his students are destined. He is given to his students as a servant of hope—the hope of a happiness that endures forever. This mission of hope is at the heart of every Catholic college, for it is the mission of Christ himself—to share with all people the Good News that they are called to the heights of holiness, that they are invited into God's family, that they are summoned to be saints. A Catholic

college prepares students to achieve their career aspirations, but it emboldens them to aspire to more—to aspire to be the unique and unrepeatable saint God desires them to be. The chaplain is a servant of the hope of this holiness.

How does he serve and foster this hope? Certainly he does so in his sacramental ministry—by his offering the holy sacrifice of the Mass, by his preaching, by his absolving sins in the confessional—but his mission does not begin or end there. In administering the Sacraments, the chaplain continues the mission of Christ, acting as an instrument of his saving grace, but this mission carries the chaplain outside the chapel as well. He is a servant of hope especially in his day to day interaction with the students. For it is there, in the personal encounter, that the chaplain works to overcome the two chief obstacles to the hope of holiness: the doubt that it is for me and the doubt that holiness will make me happy.

On the one hand, some students despair of holiness because they doubt that it is for them. They are all too aware of their sins and failures. They seem to have reasons to doubt their own goodness. And when they look at their bad habits and mistakes, they are incredulous that a call to sanctity is really meant for them. There is no simple solution to such a doubt—it requires prayer and the healing power of God's grace—but the chaplain does his part



to work against it by refusing to let people be defined by their mistakes. He sees and affirms the good that is within. He does this in simple ways, by being present and inviting and friendly to all, by showing an interest in the lives of all students, not just those who are already committed in their faith.

On the other hand, some students despair of holiness because they doubt that holiness is really in their best interest. They doubt that a life given over to the service of God and neighbor, lived in fidelity to his law and the teaching of his Church, can really be a life of happiness and fulfillment. Again, there is no easy solution to such a doubt—it requires prayer and the healing power of God’s grace—but the chaplain does his part to overcome it by the witness of his own peace, joy, freedom, integrity, and good nature. The students who doubt that holiness and happiness are two sides of the same coin, must see the currency for themselves.

This is for you, and this is where you will find true happiness—place your hope in this: God is calling you to be his saint. To serve this hope is the mission of the college chaplain today. It is bittersweet at times—students whom you’ve gotten to know over the years graduate and move on—but joy underlies it all. For even though his mission is to hand on hope, the chaplain has a hope all his own. For one day, the jostling, bumping, and shuffling along the pilgrim path of this life will come

to an end. And on that day, the chaplain will rejoice with Christ to see his students once again in the kingdom that has no end.

Fr. Dominic Verner, O.P.
Assistant Chaplain

SUMMER 2016

SMITH FELLOWS:

Journeying for Service in Foreign Lands



inaugurated in the summer of 2009, the Fr. Philip A. Smith, O.P., Student Fellowship Program for Study and Service Abroad has sent a total of sixty-two rising juniors or seniors over eight summers all around the globe, some for personal study and research, but most for service, all at locations where they have met, lived with, and worked with Dominican Friars from other Provinces and Dominican Sisters the world over.

The Program is dedicated to the memory of Fr. Smith, eleventh President of Providence College (1994-2005), who died suddenly in the autumn of 2007, and has been funded fully through the generosity of several former and present members of the Board of Trustees

of faith as college students. We have also added a pre-orientation service program for freshmen – Faithworks – and a handful of service immersion programs, such as the NOLA Immersion and Guatemala and Jamaica International Immersions.

From an organizational perspective, the office has grown and matured. Programs have been institutionalized and expanded: we can serve more students than ever before and now offer many new, diverse opportunities for involvement. But this is only one lens with which to view the changes in Campus Ministry over the last ten years. Another lens we can use is the lens of the individual participant, and from this lens, as an alumnus and campus minister, I'd like to offer a reflection on my experience of these changes in Campus Ministry over these past ten years.

As you can likely tell, my brief stint in New England before returning to the west coast has been anything but brief. God used my time at Providence College, and especially in Campus Ministry, in manifold, unpredictable ways. While on the freshmen retreat, I became friends with the woman who would one day become my wife (she was my retreat leader!). Our friendship matured later on in our college careers into romantic love through our participation in the 10:30pm Mass choir in St. Dominic's Chapel. So, my short stay in a new place ended with God sinking deep

roots. This place is where God gifted my wife and me our vocation to marriage, and it's a gift that keeps on giving.

And this is my point: my experience of campus ministry as a student was an experience of encountering the work of God in my life, and it is a work that has continued since those first days of September 2005. Much in my life has changed as I've gone from an 18-year old freshman to a husband and father, but the transformative work of God's grace has been a constant. In a similar way, I believe this holds true for Campus Ministry itself. New programs have grown and matured in manifold, unpredictable ways, but the transformative work of God's grace is still the beating heart of Campus Ministry.

Now that I'm on the 'other side of the desk' as a Campus Minister, I daily see God working in the lives of our students. God is moving in our office and programs, starting new things and developing others, and He is moving deeply in the hearts of our students. I regularly see Him moving in our retreats, in profound and blessed times of prayer and praise. I see God moving in our service programs, deepening our students' love through concrete acts of service and revealing himself to them through their neighbors. I also see students encountering God's love in their relationships in Campus Ministry, relationships perhaps formed on a Habitat trip or in a peer ministry group. Just as it was for me and countless



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Administrative Assistant
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Wedding Consultant

Masses and Confessions on Campus

St. Dominic Chapel

(when school is in session)

Sunday Masses 11:00 a.m.
4:30 p.m.
7:00 p.m.
10:30 p.m.

Weekday Masses 11:35 a.m.
4:30 p.m.
9:00 p.m. *(Monday – Thursday)*

Confessions 12:00 noon – 12:30 p.m.
(Monday – Friday)
8:00 p.m. – 9:00 p.m.
(Monday – Thursday, with Adoration of the Blessed Sacrament)
Half hour before each Mass
(Sunday)

St. Thomas Aquinas Priory Chapel

(when school is in session)

Mass 7:25 a.m. *(Monday – Friday)*
8:00 a.m. *(Saturday, with Morning Prayer)*

Morning Prayer 7:10 a.m. *(Monday–Friday)*

Office of Readings and Evening Prayer
5:30 p.m. *(Monday–Friday)*

Evening Prayer 4:45 p.m. *(Saturday and Sunday)*

During vacation periods, the following schedule applies:

Mass 7:30 a.m.
(Monday–Friday, with Morning Prayer)
8:00 a.m.
(Saturday, with Morning Prayer)

Office of Readings and Evening Prayer
5:30 p.m. *(Monday–Friday)*

Evening Prayer 4:45 p.m. *(Saturday and Sunday)*