



**MANHATTAN  
COLLEGE**

**MANHATTAN COLLEGE**  
Lasallian Catholic College Since 1853  
4513 Manhattan College Parkway  
Riverdale, New York 10471

**APPLICATION FOR EMPLOYMENT**  
An Equal Opportunity Employer

Position(s) applied for	Date of Application	F.T.	P.T.

Last Name	First Name	Middle Name	Date
Street Address	City	State	Zip
Email Address	Home Phone #	Mobile Phone #	

**How did you learn about us?**

Advertisement    
 Friend    
 Agency    
 Relative    
 Walk-in    
 Other

If advertisement, which source? \_\_\_\_\_

If you are under 18 years of age, do you have a work permit? Yes \_\_\_ No \_\_\_

Have you ever been employed by us before? Yes \_\_\_ No \_\_\_

Please fill out the information below.

Are you currently employed? Yes \_\_\_ No \_\_\_

Are you authorized to work in the U.S.? Yes \_\_\_ No \_\_\_

It is the policy of Manhattan College that relatives cannot work in the same department.

Please list name and department of any relatives. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Education	Name & Address of School	Course of Study or Degree Received	Did you graduate?
High School			Yes ___ No ___
College			Yes ___ No ___
Other			Yes ___ No ___

Do you consider yourself able to perform all of the essential functions of the job or jobs for which you are making application, with or without reasonable accommodation? Yes \_\_\_ No \_\_\_

If applying for a job requiring driving, do you have a valid driver's license? Yes \_\_\_ No \_\_\_  
 State in which license was issued \_\_\_ License # \_\_\_\_\_ Date Issued \_\_\_\_\_ Expiration Date \_\_\_\_\_

Licenses & Certifications				
License/Certification	Document #	State Issued	Date Issued	Expiration Date

Skills
<p>Please check the skills that apply:</p> <p>Excel ___ Word ___ PowerPoint ___ Access ___ Banner ___ Other ___</p>

**References**

Give name, address and telephone number of at least four job related references – previous employers or instructors. All references will be checked. Please exclude the names of family, friends and colleagues.

Name of Individual	Address and Telephone Number/Name of Employer/Company	Relationship

**EMPLOYMENT HISTORY:** Start with your present or last job. Include any job-related military service assignments and volunteer activities. Please include any information which is not included on your resume.

**NOTE:** If you used another name for employment or education purposes, please provide the name used and the applicable time period. \_\_\_\_\_

<b>Employer:</b>	<b>Dates Employed</b>		<b>Work Performed</b>
	<b>From</b>	<b>To</b>	
<b>Address:</b>			
<b>Supervisor:</b>			
<b>Job Title</b>	<b>Reason for leaving:</b>		
<b>Employer:</b>	<b>Dates Employed</b>		<b>Work Performed</b>
	<b>From</b>	<b>To</b>	
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<b>Employer:</b>	<b>Dates Employed</b>		<b>Work Performed</b>
	<b>From</b>	<b>To</b>	
<b>Address:</b>			
<b>Supervisor:</b>			
<b>Job Title</b>	<b>Reason for leaving:</b>		

Manhattan College is an Equal Opportunity Employer that does not unlawfully discriminate in its employment decisions based on race, color, creed, religion, ethnicity, national origin, sex/gender, gender identify/expression, sexual orientation, marital/partnership status, disability, age, citizenship status, veteran status, predisposing genetic characteristics, caregiver status, credit history, arrest/conviction record, unemployment status, status as a victim of domestic violence, sexual violence, or stalking, or any other legally protected status.

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**A Lasallian Catholic College Since 1853**  
**4513 Manhattan College Parkway**  
**Riverdale, NY 10471**  
**(718) 862-7392**

**APPLICANT'S CERTIFICATION**

**I certify that the statements, facts and information given on this application and all statements made and materials provided by me during the job hiring process are true and complete to the best of my knowledge. I understand that my failure to provide truthful or accurate information could be grounds to deny my application or rescind an offer of employment. I authorize the College to investigate and seek to verify the accuracy and completeness of the information I have provided. I further authorize the College to obtain information from previous education institutions and employers to verify the information provided and to obtain information about my record of performance and conduct.**

**I grant permission to all former institutions of education and former employers to provide to the College information pertaining to my dates of attendance/employment, performance and conduct, grades or evaluations, compensation, discipline and reasons for leaving. I further agree to hold harmless all reference sources and the College and to hold them free of any liability for releasing or relying on requested information.**

**I understand and agree that any final offer of employment may depend upon a number of factors, including without limitation, a background check, criminal conviction search, drug screening, credential verification, a medical examination and authorization to work documentation. Continued employment may require compliance with subsequent testing or record verification. I agree further that a refusal to cooperate, an attempt to affect the outcome of these checks and/or the actual results from these checks may cause the College to withdraw an employment offer or terminate employment.**

**I understand and agree that in the event I am employed by the College I shall read and abide by the Mission Statement of Manhattan College provided to me and I will be required to abide by all of the College's rules and regulations, which are subject to change. However, I further agree that neither the employment rules, regulations or policies of the College nor anything said to me during the hiring process will be deemed to constitute a contract of employment, express or implied, and that the duration of any employment is for an indefinite period of time. I agree that my employment with the College is at-will, and either the College or I may terminate my employment at any time with or without cause.**

**I understand and agree that if any of the information, statements or materials I have provided on the application, during the interview or as part of the hiring process are false, incomplete or inaccurate or involve misrepresentations or omissions, the College may stop considering my application, withdraw an offer of employment or cause my immediate termination if employed.**

\_\_\_\_\_  
**Signature of Applicant**

\_\_\_\_\_  
**Date**



# MANHATTAN COLLEGE

*A LASALLIAN CATHOLIC COLLEGE SINCE 1853*

## **The Mission of Manhattan College**

Manhattan College is an independent Catholic institution of higher learning that embraces qualified men and women of all faiths, cultures, and traditions. The mission of Manhattan College is to provide a contemporary, person-centered educational experience that prepares graduates for lives of personal development, professional success, civic engagement, and service to their fellow human beings. The College pursues this mission through programs that integrate a broad liberal education with concentration in specific disciplines in the arts and sciences or with professional preparation in business, education and engineering.

Established in 1853 by the Institute of the Brothers of the Christian Schools, the College continues to draw its inspiration from the heritage of John Baptist de La Salle, the innovator of modern pedagogy and patron saint of teachers. Among the hallmarks of this Lasallian heritage are excellence in teaching, respect for human dignity, reflection on faith and its relation to reason, an emphasis on ethical conduct, and commitment to social justice.

I have read the mission statement of Manhattan College. I have read it, understand it, and have had the opportunity to ask any questions. I will abide by this document.

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Signature of Applicant

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Date

Please note the attached document is a summary of communal reflection on an important aspect of the Mission Statement.

## MANHATTAN COLLEGE: LASALLIAN, CATHOLIC, AND INDEPENDENT

### Introduction:

The purpose of this paper is to summarize the discussions that have taken place over the last three or four years with a view to arriving ultimately at a consensus statement on the Catholic Identity of Manhattan College that will have wide support among all the constituents of the Manhattan College educational community. The sources for this paper are the Report on Catholic Identity from the seminar sponsored by the Provost, the Trustees' Report on Catholic Identity, the presentations and discussions at the Trustees' Retreat of 7 March 1998, the concerns expressed by the Council on Faculty Affairs, and the published Proceedings of the Lasallian Convocations of 1995, 1997, and 1998.

The reasons why such a statement seems advisable at this time are several.

- 1) The erosion since the 1960's of so many elements that unequivocally identified the College as Catholic. This erosion in turn can be attributed to several factors: the more open and less monolithic ecclesiology espoused by Vatican Council II; the horizontal and vertical social mobility of the Catholic community emerging from its ghettoized immigrant status with the consequent collapse of a monolithic Catholic culture; the general unrest and demand for greater freedom among students in the 1960's; the growth of the College with the reorganization of its administrative structure in order to meet the demands of accrediting agencies and the eligibility requirements for government aid; the increasing number of students and especially faculty who are either not Catholic or who in one way or another no longer define themselves as observant Catholics.
- 2) Side by side with these developments is the fact that the College has never renounced its Catholic character. It has never either publicly or otherwise stated that it has ceased to be a Catholic college. It has always maintained its membership in the American Association of Catholic Colleges and Universities. Apart from such specifics, there is the general feeling in the college community that there is danger that something valuable would be lost if the Catholic element in the College's identity were to be minimized or abandoned altogether. This concern is shared by many other Catholic institutions, and indeed by church officials, fearing that Catholic institutions of higher

learning might become secularized to the point where the religious dimension would be lost as happened in the case of the oldest American universities that were originally Protestant.

- 3) The publication in 1990 of the Apostolic Constitution *Ex Corde Ecclesiae*, signaling the entrance of church authority into the discussion of what it means for an institution to call itself Catholic. The Constitution itself envisions that norms for implementation be elaborated by the Conference of Bishops at the local level and submitted for ultimate Vatican approval. The bishops of the United States have followed this process with extensive collaboration with the presidents of Catholic universities, resulting in a consensus document approved by an overwhelming majority of the bishops. Rome has neither accepted nor rejected the document, insisting on further legal clarifications which are currently under debate and review. In this climate of ecclesiastical uncertainty, it seems timely for colleges such as Manhattan to arrive at some internal consensus as to how the institution perceives itself as Catholic.
- 4) Movements within the Institute of the De La Salle Brothers reveal a new stage in the evolution of what it means to be Lasallian. There has been a scholarly re-examination of the achievement and vision of St. John Baptist de La Salle as well as a more global and contemporary appreciation of the enduring characteristics of a Lasallian educational institution. The General Chapters of the Institute have stressed that the Lasallian mission is now shared among the Brothers and their partners in the educational enterprise, signaling a transition from Brothers' institutions to Lasallian institutions. Since the Catholic identity of the College has always been tied to its Lasallian origins, it is timely to take a fresh look at what it means for the College to be Catholic in a Lasallian context.
- 5) A model for continuing this conversation on the Manhattan campus has been provided by Georgetown University where, in academic 1995-1996, a faculty seminar addressing the question of Catholic identity produced a document arguing for a "centered pluralism." The president of Georgetown then appointed a widely representative task force to draw up a final report and recommendations for implementation. Dr. R. Bruce Douglass, Dean of the Faculty at Georgetown, who guided this process, was invited to the Manhattan campus to address the 1998 Lasallian Convocation on his experience. Not only did he describe the process at Georgetown but, from the

point of view of his personal experience as a non-Catholic at a Jesuit institution, he described the qualities that he perceived as flowing from its Catholic and Jesuit tradition. Among these qualities were; a commitment to quality teaching in relation to research; a social conscience in the student body; a real sense of community; an intellectual respect for religion with concern for value, meaning and purpose. It became clear from his presentation that the question of Catholic identity has a legitimacy broader than and independent from some of the concerns at Manhattan College on the specific implications of its Catholic identity.

What remains to be done at this point is to provide opportunities for the wider discussion among the various constituencies in the college community that this summary text is intended to foster. It is to be hoped that such discussions will help to determine: a) the extent of commitment across campus for accepting the Catholic identity of the institution; b) the values that Catholic identity fosters that might be lost without it; c) the elements that are considered essential to Catholic identity and those that might be thought of as secondary or peripheral; d) the areas of agreement and satisfaction with the present status of Catholic identity, together with the areas of disagreement and concern that need to be identified and proposed for ultimate resolution. If the College wants to follow the example of Georgetown, it might then be appropriate for the president to appoint a widely representative task force to issue a final report with recommendations for action.

### **Manhattan College as Lasallian**

The Lasallian identity of the College derives from its foundation in the initiative of the Brother of the Christian Schools, traditionally known as the Christian Brothers or, more recently, the De La Salle Christian Brothers. The College had its origins in the boarding academy opened in St. Vincent's Parish on Canal Street in 1849 by the pioneer Brothers who had arrived from France only a few months earlier. By 1852, as the boarding academy outgrew the facilities on Canal Street, Brother Stylien, the Director, sought a new site in the northern suburbs. After a successful fund raising drive, with the official and financial support of Archbishop Hughes, the property at Broadway and 131<sup>st</sup> Street in Manhattanville was purchased. The academy was moved from St. Vincent's to the new site in 1853 under a new name, the Academy of the Holy Infancy. During the 1850's, with



the introduction of college preparatory courses, including Latin and Greek, the academy was well on its way to becoming a four-year college. Up until 1863 the institution that was to become Manhattan College was owned and operated by the Christian Brothers.

The impetus for definitive change came in 1861 with the appointment of Brother Patrick (Murphy) to replace Brother Stylien as Director, with Brother Jasper (Brennan) as student prefect. With a college curriculum already in place, the time was ripe in 1863 to apply to the State of New York for a college charter. In the petition submitted in February of that year, Brother Patrick and the Brother Supervisor of Schools, using their secular names, expressed willingness to cede the properties and assets to the new corporation. In April of that year, the charter to operate as Manhattan College and to grant degrees was granted by the Regents of the University of the State of New York to the Board of Trustees composed of 18 members, 10 of them laymen. Brother Patrick was named the first president of the corporation.

Although the charter and the ownership of the College was now in the hands of the corporation, the Brothers continued to operate the College pretty much as their own. Through much of the 19<sup>th</sup> century the Brother Provincial was also the President of the College. From 1900 until 1975 the president was also the religious superior of the Brothers. At the turn of the century, in the turmoil over the “Latin Question” (the refusal to continue the exemption from the Brothers’ Rule that prohibited the teaching of Latin), the superiors in Paris removed the president and several of the Brothers on the faculty, sent them into exile, appointed a new president, and demanded that classical languages be removed from the curriculum, eventually restored by the papal decree in 1923. There are documents to show that up until 1970 approval was sought from the Superior General of the Brothers for the College to sell and acquire property, undertake building projects, or for other major expenditures in accord with the requirements of Canon Law. In 1967 the president obtained the approval of the Superior General for the changes to be made in the structure of the Board of Trustees and its by-laws.

More important than the legal aspects of structure and governance, it was the pervasive presence and the influence of the Brothers that tied Manhattan to an historical tradition of school management and creative educational ventures, especially in favor of the underprivileged, that goes back to the foundation of the Institute by John Baptist de La Salle in the 17<sup>th</sup> Century. In 1950 the Church proclaimed St. De La Salle as the Patron Saint of Teachers, not surprising in view of the emphasis he gave to excellence in teaching and the importance

of good student teacher relationships. De La Salle did not want his Brothers to become priests, his way of affirming the teaching ministry as a vocation in itself, capable of exercise by lay persons without benefit of ordination, and worthy of the dedication of a lifetime. Recent scholarship on the life of De La Salle, has made it possible to disengage his educational achievement from its roots in the Catholic France of the 17<sup>th</sup> century and implant the characteristic Lasallian vision in a variety of cultural and religiously pluralistic contexts. This has made it possible for persons who are not Catholics to find inspiration in John Baptist de La Salle and to feel at home in a Lasallian institution anywhere in the world.

As a Lasallian institution, Manhattan is joined to a worldwide network of educational institutions at every level in 80 countries, a powerful resource for the exchange of ideas, experiences, and even personnel based on a common Lasallian ideal. Manhattan maintains close relationships with the six other Lasallian colleges in the U.S., and on occasion with the Lasallian institutions of higher learning in Europe, Asia, and Latin America. Manhattan benefits from and contributes to programs and services provided from the administrative center of the Brothers' Institute in Rome.

Though fewer in numbers, the Brothers expect to continue to make their distinctive contribution to the Lasallian character of the College. As recently as 1991, the Middle States accrediting team cited the presence and the influence of the Brothers as an important and positive element in the total self-understanding of the college community. Still today, the influence of the Brothers continues to influence many aspects of the life of the College. Brothers serve as trustees and the Brother Provincial is on the Executive Committee of the Board. Some Brothers have always lived in the residence halls, with an occasional resident director among them. The religious community of the Brothers sponsors and finances the Lasallian Education Committee. No longer in large numbers, Brothers continue to fill positions on the faculty and staff of the College.

The Brothers realize that they can no longer be the sole agents to carry on the Lasallian tradition of the College, nor do they any longer hold a monopoly on the heritage deriving from De La Salle. The 1987 Rule tells the Brothers that their activity takes place “within an educational community in which all the functions, including positions of responsibility are shared.” In its message on shared mission addressed to the entire

“Lasallian family,” the 1993 General Chapter affirmed its conviction that “God is calling each one of us according to his or her own vocation, to accomplish together the mission confided to St. John Baptist de La Salle and the Institute he founded. ...Whether we are Christians, members of another religion or humanists, we are called to take our place in the mission that the Institute receives from God whose Spirit is at work in every culture and every religious tradition.” In developments such as this, it becomes possible for anyone in the community that is Manhattan College, to the extent that one wishes to do so, to embrace, to share, and to perpetuate its Lasallian heritage.

### ***Manhattan College as Catholic***

With the phrase “founded upon the Lasallian Catholic tradition,” the College’s mission statement affirms the inextricable link between being Lasallian and being Catholic. The Lasallian tradition arises and flourishes within the Roman Catholic tradition. Yet the two are not identical, either conceptually or in the way they contribute to the identity of the College. To say that Manhattan is a Catholic College conveys something rather different to its constituents than to call it Lasallian. What it means today to call an institution – or a person, for that matter – “Catholic” is open to a fair amount of ambiguity. As with all the other 230 members of the American Association of Catholic Colleges and Universities, the Catholic identity of Manhattan College must be examined and understood in the context of that ambiguity.

From the time of its foundation until the mid-1960’s it would have been impossible to think of Manhattan as anything but staunchly Catholic. The College was founded primarily to provide the immigrant generation of young Catholics with an opportunity for higher education in a totally Catholic environment, free from the anti-Catholic attitudes that prevailed elsewhere in society and the academy. At Manhattan, Catholic students would find, side by side and integrated with courses in the arts and sciences, religious instruction with emphasis on the defense of the Catholic faith against its opponents. The total program would provide strong motivation to live out one’s faith commitment in fidelity to Catholic observance and devotional practices. Up until the turn of the century, in fact, Manhattan served as a kind of preparatory seminary for candidates for the Catholic priesthood to the point where more than half of the priests in the New York Archdiocese were graduates of the school.

Even after the anti-Catholic and anti-immigrant attitudes began to soften, the fundamentally Catholic character of the College remained intact. The Archbishop of New York was the honorary chairman of the Board and regularly presided at commencement. The Christian Brothers dominated the administration and faculty, assisted by lay professors who for the most part were models of Catholic belief and practice. The religion courses were taught only by Brothers and were required of every student every semester. Catholic sacramental and devotional practices were not only encouraged but were often obligatory, such as class prayers, Sunday Mass, First Friday devotions, and an annual student retreat. The residents were subject to a regimen that resembled a monastic discipline, with supervised study periods, the “great silence” after 11:00 P.M., rules of enclosure, celibacy enforced by limited access to persons of the opposite sex, and provision that any student who married be subject to expulsion.

The catalyst for change began with the cataclysmic upheavals of World War II. The GI’s returning from the war in the late 1940’s did not easily knuckle under the protective restraints designed for an immature student clientele. Increasing contacts between Catholics and persons of other religions and cultures fostered a less parochial Catholicism as the Church became better integrated into the mainstream of American society. Finally, the event of Vatican Council II produced a new stance of the Catholic Church towards the modern world, a new openness to other religious traditions, a greater emphasis on the role of the laity in the Church as the people of God, a new respect for religious freedom and personal conscience, new theological methodologies, a better appreciation of the Bible, a revised and vernacular liturgy, and more theologically based devotional practices. Suddenly, without touching the substance of the Catholic faith, there was more than one way for a person or an institution to be Catholic.

These developments were bound to have a profound influence on the way Manhattan presented itself as Catholic. Within a few years after Vatican II, the Board of Trustees had eliminated any structures of control by authorities of the Church or the Institute. There were no longer any compulsory religious activities and, although the requirement of courses in religious studies remained high for all students, no Catholic courses as such were required. These adjustments, plus a long-standing tradition of no religious test for admission or employment, made the College eligible for aid from New York State under the Bundy Law.

Even so, the Board of Trustees interprets the reference in its mission statement to the College “founded on the Lasallian Catholic tradition” to relate not only to an historical fact but to a present reality. With that in view, the College strives to maintain continuity with its Catholic past. The Brothers continue to have a presence and an influence in spite of dwindling numbers, as has been noted. The “critical mass” of Catholics continues strong in the college population, including administrators, faculty, staff and students, albeit mixed with larger numbers of non-Catholics, especially on the faculty. The nine credits in religious studies required of all students, with strong offerings in Catholic studies, is a guarantee that religion in the curriculum will not be marginalized. The commitment to peace studies, ethics, and social justice issues, both in the curriculum and in student outreach programs is perhaps stronger than it ever was. The campus ministry and social action programs, professionally staffed and funded, are well patronized, with the Catholic sacraments of Eucharist and reconciliation offered on a regular basis, marriage and baptism on occasion. Student retreats off-campus and prayer experiences on-campus continue to attract significant numbers of students, while religious statues and symbols are displayed at strategic places on the campus. Even a casual visitor to the campus could not but be struck by the evidence that Manhattan remains a Catholic campus.

At the same time, the College has no intention of tying its Catholic identity to the policies and practices of the pre-Vatican II era. There is no intention on the part of the Board, the administration, or the faculty to impose church affiliation and religious observance as a condition for hiring or admission, to set quotas based on religious affiliation, to require loyalty oaths, attendance at religious services, or courses in Catholic theology.

An important aspect of such an ecumenical understanding of the Catholic character of the College is that by and large non-Catholics in the college population do not find the Catholic environment threatening either to themselves personally or to their professional work as educators. Many of them find meaning in the sense of the transcendent, the human values, the striving for community, the caring and respect for students as persons, and other elements that the College has derived from its foundation in the Lasallian Catholic tradition. In this way, the mutual respect for religious as well as cultural and ethnic differences identifies the College as catholic with a lower case “c” as well as with the “C” in the upper case.

For all of these outward manifestations of its Catholic character, the College could not call itself Catholic if the Catholic tradition were not an important element of its academic endeavor, which is after all

what constitutes the College as a college. The Catholic tradition has its roots in a highly articulated theological vision of the God of Abraham, Isaac and Jacob incarnate in Christ and manifest in the communal and sacramental expressions of the Church. Implicit in this faith are insights into the meaning of human existence in time and eternity, the relation of human beings to transcendence, to society, and to the world. It is this tradition that the College as Catholic has a unique opportunity to explore. In the words of Bruce Douglass, the College, unlike a secular or non-sectarian institution, “must continually strive to develop a curriculum that would result in students becoming theologically informed and accurate; students able to speak about religious issues and articulate religious themes.” Or, as Judith Plaskow has phrased it, the College can be a place “where the students have the opportunity to grapple with the history, practices, teachings, and documents that have shaped the Church and characterized Catholic peoples; where they can consider how these forces have shaped them and the larger society, whether for good or for ill; and where they can reflect on their own responsibilities as citizens and as members of particular professions in the light of the value questions that emerge from this history.” Furthermore, the relatively recent endorsement by the Catholic Church of the ecumenical movement opens up the possibility of better understanding and appreciation for the values present in other religious traditions.

Beyond courses in religion and theology, the Catholic tradition, with its integration of faith and reason, religion and science, offers special opportunities to enrich the rest of the curriculum. The Catholic tradition, especially in the history of western civilization, has significantly influenced literature, the visual arts, music, and architecture. Although it is true that ethics and social concerns are not the sole possession of any religious tradition, the Catholic tradition provides a foundation for moral values and a motivation for respecting the norms that make the values operative in the real world. The vast body of Catholic social teaching offers perspectives and challenges to be explored and critiqued in the areas of social studies, education, business, and engineering, especially as students grope towards the ultimate questions that are implicit but often neglected in the pursuit of these disciplines. As the academy moves more and more in the direction of specialization, the Catholic institution of higher learning is challenged by the Constitution *Ex Corde Ecclesiae* to resist the fragmentation of knowledge and contribute rather to its integration.

## ***Manhattan College as Independent***

Since independence is a relative term, it is customary in speaking of institutions of higher learning to use the word “independent” as equivalent to private. To call Manhattan an independent College means that it is not owned and operated by the government, such as a state university, or by the Church, such as a diocesan or paper university. Yet Manhattan College is not totally independent from all external controls. There is a real sense in which the College is dependent on the State of New York for its charter to operate and grant degrees, and for the conditions that make it eligible for state aid; on the federal government both for various funded programs and the norms for meriting the funds; on various accrediting agencies to guarantee the overall quality of the institution and its academic programs. The College also depends on the Institute of the Brothers for the right to call itself Lasallian and for the continued presence of the Brothers as the original bearers of the Lasallian tradition.

The College has been dependent from the beginning on the New York Archdiocese for permission to call itself Catholic, and on papal and conciliar documents, such as those of Vatican II, that define the content of what it means to be Catholic. As an institution of higher learning, however, the mission of the College within the Church is strikingly different from that of the parochial schools and Catholic high schools where indoctrination in the faith and insistence on religious observance is seen as part of their mission. Implicit in church approval to function as a College is the recognition that Manhattan must first be a college with characteristic academic freedom for teachers to pursue research and to present the truth as they see it with critical and professional objectivity. No objections were raised by ecclesiastical authority when the College endorsed the statement on academic freedom of the non-sectarian American Association of University Professors. It cannot be denied that this area could give rise to possible conflicts, but the fact is that, despite fears in some quarters, such has never been the case at Manhattan.

## ***The Future of Manhattan as Lasallian, Catholic, and Independent***

Once opportunities have been provided for this summary paper to be widely discussed among the various constituencies of the College community, and a definitive consensus arrived at concerning Catholic

identity, it should follow that new avenues be explored to enhance the College's identity and so to carve out a niche for itself in the field of higher education.

Among others the following possibilities suggest themselves.

1. To begin discussion on desirable and generally acceptable ways to enhance the Lasallian character of the College, e.g. by defining more closely the relationship between the New York Province of the Brothers and the College; also by shifting the emphasis from being a "Christian Brothers College" to being a "Lasallian College" through a better understanding of the life and vision of John Baptist de La Salle, and by determining the ways in which the shared Lasallian mission ("to provide a human and Christian education to young people, especially the poor") relates to the mission of the College.
2. To maintain the present balance between the Catholic identity of the College and the religious pluralism of its personnel and the diversity in priorities that derive therefrom; to insist on mutual respect in the face of religious differences, refraining from all attempts to undermine the tenets of the Catholic faith, or of any other religious tradition; to respect the commonly accepted ethical standards that enhance civility, personal responsibility, and community.
3. To find ways to enhance the Catholic character of the College, especially in its academic programs by continuing to develop courses in Catholic studies and Catholic theology, as well as mining the riches of the Catholic tradition to enhance other areas of the curriculum, especially in the fine arts and humanities, the social sciences, and career-oriented programs.
4. To expand the public and liturgical celebrations of other faiths, encourage forums for inter-faith dialogue as well as religious and social opportunities for persons of various faiths better to understand one another; expand the programs of campus ministry to meet the religious needs of persons who are not Catholics.
5. To continue to maintain the principle of academic freedom in the classroom under the stewardship of professionally responsible faculty, exploring ways to resolve the actual or potential conflict between church authority and independent research and thought, especially but not exclusively in the field of theology and religious studies.



It is time now to hope that as a result of all the discussion over the last few years on questions related to Catholic identity, that Manhattan will emerge stronger than ever with a clear sense of its identity and mission, prepared to meet the inevitable challenges that will come as the world enters a new millennium and the College approaches the 150<sup>th</sup> anniversary of its charter to function as a Lasallian, Catholic, and independent institution of higher learning.

## **BOARD OF TRUSTEES**

At the 09 March 1999 meeting, the Board of Trustees unanimously passed the following resolution:

That the Board of Trustees accept the report entitled “Manhattan College: Lasallian, Catholic and Independent” as a useful summary of the various discussions, talks, reports, input, concerns and issues raised to date relative to the Catholic identity of Manhattan College.

And, furthermore, the Board of Trustees directs that this report be widely disseminated as the BASIS of (1) further continued dialog with and among all segments of the College community, and (2) the development of strategies for implementation.

## **COUNCIL FOR FACULTY AFFAIRS**

In response to the Board of Trustees statement: *Manhattan College: LaSallian, Catholic, and Independent*, the Council for Faculty Affairs endorsed the following statement at its meeting of November 10, 1999.

1. The Council reaffirms its commitment to academic freedom and Responsibility and to institutional autonomy, which are requisites for the effective functioning of the College and for the achievement of its mission.
2. Consistent with this commitment to academic freedom is a professional responsibility to recognize that Manhattan is a Catholic institution committed to Catholic values and principles and that its identity be respected by all segments of the College community. This, of course, places no obligation whatsoever on anyone as far as their personal beliefs or religious practices are concerned. The Council recognizes the importance of Catholic intellectual tradition as an aspect of the College’s identity.
3. Since Manhattan is blessed with a diverse student body and Faculty and staff from different religious faiths and traditions, all making valued contributions to the mission of the College enriching each other intellectually, socially and spiritually, the Council reaffirms its commitment to this diversity and to freedom of conscience and religious liberty of each member of the Manhattan College community.