



Λόγος

LOGOS



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REFLECTION: *Charter-ing Our Future*



he etymology of the word charter is more elusive than one might imagine especially given its “textbook”

meaning of a document that outlines, under certain conditions, how a corporate body is organized and that delineates the rights and responsibilities of that body. It is derived from the French word *chartre* which simply means “charter, letter, document, or covenant,” but it, in turn, is derived from the Latin *chartula/cartula*, meaning “little paper”, which is the diminutive form of *charta/carta*. That latter pairing from the Late Latin means “paper, card, or map”. To complicate the maze of words even further, the verbal form of charter (to pro-

vide with a charter) plays off the verbal construction of chart (to input onto a map or chart). Is it a corporate document? Just a little piece of paper or a card? Or is it a map that helps someone find their way? Why go through this entire labyrinth of words and their meanings? Because for us, as we mark the 100th anniversary of our charter being granted, we know that the charter we received was much more than a piece of paper and certainly much more than a document that simply incorporated the College and told us who would do what.

The charter of Providence College set us on a course. It mapped out for us a pathway and a mission for what Catholic Higher Education could look like in

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the state of Rhode Island and, indeed, the nation. It asked us to take all of the treasures of the Dominican heritage, the richness of the Catholic imagination and intellectual tradition, and all of the resources that came to us as a corporate body and use them for one singular purpose: to “effectually promote virtue and piety and learning” within our students. We were charged not simply with informing minds, but with helping to shape and mold people of character and integrity. The Providence College education, from its birth, seeks to transform lives.

Imagine for a moment the community of Providence when the College was founded. The American society in 1917 was a much different reality than what we experience today. Then, the nation was gripped in the drama of a European war that overshadowed every aspect of daily life. Within two months of the charter being enacted in the General Assembly of Rhode Island, the United States had entered into World War I. By October of 1918, we were also a city plagued by epidemic and disease. A deadly influenza strain had been spreading across the world—it would eventually kill more people in one year than the Black Death killed in an entire century. In the midst of such adversity—war, disease, and death—the College looked to its charter as a way forward, as a symbol of hope. Immigrant mothers and fathers, Catholic and non-Catholics alike, banded together to raise enough money to support a new school

where virtue, and piety, and learning could change the lives of their children.

Now, one hundred years later, our charter allows us a vision of what the College might become in the next century. Across our curriculum, we hold to the importance of the liberal arts and sciences, the indispensable rigor that comes with pursuing the truth, and a thirst for academic excellence. Moreover, our Catholic and Dominican mission undergirds all of this—we see each day the complementarity of faith and reason in action, our willingness to embrace the diversity of God’s creation as it is reflected in the living Church, and our ongoing reliance on the guiding hand of Providence. This all emanates from our charter and our mission and makes us one of the most unique schools on the American academic landscape today. Look, for instance, at our blossoming School of Business (PCSB). Its deliberate embrace of the liberal arts as a necessary component for effective critical thinking makes it a shining anomaly among other Schools of Business. PCSB distinguishes itself by producing students who not only understand the bottom line, but also know the value of compassion, the importance of the common good, and the necessity of caring for the least among us—in other words, students who become men and women of virtue, piety, and learning.

In this sense, our charter continues to plot the way forward for us. One hundred years ago,

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it brought a community of people together to change the lives of students who sought hope in the midst of daunting adversity. Now, as we look at the next century, our charter reminds us it is more than simply a piece of paper. It is a charge and a calling to be a place of hope—a place where the trials of human frailty do not rule the day. Here, we can become our best selves; we can rise against the atrocities of human sin; and, we can begin to shape the Kingdom of God—not from anything we do on our own, but from the grace of God’s Providence that has the power to do all these things in and through us.

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

2017 SMITH FELLOWSHIP RECIPIENTS

Congratulations to the following students who have been awarded one of the College’s prestigious Fr. Philip A. Smith Fellowships for Study or Service Abroad in a Dominican community. Look for notices about their summer blogs before the end of the semester—and join us this fall when they make their presentations to the College community about all of their experiences.

Ann Kleinschmidt	(Tucuman, Argentina)
Gabriella Sanchez	(Tucuman, Argentina)
Jake Whitney	(Springs, South Africa)
Jeanne Conroy	(Springs, South Africa—and Pietermaritzburg, South Africa)
Emma Sardinkas	(Tarlac City, Philippines)
Dee Auciello	(Tabe Guiginto, Bulacan, Philippines)
Kelly Jenney	(Tabe Guiginto, Bulacan, Philippines)
Becky Simon	(Sydney, Australia)
Kayla Krongel	(Sydney, Australia)

REFLECTION: *Love, Service,
and Dostoyevsky*



ne of the greatest blessings and joys I have in this ministry is developing relationships with students of all backgrounds and beliefs, passions and questions. I might be in graduate school, but some of my greatest teachers have been these students. I am constantly humbled—and often amused—by their commitments to our community and each other.

The student minister I oversee is responsible for assisting the other local service student leaders and serves on the leadership board of Campus Ministry. This semester, she managed to pull off one of the greatest pranks in recent Campus Ministry history. This student rallied her fellow students to collect over 1100 canned goods at her house for the campus-wide Thanksgiving food drive, all while leading the staff to believe they were struggling to get donations. (Last year, a challenge from our staff yielded close to 1700 donated cans for the Smith Hill community, and we were holding the students to a high bar for this year!) Unbeknownst to our staff, and moments before we were about to

introduce serious Catholic guilt and provide a “formation moment” on Catholic Social Teaching, our students filled Bob Pfunder’s office with so many kernels of corn that the space was rendered useless.

I also work with a sophomore student leader for Local Service. On a campus where Friday night priorities do not always match up with Sunday morning devotions, this student leader for Hunger and Poverty Awareness has created a much sought after opportunity to visit Emmanuel House. The Diocesan-run shelter for men provides volunteers the opportunity to share a meal and conversation with guests together. Every Friday and Saturday evening, a van full of PC students arrives, take over the kitchen for a few hours, and then whip out decks of cards or board games. Now that they’ve created a routine, they’re investigating how they can help the shelter connect those experiencing chronic homelessness to long-term resources in collaboration with the RI Coalition for the Homeless.

Our students don’t do this for fun, and they don’t do it for recognition. In fact, I’m fairly certain both of these young women will be quite embarrassed if they read this. They are just two exceptional examples of our 4,000 students on campus who are learning how to shape a life that serves God and neighbor. They’re working to bring about the kingdom of God by diving into community, be it with



their friends on campus or those downtown, and realizing the value of relationship. These formative relationships of active love between staff, students, and community members alike bring us together and heal the wounds that spew hate or fear and draw together in love and hope.

My experience of their active love best captures the lines from Dostoyevsky's *The Brothers Karamazov*: "Strive to love your neighbor actively and indefatigably. In as far as you advance in love you will grow surer of the reality of God and of the immortality of your soul. If you attain to perfect self-forgetfulness in the love of your neighbor, then you will believe without a doubt...this has been tried. This is certain".

Heidi Fraitzl
Campus Minister for Local Service

In Memoriam

The Dominican Friars and the College community lost two of our brothers this past month who had been long serving members of the Division of Mission and Ministry

Fr. John S. Peterson, O.P. (January 13, 1935—January 11, 2017)

Fr. Peterson served the College community for over fifty years. Most recently, he was known to thousands of our alumni as the Alumni Chaplain in Mission and Ministry. Fr. Peterson embodied a compassion for and a sensitivity to human suffering that made him very special to those who encountered him. He was also a gifted storyteller who brought both his compassion and his ability to craft language into his preaching. He understood pastoral care in much the same way that Pope Francis describes it—as accompanying people in their distress and pain, in their successes and joys. Fay Rozovsky, J.D., M.P.H. '73 & '08Hon, says that she grew close to Fr. Peterson when she served as the President of the National Alumni Association Board of Governors. Watching him in action, she noted, "It was pastoral care the likes of which no one else could imagine."

Fr. Adrian G. Dabash (February 22, 1931—
January 27, 2017)

Fr. Dabash had been a professor in the department of Art and Art History since 1974, retiring only a few years ago. He also served as an assistant chaplain from 1974-1982 and then as the College's chaplain from 1982-1992. Beloved by students, he also served as the faculty moderator for many student clubs. Fr. Dabash loved to travel. If you ever had the chance to catch him in a respite from his traversing, you would be filled with stories of the many places he had seen and visited.

REFLECTION: *Pro-Life*
Means Pro-Social Justice



I am pro-life.

That means that I'm also pro-social justice.

That means that I am not only for the dignity of the human being from the moment of conception, but also for the dignity of the human being until the natural end of life. For life does not end with birth. A person who is truly pro-life is pro-all life, pro-every stage of life, pro-every stage of life for every person. For all life is sacred, because all life is created by God.

That means that I support anything that helps a person live a full, healthy and satisfying life, in every part of the world. So I am for care for the poor, for a living wage, for affordable health care, for adequate housing, for a humane work environment, for equal pay for women, for generous child care, for the support of the aged and the infirm.

That means I support caring for the marginalized among us: the refugee, the migrant, the displaced person, the homeless, the unemployed, the person with

disabilities, the single mother, women who are abused, minorities of every kind who are persecuted, and all those who feel left out, mocked, lonely, ignored or frightened.

That means that when any particular group is targeted, as refugees and migrants have been recently, I feel a responsibility to speak out, as much as I can. I know that I am just one voice, but I need to raise it. I am against silence in the face of injustices visited on others.

That means that I am against torture, because it is an affront to human dignity. I am against the death penalty, the most serious affront to an adult life. I am against abuse and mistreatment in prisons. I am against war as a way to solve problems.

That means I respect the lives of all creatures, and am therefore for the care of the world in which we live, for the environment in the broadest sense.

That means I am pro-peace, pro-justice and pro-reconciliation.

The longer I am a Jesuit, the longer I am a priest, the longer I live, and the more I pray and listen and observe, the more convinced I am of the sanctity and beauty of life.

So, yes, I am pro-life. Pro-all life.

I hope you are too.

James Martin, S.J.

James Martin, SJ, is a Jesuit priest, editor at large of America magazine and author of many books, including Jesus: A Pilgrimage, The Jesuit Guide to (Almost) Everything and Seven Last Words.

This essay first appeared in *Public Orthodoxy*, a blog publication of the Orthodox Christian Studies Center at Fordham University. Their website is found at www.publicorthodoxy.org.

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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)*