



Office of Mission and Ministry

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*Λόγος* LOGOS

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PROVIDENCE  
COLLEGE

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# Λόγος LOGOS



VOLUME 2, NUMBER 1 • September 2007

## *Farewell and Welcome*

We bid a fond farewell on August 8, the feast of St. Dominic, to Fr. John Paul Walker, O.P., who served as assistant chaplain for the last four years. A man of great energy and enthusiasm, Fr. John Paul befriended and inspired many students during his time at Providence College, and introduced nearly as many to his beloved *Lord of the Rings*. He will spend the remainder of the summer at language school in Florence, Italy, before heading to Rome in the fall to begin his doctoral studies in ecclesiology at the Pontifical University of St. Thomas, popularly known as the Angelicum. We thank God for the blessings he brought to the College, and ask that the good Lord bless his studies.

At the same time we are delighted to welcome two new campus ministers to the Office of the Chaplain/Campus Ministry. Fr. Augustine Judd, O.P., will serve as assistant chaplain/campus minister, and have primary responsibility for the Rite of Christian Initiation of Adults (RCIA) program. Fr. Judd previously taught theology at Providence College before pursuing graduate studies at the University of Fribourg, Switzerland, and most recently taught at the Dominican House of Studies in Washington, D.C. A native of Connecticut and a graduate of George Washington University, he is an avid Red Sox fan, student of the Civil War, and as he tells students upon first meeting them, "the hippest guy you will ever meet in 13<sup>th</sup> century garb."

Meghan Griffiths will serve as campus minister with primary responsibility for service and social justice activities. A native of New Jersey and a graduate of Holy Cross, she served as a Jesuit Volunteer Corps member in New Orleans where she worked with victims of domestic violence and completed a year-long campus ministry internship at Marquette University in Milwaukee, Wis. She has also served as a coordinator for Alive in You Catholic Service Camp, and was co-founder and program director for Contemplatives in Action, a ministry of hospitality and relief in post-Katrina New Orleans. She will pursue a master's degree in theology while ministering at Providence College.

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*Farewell and Welcome* (CONTINUED)

Although she is well known and much loved at the College, Jessica Pane will be assuming a new position within Campus Ministry. As noted in *Cor ad cor loquitur*, the strategic plan for the Office of Mission and Ministry, there is a great need for outreach and evangelization among young people both nationally and here on campus. Many young people drift away from the faith, or find it less than compelling, or simply have never been well formed in it. Thus in addition to assuming primary responsibility for the retreat program, Jessica will develop a comprehensive and multi-year plan for outreach and evangelization to meet the needs of students at every stage of faith.

OTHER NEWS

Under the direction of Fr. Kevin Robb, O.P., associate vice president, and through the generosity of Mark Rapoza, assistant vice president for facilities planning, a number of renovations are taking place in St. Dominic Chapel and Campus Ministry Center, including new offices and several liturgical appointments. They have also been instrumental in the design and placement of a large Dominican cross that will hang in the atrium of the new Concannon Fitness Center, and in the design and placement of exterior crosses on several residence halls that had formerly been without them.

Fr. Robb secured funding for an additional graduate assistant in the Center for Catholic and Dominican Studies, which will allow the Center to remain open in the evening. To this end, Fr. Thomas McGonigle, O.P., director of the center, has hired Dan Seseske, Patrick Krisak, and Mark Pertuso to serve as graduate assistants for the year.

We would be remiss if we did not note the singular accomplishment of Fr. Thomas Blau, O.P., chaplain, who climbed to the summit of Mt. Fuji in Japan this summer despite a hurricane force storm of wind, rain, ice, and snow. In the process, he “rescued” several American college students who had attempted the climb without adequate gear and preparation, loaning them scarves, hats, and jackets, and providing them with hot cocoa.

UPCOMING PROGRAMS

As is evident in the accompanying Calendar of Events, the fall will be busy. We hope that the programs will be of benefit to members of the College community and beyond, and that you will be able to attend one or more of them. As noted in the winter/spring edition of *Logos*, many of the programs have been designed to address the theme “Prayer and Action, Contemplation and Justice.” This is in recognition of several notable anniversaries including the 40<sup>th</sup> anniversary of the encyclical *Populorum Progressio* and the death of Thomas Merton. As noted below, the conjunction of what is commonly separated is an important element of Catholic faith—Jesus is fully human *and* fully divine—and of a particularly Dominican spirituality, for Dominicans are called to be both contemplative *and* apostolic.

REFLECTIONS: CATHOLIC AND INCLUSIVE

One of the peculiarities of the human mind is its tendency to perceive the world in binary and dichotomous terms despite evidence to the contrary. We speak of night and day, although exactly when one begins and the other ends is hard to say—light can remain in the sky after the sun sets, and the sky brightens long before the sun rises. Similarly, we speak of people as being black or white, Asian or Hispanic, although scientists tell us that the concept of race has little validity and that the genetic commonalities among us are far greater than differences associated with skin color and facial features. Still worse, this tendency can result in bias, as when jurors regard a defendant as more or less guilty on the basis of the color of his skin.

Something similar can affect colleges and universities when it comes to the matter of religious identity. In recent years, many Catholic colleges and universities have asked themselves what it means to be a Catholic institution of higher education. Some colleges and universities have chosen to emphasize what is common to people of faith and good will, such as a belief in God, a commitment to ethical behavior and social justice, or an ethos of service, civic engagement, and respect for people of diverse faiths. Often they do so in recognition of a religiously diverse student body and professorate, and in an attempt to be hospitable and inclusive of all. Others have rather emphasized their Catholicity. They affirm their allegiance to the magisterium—the teaching authority of the Church—actively recruit faculty and students who are orthodox in their beliefs and devout in their practice, and are forthright about their desire to create a distinctively Catholic academic culture. Often they do so to counter a prevailing trend in the academy that questions, discounts, or dismisses the role of religion in academic discourse and when addressing issues of moment.

While the merits and limitations of these positions could be debated, what is evident is their common assumption that Catholicism and inclusiveness are incompatible. The first position suggests that if a college or university is “too Catholic” it risks offending someone in its midst who is not. The second position rather suggests that if a college or university is “too inclusive” it risks compromising its Catholic identity. *(continued on next page)*

REFLECTIONS: CATHOLIC AND INCLUSIVE (CONTINUED)

tity. What neither position attends to is the possibility that by being truly Catholic one is better able to be inclusive.

“Nemo dat quod non habet”: one cannot give what one does not have. To try to be inclusive by minimizing one’s identity—who one is, what one believes, and how one should behave—may be well generous in intent but has the effect of inviting others to partake of very little. It is akin to inviting people to dinner and serving them the blandest of meals rather than rich, hearty, ethnic fare. True, there will be little indigestion in its wake but there will also be little that is memorable about the evening, and little to compare one’s own culinary tradition to. Conversely, to establish one’s identity apart from and against that of others has the paradoxical effect of echoing Martin Luther’s famous statement that heralded the Protestant Reformation, “Here stand I. I can do no other.” While this has the advantage of clarity and integrity, it hardly invites inquiry and conversation; indeed, it all but guarantees an awkward pause or a pointed retort, neither of which makes for a pleasant evening.

It may rather be that a firm grasp of one’s identity is a prerequisite for any kind of genuine relationship with others, and that absent of such a relationship, the integrity of one’s identity has little meaning. Here the model is Jesus, who refused every compromise of his person and mission, including those proffered by his family and disciples. At the same time he engaged in relationships with a broad array of people—Jew, gentile, men, women, sinner, saint, and skeptic—eating with them, debating with them, healing, befriending, and reconciling with all who were willing. Indeed, it was precisely because of who Jesus was that he had the relationships that he did.

It is interesting to consider then that the mission of Providence College as a Catholic college should in this way be Christological. That is, to be clearly and thoroughly Catholic in word and deed, reason and symbol, and being so, to provide a genuine and fearless welcome to all.

*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 P.M.-4:30 P.M., 8:00 P.M.-9:00 P.M.

SATURDAYS  
3:30 P.M.-4:30 P.M.

OTHER TIMES BY REQUEST.