



Office of Mission and Ministry

PROVIDENCE COLLEGE

Λόγος LOGOS



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CALENDAR OF EVENTS

As always, the coming semester promises to be busy and will hopefully prove of benefit to members of the College community. The accompanying Calendar of Events can also be found on our Web site and highlights several of the many offerings available. Indeed, the work of the Office of the Chaplain/Campus Ministry is so extensive that only a sample of the programs they sponsor can be represented here. For a more complete listing, please see their Web site as noted below.

OFFICES

Office of Mission and Ministry

Rev. Joseph J. Guido, O.P., *Vice President*

Rev. Kevin D. Robb, O.P., *Associate Vice President*

401.865.1210

www.providence.edu/Mission+Ministry

Center for Catholic and Dominican Studies

Rev. Thomas D. McGonigle, O.P., *Director*

401.865.2870

Chaplain to the National Alumni Association

Rev. John S. Peterson, O.P.

401.865.1520

Office of the Chaplain/Campus Ministry

www.providence.edu/Student+Life/Spiritual+Life/

401.865.2216

Rev. Thomas J. Blau, O.P., *Chaplain*

Rev. Thomas J. Ertle, O.P., *Assistant Chaplain/*

Campus Minister

Rev. Augustine Judd, O.P., *Assistant Chaplain/*

Campus Minister

Ms. Jessica Pane, *Campus Minister*

Ms. Meghan Griffiths, *Campus Minister*

Mrs. Jane Larson McQuirk, *Administrative Assistant*

Mrs. Patricia Campellone, *Wedding Consultant*

Ms. Sherry Humes Dane, *Director of Liturgical Music*

Rite of Christian Initiation of Adults (RCIA)

Lectures/Discussions—Spring 2008

Mondays, 5:30 - 7:00 p.m.

Center for Catholic and Dominican Studies

Open to students

JANUARY 28

Traditions of Prayer, Liturgy, and Liturgical Prayer

FEBRUARY 4

The Sacraments of Baptism and Confirmation

FEBRUARY 11

The Sacrament of the Eucharist and the Mass

FEBRUARY 18

The Sacraments of the Anointing of the Sick and Reconciliation

MARCH 3

The Sacraments of Matrimony and Holy Orders

MARCH 10

Law and Freedom in Christ and the Battle of Prayer

MARCH 17

The Dignity of the Human Person and Living the Natural Virtues

MARCH 31

Made for Glory: The Theological Virtues

APRIL 7

Mercy and Justice: The Social Teachings of the Church

APRIL 14

Sounding the Call:
The Mystical Body and the Priesthood of the Faithful

APRIL 21

The Call to Holiness for Everyone and for You:
Vocation and Vocations

APRIL 28

Who Can Be Saved?—Living Inside and “Outside” the Catholic Church

THE SILENCE OF *St. Dominic*



I am writing this in the middle of Advent, a season of quiet reflection and anticipation of the Lord's coming. I anticipate that you will be reading it in mid-

January, when the joyous celebrations of Christmas and the New Year have given way to winter's quiet. It seemed only right then to reflect on the silence of St. Dominic, founder of the Order of Preachers—the Dominicans—and the inspiration for our life and work at Providence College.

In one sense, St. Dominic's silence is an accident of history. Little of his correspondence has survived, and unlike the founders of other orders, such as St. Ignatius Loyola, he wrote no books, manuals, or treatises. Where we do catch an echo of his voice is in the primitive Constitutions of the Order. These urge the friars to do as he did, and so be conformed to Christ, to speak only to and about God, and to work tirelessly on behalf of others and for their salvation.

On a deeper level, St. Dominic's silence is evocative of the contemplative dimension of the Order. Many of his contemporaries remarked on St. Dominic's devotion to prayer and how he would spend his nights in the church praying. Often enough, he would fall asleep on the floor of the church and when he awoke, he would pray still more. The public man of words, whose joy was evident and whose intelligence was keen, was also the private man of prayer. About his prayer we know only that he prayed aloud for mercy and for sinners, and that his body was expressive of his heart's intent: standing with arms outstretched like Jesus on the cross, interceding for the world; kneeling in adoration; prostrate in submission. The rest is hidden, wrapped in silence.

The silence of St. Dominic reminds us that if we would SPEAK about God we should first LISTEN to God.

This is not always easy to do. As the prophet Elijah discovered, God is more likely to be found in a still, small voice or whispering sound than in a roar of a

THE SILENCE OF *St. Dominic* (continued)

mighty wind, or earthquake, or fire (1 Kings 19: 11-13). In a busy, noisy world and with minds and hearts commonly tugged in many directions it can be hard to hear such a voice. That is why we must cultivate silence in order to hear God speaking to us. It can be as simple as lingering over a cup of tea or coffee without listening to the television or iPod, stopping in St. Dominic's Chapel for a few minutes before or after class or work, or beginning and ending each day in bed giving thanks.

In time, silence becomes a habit and an interior disposition to prayer. It affects how we study, how we hear and understand the scriptures proclaimed at Mass, and how we listen to one another. Ordinary affairs become less hurried, less superficial, and less a task to be accomplished than an occasion to know something about God and his will for us. It also changes us. We become more aware of God's presence and of our need for him. It tempers our passions, quells our anger, and deepens our patience; after all, what is not in God's time and according to his plan? It can also make us more compassionate, more understanding of others, and can infuse our words with the authority of experience.

IN TIME, SILENCE WILL INSURE THAT WHEN WE SPEAK ABOUT GOD WE WILL SPEAK NOT ONLY ABOUT THE GOD WE HAVE HEARD ABOUT, BUT OF THE GOD WE HAVE HEARD. AND IT IS THIS GOD WHO BECKONS QUIETLY TO OTHERS THROUGH THE INSTRUMENT OF OUR OWN STILL, SMALL VOICE. ☩

—Fr. Guido

Mass

AT ST. DOMINIC CHAPEL
(academic year)

weekdays

11:35 A.M., 4:30 P.M., 9:00 P.M.*

*except Friday

weekends

4:30 P.M. Saturday (vigil)

4:30 P.M. Sunday

7:00 P.M. Sunday

10:30 P.M. Sunday

Confessions

AT ST. DOMINIC CHAPEL
(academic year)

Wednesdays

3:30 - 4:30 P.M.

8:00 - 9:00 P.M.

Saturdays

3:30 - 4:30 P.M.

other times by request.

THE DEVOUT, THE SEEKERS, AND THE DISENGAGED:

A PLAN FOR OUTREACH AND EVANGELIZATION

As I noted in a previous issue of *Logos*, students at Providence College mirror young people generally when it comes to matters of faith and religion. Some are devout and desire a greater continuity between their faith and their study, work, athletics, and social life. Others are seeking a faith to live by, coming as they often do from families where faith has played little or no role. Still others are disengaged: religion is not important to them, rarely influences the choices they make, and inspires a kind of benign indifference. All of them are generally ill informed about their faith.

In the strategic plan for the Office of Mission and Ministry, entitled *Cor ad cor loquitur*: Heart Speaking to Heart, we committed ourselves to developing a plan for outreach and evangelization to meet the needs of each of these groups of students. Throughout the fall semester of this year, Ms. Jessica Pane, campus minister, has been busy reviewing the literature on evangelization and outreach, examining practices at peer institutions, and writing an initial draft of the plan. Although the draft will no doubt be revised in the course of conversations and consultations in the next several months, the final plan will address students' needs in three ways: spiritually, catechetically, and by way of service. Spiritually, it includes an augmented and expanded program of retreats, reflections, and opportunities for community, and an enhanced experience of liturgy. Catechetically, it proposes a well publicized Rite of Christian Initiation of Adults (RCIA), and programs such as Theology on Tap, Caffeinated Catholicism, Just Lunch, and Q&A to address enduring and current matters of faith. Finally and by way of service, it includes days of service for groups not traditionally associated with Campus Ministry, alternative spring breaks, and an immersion

program for incoming freshmen, each of which will be accompanied by reflection on such questions as "Where is God in this?" and "What is God asking of me?"

Some of what is being proposed has already begun. This spring there will be a retreat for all those who undertake service as part of an alternative spring break, whether sponsored by Campus Ministry or not. Moreover, students who regularly engage in service through Campus Ministry – 472 students, at 36 sites, performing 4,928 hours of service from September through December – have started to reflect on their service in small groups and in larger meetings. The same is true for student leaders in Campus Ministry.

Other proposals will take time to implement. One of the potentially most beneficial is an internship program in campus ministry. Seminarians and lay people pursuing degrees in theology and pastoral ministry would assist the chaplains and campus ministers with outreach and evangelization for several hours a week while they pursue their studies. Beyond this, an evangelization corps made up of recent college graduates would live in the residence halls and minister to students while pursuing graduate degrees in theology at Providence College. All of them would be supervised by the chaplains and campus ministers, the goal being both to ensure the development of our students' lives of faith and a corps of experienced lay and ordained ministers well schooled in campus ministry.

We hope to have the final plan for outreach and evangelization approved this spring, and to begin to implement it formally next fall. When it is complete, we will post it on our Web site and report on it in the next issue of *Logos*.

— Fr. Guido