

Cor ad cor loquitur: Heart speaking to heart

A Report on a Year Long Process of Assessment and Planning

Office of Mission and Ministry

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Introduction

When St. Dominic founded the Order in 1216 he did so in part to respond to the rapidly changing conditions of his day. A burgeoning population of young people, increasing urbanization, and the introduction of new sources of knowledge posed a challenge to the Church. Dependent on a clergy that was ill educated and on the authority of tradition in the absence of reasoned argument, the Church fared poorly. As a result the religious and spiritual needs of people often went unmet. It is no accident, therefore, that St. Dominic sent his friars to the newly established universities to study both the new and old learning, bound them to evangelical poverty and the witness of common life and prayer, and dedicated them to the preaching of the Gospel. His was the firm conviction that people were searching for what Christ alone could ensure and that if they were presented with a compelling witness to it, they would welcome the grace he proffered.

We face a similar challenge today. Young people in college inhabit a different world than did their parents. They often imbibe a moral ethos and intellectual sensibility quite resistant to the appeal of the Gospel, and certainly to the teachings of a Church commonly perceived as corrupt, insensitive, and largely irrelevant. Even the devout among them are beset with questions and temptations that few among their elders faced. As in St. Dominic's time so today young people are confronted with appeals for their loyalty from sects and ideologies they are ill prepared to resist or refute. Sadly, what is true of young people generally is also true of Providence College students, and sometimes more so. Yet there is hope amidst this confusion for these same young people evince a deep yearning for what is good, true, and of God.

Similarly faculty, administrators, and staff are sometimes at a loss to explain how the Catholic and Dominican character of Providence College affects the life of the College in any appreciable way. To be sure, there are many stories about Dominicans and the influence they have had on individuals and the institution as a whole but the stock of such stories is dwindling even as the number of Dominicans is. In this there is a growing sense that Providence College is not what it once was and has become something less. Yet it could be something more. For these same individuals believe that Providence College could distinguish itself by finding a way to integrate the life of faith with the life of the College in all its dimensions.

John Henry Cardinal Newman would agree. Justly famous as a theologian, as a convert to Roman Catholicism, and as a proponent of the modern, Catholic university, Newman chose as his motto *Cor ad cor loquitur*, that is, heart speaking to heart. It implies both a dialogue between God and the individual, and between individuals in His name. It thus seemed a fitting title for this report. Having solicited the views of more than a thousand individuals associated with Providence College, and inquired of them about matters of faith, the Catholic and Dominican identity of the College, and their aspirations for the College, we offer this report and plan in the hope that having listened well we can respond to what is needed.

Such a response must be understood in terms of the changed circumstances and emergent needs of our students and of those entrusted with their care. It suggests that we will have to do some things differently than we have done them in the past, and will have to do some things that we have not done before. This will not be easy. It will require education and formation of the College community, and it will require a commitment of both human and material resources. But it is necessary if our life as a College is to be animated by what matters most.

This report and plan is divided into four parts, in addition to this Introduction:

1. An Executive Summary of our findings;
2. What Research Tells Us About Providence College and Religion, which examines national and local data about students, faculty, administrators, and staff as well as the print, on line, and physical representations of the College's religious identity and mission;
3. Adapting the Tradition to Present Circumstances, which looks at the conceptual foundations for what we propose, and;
4. Re-Visioning Mission and Ministry at Providence College, which contains specific goals and objectives to enhance Providence College as a Catholic and Dominican institution.

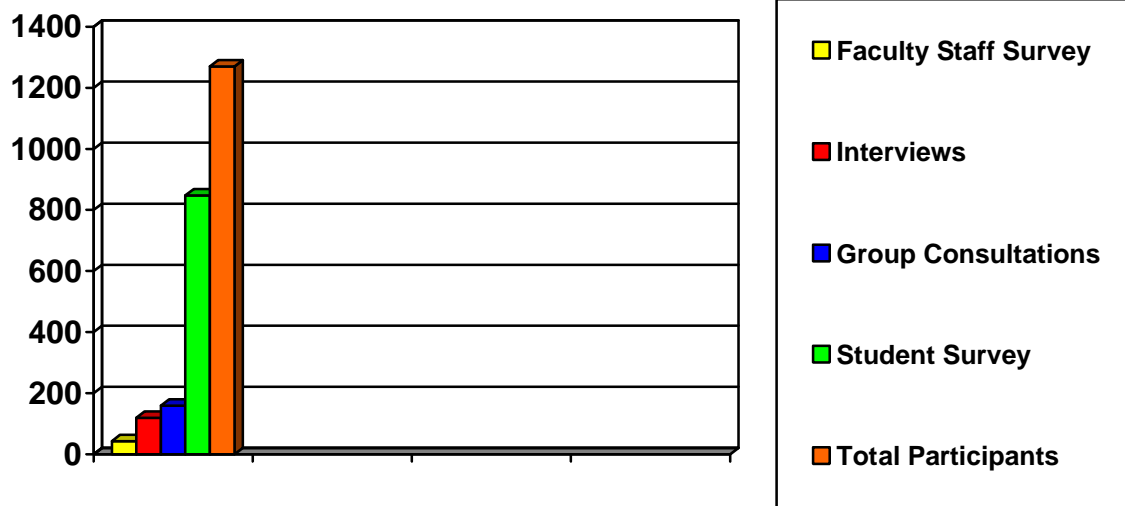
There is also an Appendix which includes a Tentative Timeline for implementing the initiatives we propose.

PART I: EXECUTIVE SUMMARY

1. Assessment Instruments and Sources

- A national survey of American adolescents and religion
- A national survey of the effects of campus ministry on the subsequent religious beliefs and practices of participants
- A national survey of the religious and spiritual beliefs and practices of faculty
- An analysis of survey data by the Office of Institutional Research
- Weekly counts of students attending Mass at St. Dominic Chapel
- A General Survey distributed to 3,000 students
- An Internal Survey distributed to 55 Campus Ministry student leaders
- Group Consultation and Open Forum with 60 Residence Assistants
- Individual interviews with over 120 faculty, administrators, and staff representing 33 academic departments and administrative offices at the College
- A survey distributed to 1,000 faculty, administrators, and staff
- An Open Forum / Focus Group for students
- An Open Forum / Focus Group for faculty
- An Open Forum / Focus Group for administrators and staff
- Group consultations with one academic department, one academic division, and one academic program, totaling 70 individuals
- Review of print and on-line descriptions and policies of the College
- Visual inspection of buildings and grounds

Types of assessment and number of people who participated



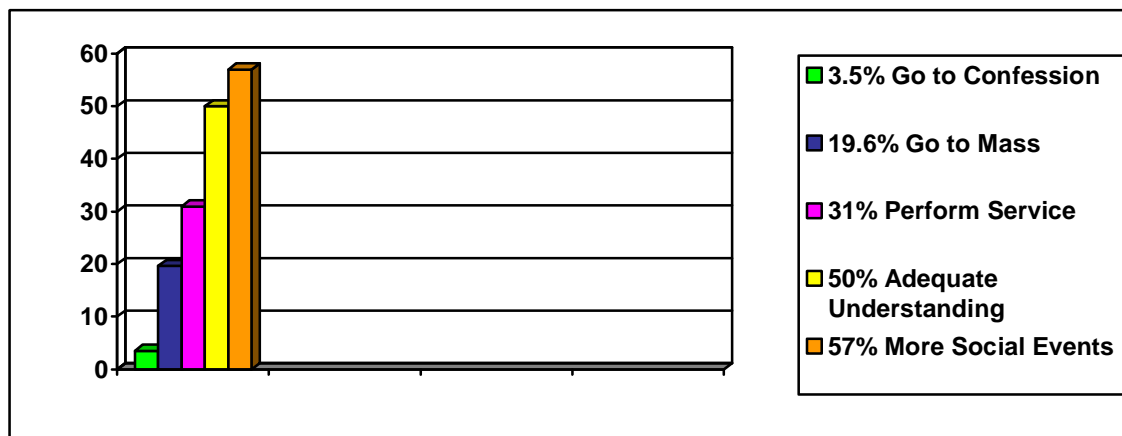
2. Research Findings

a. Students: Nationally

- Students can be divided into three groups: the seekers, the disengaged, and the devout. Each group has different needs and aspirations with respect to religion.
- There is relatively little hostility to religion among students but a good deal of indifference towards it and ignorance of its finer points.

b. Students: At Providence College

Percent of students participating in activities sponsored by Campus Ministry, how they evaluate them, and what they desire more of



- 3.5% of students go to confession regularly.
- 19.6% of students attend Mass on campus; 25% of self identified Catholic students do so.
- 31% participate in community service, most of them through PSO/ Campus Ministry.
- 50% think that Campus Ministry does an adequate job of helping them understand contemporary issues from a faith perspective.
- 57% would welcome additional social events sponsored by Campus Ministry but few want them to be scheduled on weekend nights.
- Among students most involved in Campus Ministry there is a clear endorsement of the services and activities offered.
- Impediments to greater involvement include time and the demands of work, lack of knowledge or information about an event, transportation, money, or simply a lack of interest.
- Among students not necessarily involved with or surveyed by Campus Ministry, there is praise for the presence and availability of the Dominicans, the clarity about the mission and identity of the school, and the genuine sense of community that abides here. On the other hand criticism is leveled at perceived hypocrisy, and a lack of openness to other religions, points of view, and perspectives on the world.

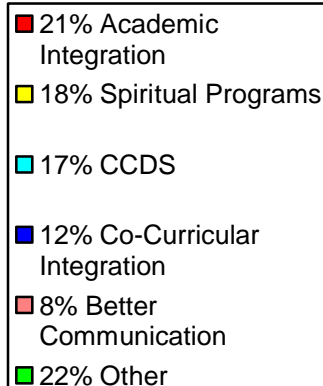
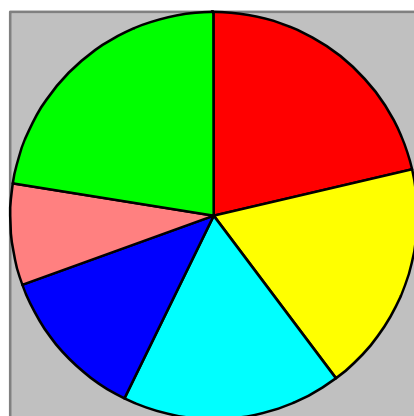
c. Administration, Faculty, and Staff: Nationally

- Faculty are more likely to describe themselves as spiritual (81%) than as religious (64%).
- 37% of faculty describe themselves as not religious at all.
- Faculty who score high on measures of spirituality are far more likely than their secular peers to focus on their students' personal development (43% v. 5%) and on student centered pedagogy (28% v. 12%).
- Faculty endorsement of the view that colleges and universities should promote students' spiritual development differs by discipline with those in the social, biological, and physical sciences being least likely to ascribe to this view.

d. Administration, Faculty, and Staff: At Providence College

- The majority of faculty, administrators, and staff endorse the role of the College's Catholic and Dominican identity in the life of the College.
- They are critical of how this identity and mission has been articulated, and think that it could be better integrated with the academic and co-curricular life of the College.
- They believe that personal witness especially by the Dominicans is crucial to ensuring the mission's effectiveness.
- They perceive a divide at Providence College between those with and without privilege.
- They desire a lived experience of what is Catholic and Dominican and not merely formal statements and policies about it.
- They would like programs on spirituality, better communication generally, and have high hopes for the CCDS.

Percent indicating an interest in or desire for:



e. Representations of Catholic and Dominican Identity: Print, Web based, and Physical

- Although most classrooms and major offices have crucifixes or other signs of Catholic and Dominican identity, the quality is uneven.
- 68% of the buildings on campus have no exterior signs or symbols of Catholic and Dominican identity.
- Until recently and to some degree still, print and web based representations of the College's Catholic and Dominican identity have varied in quality, been neither consistent nor easily accessed, and have not always been congruent with the actual identity and mission of the College.

PART II: WHAT RESEARCH TELLS US ABOUT PROVIDENCE COLLEGE AND RELIGION

A. Students

Research on American adolescents and their religion suggests three things: they are a varied lot, their faith is often relatively uninformed, and the Catholics among them are less faithful and less informed about their faith than are their non-Catholic peers.

Adolescents and young adults can be divided into three groups¹. Some are seekers. Relatively few in number, seekers come from backgrounds without faith but with questions about meaning, purpose, and the possibility of faith. Some are disengaged. More numerous than the seekers, they are not hostile to religion but are largely indifferent towards it: it does not meet their needs and rarely influences their decisions. Many others are devout. They seek an overlap between their lives of faith and every other aspect of their lives: academic, social, and athletic. Yet even the devout are often uninformed about what their church or denomination teaches or holds to be true.

As a group, Catholic young people score at or near the bottom of nearly every measure of religiosity, compared to their peers from other denominations. Catholic adolescents and young adults are less likely to go to church, to pray, to talk about God and religion with family members and friends, to know what the church teaches, and to agree with the church on key moral issues.

These national trends are confirmed by research conducted at Providence College by the Office of Institutional Research². While our incoming freshmen describe themselves as very religious and churchgoing, they score at or nearest the lowest levels in terms of time spent praying, talking about religion or spirituality with family and friends, and integrating religion and spirituality into their everyday lives. They also endorse moral and political views at odds with those of the church.

Additional data about our students and religion were obtained by the Office of Mission and Ministry during the fall and winter of 2005-2006. Measures included a weekend count of students attending Mass at St. Dominic Chapel throughout the fall semester, a four page General Survey distributed to 3,000 undergraduates, a fourteen page Internal Survey distributed to 55 Campus Ministry leaders, and an Open Forum/ Focus Group.³ On this basis, we garnered the following information about the religious behavior and views of the student population.

- On average, 746 students, or 19.6% of the student body, attend Mass at St. Dominic Chapel on a weekend; 25% of the students who self identify as Catholic do so. The most popular Mass is at 10:30 p.m. on Sunday, which accounts for 60% of the total attendance. What students like about Mass on campus is the music (35%), homilies (19.6%), atmosphere and community that is engendered (19.6%), and its relevance to their lives (11.5%).
- The most common reason that students say they do not attend Mass is that they are variously too busy, have too much work, or simply lack the time to do so

(69%). Others do not consider themselves religious, lack the habit of weekly attendance, do not consider it a priority, or indicate no particular reason why they do not.

- Only 3.5% of students go to confession regularly on campus. The reasons why more students do not go to confession include ignorance of when it is available (57%), lack of time to (26%), or simply because they never think to (17%).
- 31% of students indicated that they are active in community service and/or social justice activities, mostly through Campus Ministry (63%) but also through such groups as PC Pals, Colleges Against Cancer, and the Feinstein Institute (37%). More would like to be involved (53%) but cite time (82%) and lack of adequate transportation to service sites (23%) as obstacles.
- Students are divided in their evaluation of how helpful Campus Ministry is for understanding contemporary issues and problems, as 50% say that it is helpful while 51% say that it provides little or no help.
- Students think that Campus Ministry should offer more opportunities for socializing and entertainment (57%) and discussion of current events (18%), but most indicate that they would not attend them if they were offered on weekend nights when, presumably, they would conflict with other activities. Fewer students indicated in interest in education about the faith (8%) or in specifically prayerful events (7%).

Although limited in several ways, the data are suggestive.⁴ Providence College students are not generally hostile toward religion but often experience themselves as too busy, ill informed, and somewhat ambivalent about what they want from it to avail themselves of what is offered. It is equally evident that the sacramental life of students is wanting and that among those who do come to Mass what draws them may be other than what we might hope for. Indeed, it seems that we may be having less of a direct and intended impact on the general student population than we would desire or would expect to be helpful to them. At the same time, community service/ social justice activities and somewhat more ambiguously, social activities, may prove to be a venue for meeting expressed student needs. Doing so may also provide an entrée into a fuller experience of Campus Ministry and the faith.

Students who completed the Internal Survey are those who serve in various leadership and service roles in Campus Ministry, and provide an interesting complement to the general student views noted above.

- Campus Ministry student leaders endorse: Theology on Tap (98%), After Mass Bash (94%), joint meetings of SLC and PSO (92%), weekly social activities (85%), having additional Weekend Retreats (79%), and Coffee Houses (71%).
- On the other hand, Campus Ministry student leaders are somewhat more ambivalent about whether they would attend weekend social activities sponsored by Campus Ministry (46%).

It seems then that students most involved in Campus Ministry are quite happy with current and proposed activities, although relatively few among the general student

population expressed an interest in the kinds of activities that Campus Ministry student leaders endorse most heartily. This likely reflects different kinds and levels of motivation for religious activities,⁵ but suggests that if Campus Ministry is to have a greater impact it must devise programs to meet the needs of students generally and not be content with ministering to those already committed. On the other hand and like students generally, Campus Ministry leaders are less than eager to commit weekend evenings to the very social activities that they think Campus Ministry should offer.

The importance of serving a broad base of students well is evident in the results of a survey commissioned by the Sub-committee for Campus Ministry of the United States Conference of Catholic Bishops.⁶ Comparing Catholics who participated in campus ministry while in college and those who did not, those who participated in campus ministry are more likely to:

■ Attend mass once per month	82% v. 63%
■ Attend mass once per week	44% v. 33%
■ Read a Catholic magazine or newspaper	68% v. 53%
■ Think that helping the needy is essential to their faith	34% v. 27%
■ Consider serving as a lay minister	27% v. 18%
■ Have considered a religious vocation	52% v. 22%
■ Encourage someone to consider a religious vocation	81% v. 67%
■ Give to a Catholic organization or parish	92% v. 77%

If we would hand on the faith to the next generation, develop in our students the habit of self giving and service to others, and sustain the life and worship of the church then who we serve on campus and how well we serve them matters.

B. Faculty, Administration, and Staff

Research on the religious views and practices of faculty, administration, and staff is less well known but is not for that unimportant. A recent study⁷ of the religious views and practices of more than 40,000 faculty members at over 400 colleges and universities found that:

- Faculty are more likely to describe themselves as spiritual (81%) than as religious (64%), while 37% say that they are not at all religious;
- Women and African Americans are more likely to describe themselves as spiritual and religious, while men and Asian Americans are least likely to;
- Among different types of institutions, non-Catholic religious colleges have the highest percentage of faculty members who score high on spirituality and religiosity (64%), followed by those at Catholic colleges and universities (50%), while faculty at public universities score the lowest in this regard (33%);
- Faculty members who score high on spirituality are far more likely than those who score low to focus on students' personal development (43% v. 5%), civic minded virtues, diversity issues, and student centered pedagogy;

- Faculty vary by discipline in terms of whether they believe that colleges and universities should be concerned with facilitating their students' spiritual development with faculty in the health sciences, humanities, education, business, and the fine arts being in favor and those in the social, physical, and biological sciences being opposed.

At Providence College it would seem that the issues are more nuanced and specific to the College. The views of faculty, administrators, and staff were solicited in several contexts: individual interviews (120 individuals, representing 33 different departments and offices), a Faculty, Administrator, Staff Survey (43 responses), group meetings and consultations (approximately 70 participants), and two focus groups/ open forums (17 participants).⁸ Of 194 distinct, codeable responses to the Faculty, Administrator, and Staff Survey, only 2 were openly hostile to the idea that religion should have a significant role to play in shaping the ethos and direction of the College while 14 responses could be considered 'spiritual but not religious' in tone. Here as in the other contexts, the vast majority of responses were positive. However, even among those who were generally positive toward the College's Catholic and Dominican identity there are several common criticisms that are important to note.

- What it means to be a Catholic and Dominican college has not been well articulated.
- People – and here Dominicans are cited most frequently – are the best and worst heralds of the religious mission of the school by dint of their caring presence (or absence), willingness to dialogue (or refusal to), and transparency (or opaqueness).
- How the academic mission and religious identity of the school are related is only poorly understood because it has not been well articulated nor considered within a broader public forum on campus.
- There is a perception that there are two kinds of citizenship at Providence College, that of the privileged and that of those without privilege, and while the particular nature of privilege varies (faculty over and against staff, Dominicans over and against non-Dominicans, day school students over and against SCE and graduate students) the fact of this duality militates against the notion of a Christian, academic community.
- The Catholic and Dominican identity of the school means more than statements and formal policies and needs to include a reverence for persons of diverse backgrounds and faiths, religious signs and symbols on campus, programs and outreach for staff and administrators as well as students, and a commitment to diversity and to the world outside the campus gates, that is, to understanding and responding to the realities of poverty, inequity, issues of moment, and contemporary moral challenges.

Faculty, administrators, and staff were equally articulate in their recommendations about what we could do better and, as one would expect, there is a correlation between what is aspired to and what is currently found to be inadequate. From nearly 200 specific recommendations, the following categories were educed.

- Academics: 21% of respondents noted the need to better integrate academic

excellence and mission, and their suggestions ranged from augmenting new faculty orientation, to providing resources for faculty members to study how the Catholic and Dominican intellectual tradition can be understood in relationship to a specific discipline, and to providing students with a broader and more diverse perspective on the world and the Church.

- **Spirituality:** 18% of respondents stated a desire for additional programs and activities focusing on spirituality and while these included recommendations for student focused programs there was a special plea for programs for administrators, staff, and to a lesser extent faculty. The recent Lenten Journey was noted by several people as a model for such programs.
- **Center for Catholic and Dominican Studies:** 17% of respondents expressed the hope that the Center for Catholic and Dominican Studies could address a broad range of needs from the “basics” of the faith for those without it, to providing resources for faculty interested in integrating Catholic and Dominican perspectives in their courses, to generally ensuring a wealth of public lectures and programs.
- **Co-Curricular:** 12% of respondents stated that there was a need to better integrate Catholic and Dominican perspectives into the co-curricular life of the College whether intellectually (lectures), residentially (residence halls that are alcohol free), or recreationally (greater interaction between Dominicans, faculty, administrators, staff, and students).
- Respondents also desire better and more open communication between the administration and other College constituencies (8%), continuation of the current exercise of leadership by the president (7%), attention to hiring for mission (7%), greater diversity (5%), and more ecumenical initiatives (3%).

C. Print, Web based, and Physical Representations of the College’s Religious Identity and Mission

In the course of the 2005-2006 academic year major strides were made toward ensuring an accurate, accessible, and well integrated representation of the College’s Catholic and Dominican identity and mission in print and web based publications by the College. Until then and still to some degree, the representations have varied in quality, consistency, accessibility, and congruence with the identity and mission of the College.

The physical representation of that identity is similarly varied. Although crucifixes adorn many classrooms, the main reception areas of some buildings, and many public offices, they are of various quality and appropriateness. Similarly, although there are several pieces of fine and notable religious sculpture on campus their placement is largely unheralded and in some instances all but hidden from view. The Dominican cemetery is well kept and an attractive sign of religious dedication.

Perhaps the most notable variance is found on the exterior of campus buildings. Some buildings have appropriate religious signs, symbols, or designations associated with them (32%) while most are absent of any such signs, symbols, or designations (68%).

- There are crosses on the exterior of the Priory, Albertus Magnus, Harkins,

Martin, St. Dominic Hall, St. Dominic Chapel, St. Joseph, Aquinas, Meagher, McDermott, Guzman and Smith.

- There are Dominican shields on Suites and Smith, religious sculpture at Hunt-Cavanaugh, and the religious designations St. Catherine of Siena, St. Dominic, St. Joseph, and St. Martin de Porres.
- The following buildings have no religious sign, symbol, or designation associated with them: Sowa, Hickey, Dominican guest house, Harris-Lynch, Slavin, Alumni, Peterson, Moore, Feinstein, Raymond, Safety and Security, Cunningham, Mal Brown, DiTraglia, Bedford, Davis, Dore, Fennell, Ceramics, Physical Plant, Sullivan, Koffler, Howley, Service, Schneider, Art, Philips, McVinney, and Accinno.
- It is unknown at this time whether and how such signs, symbols, or designations will be incorporated in the renovation of Siena Hall and the new fitness center.

PART III: ADAPTING THE TRADITION TO PRESENT CIRCUMSTANCES

Given the findings noted above, two traditions provide a conceptual foundation for what we propose. The first is drawn from the church's early centuries and suggests that one's incorporation into the Body of Christ is progressive and proceeds in three identifiable stages. The first stage is called evangelization and is the foundation of all others. It includes an individual's acquaintance with the church and its members, an introduction to Jesus and the Gospel, and a presentation of the truths of the faith, the Christian life, and the worship of the church. The second stage is called catechesis and includes formal study of the faith and a deepening immersion in the life of the church at prayer, as a community, and in service to others. The goal here is to bring an individual to a considered choice to embrace the Christian life fully and, to this extent, requires a conversion of mind and heart. The third stage is called mystagogy, a term which implies the interpretation and extension of a faith already secured. It is a period of deepening one's faith, of contemplation of God's call and grace, and of continued growth in faith, prayer, and charity.

The second tradition is of more recent vintage. Several recent General Chapters of the Dominican Friars have identified the contemporary frontiers on which Dominicans are called to minister and the challenges they are to address. Most recently, the Master of the Order, Fr. Carlos Aspiroz Costa, O.P., has enumerated them as:

1. The frontier between life and death, including the challenges of poverty, bioethics, and injustice;
2. The frontier between humanity and inhumanity, including the challenges of the marginalized and of war;
3. The frontier of Christian experience, including the challenge of religious diversity;
4. The frontier of religious experience, including the challenge of secular and atheistic ideologies, and;
5. The frontier of the church, including the challenge of ecumenism among those divided in the name of Christ.⁹

Taken together and adapted for the particular circumstances in which we find ourselves, these traditions suggest a way in which we might begin to meet the religious needs of the College today. They suggest that we must proceed on several levels at once, cognizant of the diversity of faith, experience, and knowledge that marks our students and colleagues alike. No one program or event will meet the needs of all but the needs of all beckon and invite our response. They suggest that growth in faith occurs in stages and not all at once, and proceeds not only intellectually but experientially as well. We must not only teach and inform but provide opportunities for community, service, and prayer, and be attentive to the need for symbol, ritual, and rite. Finally, they suggest that the deepest riches of the Catholic and Dominican traditions must be brought to bear upon the challenges of today and the lives that our students and colleagues live. We cannot therefore be afraid of difficult questions, troubling realities, and complex lives, nor can we afford to ignore the world beyond the campus gates.

In sum, we must do three things well if we are to be faithful to these traditions:

1. provide an education in faith to all, at a level and in a way appropriate to individual needs and capacity;
2. provide a lived experience of faith, community, and service, and;
3. bring the rigor of a faith met by reason to the questions and needs of the day, and to the lives of those entrusted to our care.

PART IV: RE-VISIONING MISSION AND MINISTRY AT PROVIDENCE COLLEGE

We propose three broad, defining goals for our work over the course of the next five years, apportioned to the Office of the Chaplain / Campus Ministry, the Center for Catholic and Dominican Studies, and the Office of Mission and Ministry respectively.

1. Develop a model program of outreach, evangelization, and spiritual formation that meets the needs of students at every level of faith commitment.
2. Become a model of excellence for the integration of faith and reason by animating the intellectual life of the College from the perspective of its Catholic and Dominican identity.
3. Provide leadership in articulating and supporting the Catholic and Dominican identity of Providence College, serve as a resource for internal and external constituencies, and ensure that considerations of mission be included in all relevant policy, planning, and operations affecting the College.

Each of these goals is complemented by the following specific objectives. Although they pertain directly to one or more offices within the division, they express the aspirations of the division as a whole and have been endorsed unanimously.

A. Office of the Chaplain / Campus Ministry

- a. Examine ways to increase attendance at Mass, make confession more available and accessible to all on campus, and better publicize Campus Ministry events and activities.
- b. Support, extend, and further utilize the ministry of music as a means of evangelization, outreach, and collaboration, and especially to enhance the experience of worship.
- c. Develop a ministry of outreach involving campus ministry student leaders and chaplains/campus ministers that will focus on students alienated from the Church, questioning their faith, or seeking answers to their religious and spiritual questions.
- d. Merge PSO and SLC into a single entity, Campus Ministry, in order to establish a bridge between service and spiritual activities while ensuring that all students of whatever faith commitment will feel welcomed and valued.
- e. Offer a multi- tiered retreat program to meet the needs of students at different levels of commitment to and knowledge of the faith, and to address the needs of particular student groups (e.g., freshmen, seniors, and those involved in service and justice ministries).
- f. In collaboration with the Center for Catholic and Dominican Studies, offer educational programming that includes catechesis, spiritual formation, and reflection on contemporary issues.

- g. In cooperation with the Board of Programmers and other campus organizations, offer additional non-alcohol related social programs for students.
- h. Explore the feasibility of a ministry to graduate students.
- i. In tandem with the VPMM and Associate VPMM, explore the possibility of external funding, the need for an additional campus minister, and long range planning for Dominicans to replace those assigned to other ministries.
- j. Attend regional and national conferences and workshops as an aspect of professional development and to aid in the development and formation of student leaders.

B. Center for Catholic and Dominican Studies

- a. Offer a series of annual lectures by notable authorities on issues of enduring and contemporary importance that highlight the integration of Catholic faith and reason. These could include the St. Albert the Great lecture (faith and reason, especially in science), the St. Thomas Aquinas lecture (philosophy and theology), the St. Joseph lecture (history, and justice and peace), and the St. Catherine of Siena lecture (spirituality, and the frontiers of evangelization).
- b. Offer a three-four year cycle of lectures on the Dominican intellectual and spiritual tradition as it has encountered various intellectual, historical, and cultural challenges.
- c. Provide monthly programs for faculty, staff, and administrators to support their spiritual and intellectual lives, and to this end provide special Advent and Lenten programs.
- d. Offer regular colloquia/discussion groups to explore issues of particular moment and urgency, and those that fall under the mantle of “disputed questions”.
- e. In collaboration with the VPAA, participate in new faculty orientation and explore the possibility of including new professional administrators and staff, and of extending the program during the first year of appointment.
- f. In collaboration with the office of the Chaplain/Campus Ministry, offer educational programming including catechesis, spiritual formation, and reflection on contemporary issues.
- g. In collaboration with various departments and offices such as Theology, Fine Arts, Music, Global Studies, CTE, the Feinstein Institute, and the Balfour Center, develop programs and offerings that highlight the aesthetic, pedagogical, global, and ecumenical aspects of religious faith and practice.
- h. In collaboration with the College and Provincial archivists, and the director of the Phillips Memorial Library as well as external resources, provide periodic visual and archival displays in the Center and develop a core of relevant bound, digital, and media holdings.

- i. In collaboration with the Associate VPMM and the Chaplain, plan for the dedication of the Center and an appropriate inaugural program to be offered in conjunction with it.
- j. In collaboration with the VPMM, VPAA, the Chair of Theology, and the Directors of graduate studies in Theology and History, explore the possibility of: 1) a minor in Catholic and Dominican studies, 2) a graduate track in Catholic and Dominican studies, 3) the development of a graduate program with a pastoral focus, and 4) sponsored study and research by faculty and students.

C. Office of Mission and Ministry

- a. Ensure that representatives from the division serve on and/or consult to key College committees including Strategic Planning, Marketing, Culture, Conduct, and Civility, Re-Accreditation, and Core Curriculum Review.
- b. Publish an annual, integrated, and comprehensive calendar of events sponsored by constituent offices of the division in both hard and web copy.
- c. Establish a web presence for the division and maintain it in a timely and incisive fashion.
- d. Publish an annual newsletter for the division.
- e. In collaboration with the Director of CCDS, publish an annual volume containing the major lectures and presentations offered through CCDS.
- f. Explore the possibility of editing a volume of essays on the history of the College and various aspects of its Catholic and Dominican identity that would be distributed to all new students, faculty, administrators, and staff.
- g. Develop a job description for and appoint a fulltime Chaplain to the Alumni Association.
- h. Explore the possibility of appointing a Faculty / Staff Chaplain
 - i. Develop job descriptions for the associate Dominican chaplains.
 - j. Clarify the appointment and role of the athletic chaplain(s).
- k. Develop a reservation and scheduling policy for St. Dominic Chapel and Campus Ministry Center, and the CCDS.
- l. In collaboration with the VPAA, Dean of Graduate Studies, chair of the Department of Theology, director of graduate studies in Theology, Dean of Residence Life, Director of CCDS, and the Chaplain explore the possibility of establishing a post-graduate evangelization corps that would extend the outreach /evangelization efforts of the office of the Chaplain / Campus Ministry, recruit recent college graduates committed to the Catholic faith and service to young people, provide witness to undergraduates among whom the volunteers would live, and provide graduate theological and pastoral education to the volunteers. It is anticipated that external funding would be required to fund this program.

- m. Serve as a consultant to College divisions and offices to ensure that hard copy and web based publications accurately and appropriately represent the Catholic and Dominican identity of the College.
- n. Explore ways to enhance the visual and physical representations of Catholic and Dominican identity on campus, including convening a committee on sacred design and exploring the possibility of a Providence College cross.
- o. Collaborate with the VPAA and Executive Director of Human Resources to ensure that advertisements appropriately highlight the importance of mission, and that potential employees be provided with timely, accessible, and helpful materials for responding to the mission statement.
- p. Explore the possibility of re-writing the mission statement.
- q. In consultation with Institutional Advancement, explore sources of external funding for programs offered by CCDS and the Office of the Chaplain, and for relevant study and research by faculty and students.
- r. In consultation with Institutional Advancement and Student Services explore the possibility of offering religious and spiritual programs for alumni and parents of students.
- s. Explore the possibility of offering intellectual, spiritual, and experiential programs for faculty, administrators, and staff during the summer including programs offered at historic Dominican sites.
- t. Explore the possibility of establishing a Pastoral Institute to serve the needs of regional dioceses.

Notes and References

¹ There are a number of studies of adolescent and young adult faith and religious practice but among them the following stands out as the largest, most thorough, and most timely: Smith, C. & Denton, M. (2005). *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York: Oxford University Press. A more informal but illuminating account of students at religious colleges is Riley, N.S. (2003). *God on the Quad: How Religious Colleges and the Missionary Generation are Changing America*. New York: St. Martin's Press.

² Office of Institutional research. (2005). *Cooperative Institutional Research Program (CIRP): Providence College Freshmen Views on Religion/Spirituality Compared to National Norms*. (August).

³ The four page General Survey was distributed to 3,000 undergraduate students of whom 800, or 27%, completed the survey and returned it. The fourteen page Internal Survey was distributed to 55 Campus Ministry leaders of whom 48, or 87%, completed the survey and returned it. The Open Forum/Focus Group included 12 student volunteers. Thus the total number of students who completed a survey or participated in focus group is 860.

⁴ Given that 800 or 27% of the 3,000 students surveyed completed and returned the survey, approximately 73% did not. Why they did not is an open question although we do know that in several residence halls there was a problem with distribution and return of the surveys.

⁵ See G. Allport & J. Ross (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5. See also S. Reiss, Why people turn to religion: A motivational analysis, and W. Rowatt & D. Schmitt, Associations between religious orientation and varieties of sexual experience, both in the *Journal for the Scientific Study of Religion* (2003).

⁶ Center for Applied Research in the Apostolate. (Fall 2005). *The Impact of Catholic Campus Ministry on the Beliefs and Worship Practices of U.S. Catholics*. Washington, D.C.: Georgetown University.

⁷ Higher Education Research Institute. (March, 2006). *Spirituality and the Professorate*. Los Angeles, CA: University of California.

⁸ It should be noted that while the interviews and group consultations with faculty, administrators, and staff were broad based and inclusive, the low response to the Faculty, Administrators, and Support Staff Survey – 4.3% of 1,000 distributed – may mean that among those who did respond there is a greater likelihood that their responses will represent more positive and more negative views than the broad middle would have provided.

⁹ Aspiroz Costa, C. (2002). *Proclaiming the Gospel in the Order of Preachers*. Available at: http://www.op.org/international/english/Documents/masters_order/Azpiroz-Costa/proclaiming_gospel.htm.