



MANHATTAN
COLLEGE

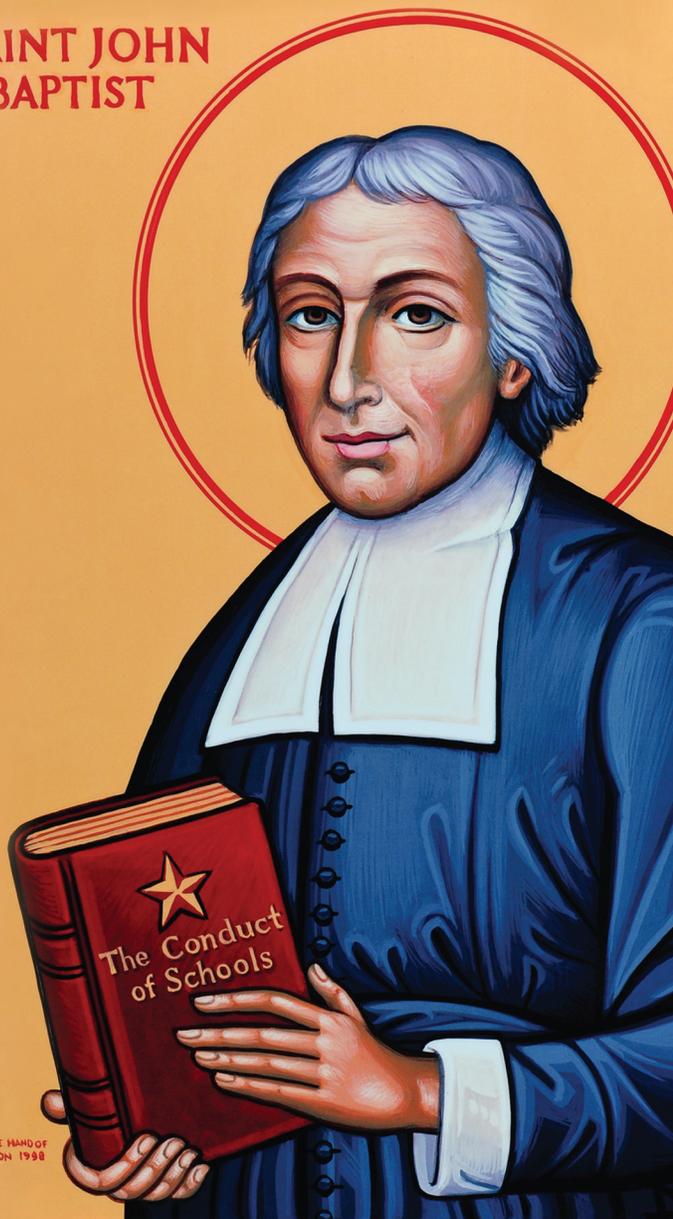
MANHATTAN COLLEGE AND ITS LASALLIAN CATHOLIC MISSION

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SAINT JOHN BAPTIST



BY THE HAND OF
SIMÉON 1988

ABOUT THIS BOOK

When you come to Manhattan College, whether to enroll as a student, work as a member of the faculty or staff, visit as a parent or friend, or return as a graduate, you enter a community that makes a promise about the future that is buttressed by the accomplishments of the past. The College community is not only shepherded by its mission, commitments, and curriculum, but also formed by its heritage, traditions, and values.

This book introduces Manhattan College's Lasallian Catholic mission and heritage by focusing on Saint John Baptist de La Salle, the Christian Brothers, and their lay partners in mission. It explains how our College mission continues to be inspired by this person-centered educational philosophy, its insistence on academic excellence and exemplary teaching, its emphasis on social justice and community service, and its fidelity to a loving God. The book also shows how the Catholic intellectual tradition has shaped Manhattan's identity even as the College welcomes students, faculty, and staff of all faiths and backgrounds.

On a more local level, this guidebook helps to contextualize places and events at Manhattan. It explicates the mural in the Chapel of De La Salle and His Brothers, for example, and identifies banners, sculptures, and stained glass enhancing the campus. The Lasallian Catholic heritage is all around you, represented by individuals depicted in paintings, honored by lectures, memorialized by buildings, and embodied by those who embrace it.

As a *vade mecum* ("go with me"), the book should accompany your explorations of the campus and its events. Its narration of history and discussion of the Brothers and the Lasallian heritage that have contributed to the College is complemented by pictures and quotations that will enrich your stay at Manhattan. It encourages you now to build on the foundation of the past as you prepare for and create the future.



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The purpose of this Institute is to provide a human and Christian education to the young, especially the poor, according to the ministry which the Church has entrusted to it.

*The RULE of
the Brothers of
the Christian
Schools*



MANHATTAN COLLEGE'S LASALLIAN MISSION

Let us remember ... We are in the holy presence of God. *Traditional Lasallian prayer*



*St. John
Baptist de
La Salle*

You must, then, regard your work, which has been entrusted to you by pastors and by fathers and mothers, as one of the most important and necessary services in the Church ... Thank God for the grace he has given you in your work ...”

*St. Augustine
of Hippo*

Faith and reason are the two forces that lead us to knowledge.

*St. John
Paul II*

A Catholic University, therefore, is a place of research, where scholars scrutinize reality with the methods proper to each academic discipline, and so contribute to the treasury of human knowledge. Each individual discipline is studied in a systematic manner; moreover, the various disciplines are brought into dialogue for their mutual enhancement.

*Brother Luke
Salm, FSC*

It is well for us to reflect in this day and age that we can never allow mere gadgetry that records and reproduces data to replace the personal relationship that is the act of teaching.

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.



*St. John
Baptist de
La Salle*

You must not be satisfied with keeping the students in your care from doing evil. You must also lead them to practice well all the good of which they are capable. ... Your zeal for the students under your guidance would be very imperfect, if you expressed it only in teaching them; it will only become perfect if you practice yourself what you are teaching.

*Manhattan
College
Catalogue,
1865-66*

The object of this institution is to afford the youth of our country the means of acquiring the highest grade of education attained in the best American universities or colleges. While its conductors mean that the classic languages shall be thoroughly studied, they have resolved to give a prominence to the higher mathematics and natural sciences not hitherto received in any similar institution in this country, thus combining the advantages of a first-class College and Polytechnic Institute.

*William
Shakespeare*

All things are ready, if our minds be so.

DEVELOPMENT OF MANHATTAN COLLEGE

Although the Institute of the Brothers of the Christian Schools was established in France in 1680, the Brothers did not settle permanently in North America until 1837, when they began a school in Montreal. The origins of Manhattan College can be traced to four Brothers who in 1848 came from France to New York City to educate the children of French immigrants. After teaching on Canal Street in downtown New York City, the Brothers moved to the Manhattanville area north of Columbia University. There in 1853 they began the Academy of the Holy Infancy, changing its name to Manhattan College in 1861. It was chartered by the Board of Regents of New York in 1863.

Six banners representing the six schools of Manhattan College (pages 10–11) hang near the altar in the Chapel of De La Salle and His Brothers. Two banners, for the Schools of Liberal Arts and of Science, share the founding date of 1853 because they evolved from the original curriculum and were a single school until 1993. The next banner, for the School of Engineering, is dated 1892, when Manhattan conferred its first degrees in engineering to students from De La Salle Institute. Three schools began in the 20th century: Education and Health, in 1921; Business, in 1927; and Continuing and Professional Studies, in 1970. By integrating a broad liberal education with concentrations in specific disciplines, they exemplify the Lasallian educational vision.

By the early 20th century, the College had outgrown its facilities in Manhattan and moved to the Riverdale neighborhood of the Bronx. The Quadrangle was built in the early 1920s and the chapel was dedicated in 1928. In 1959, the College began its graduate division, and in 1974 it became coeducational. Although Manhattan College has continued to expand and its student body has become increasingly diverse, its Catholic identity and Lasallian mission have remained central.

St. John
Baptist de
La Salle

Do not have any anxiety about the future, but leave everything in God's hands, for God will take care of you.

Brother
Álvaro
Rodríguez
Echeverría,
FSC,
Superior
General,
2000-2014

We must look honestly towards the future. Since the year 2000, when I began my ministry of animating the Institute, I have frequently insisted on the need for us to be converted towards the future. This is essential at this new period in the life of the Lasallian mission — a mission that the Lord in His goodness has entrusted to us to forge into reality the project of salvation and universal love, which in our case is oriented primarily towards the poor, the unloved, the excluded, and the disoriented youth of our world.

Brennan
O'Donnell,
President,
Manhattan
College

The man who prayed constantly, *Domine, opus tuum*, was not afraid of change — or of hard work. In fact, the history of Lasallian education demonstrates a genius for responsiveness and adaptability: in a word, for its spirit of practical innovation. The foundation of the order was itself a direct, passionate, and compassionate response to a pressing need. And, time after time, the decisions of the Brothers in developing their schools worldwide have been marked by a spirit of profound attentiveness to the needs of the communities in which they work.

MANHATTAN COLLEGE'S LASALLIAN IDENTITY TODAY

In 2002, the Manhattan College Board of Trustees and the Brothers of the Christian Schools reaffirmed the continuing relationship between the College and the Institute in a formal Sponsorship Covenant. Noting the “intertwined history” and the “mutually beneficial collaboration that has characterized our relationship for this century and a half,” the Covenant expresses the “strong desire of both parties to continue and to enhance this relationship ... as we move into the 21st century.”

The document acknowledges that the role of the Brothers at Manhattan College in the 21st century will be very different from their role in the 20th century. This is the case not only because there are fewer Brothers available to serve in the College, but also because the teachings of the Second Vatican Council called for a new spirit of ecumenism as well as a new role for the laity in all of the ministries of the Church. The Sponsorship Covenant thus understands the different role of the Brothers not as a diminishment of the spirit of De La Salle, but as a new and powerful expression of that spirit, as Brothers and a diverse community of laypersons work “together and by association” to fulfill the mission of the College and to further the work of the Institute:

Today at Manhattan, the Brothers and a diverse faculty continue the Mission. Committed to excellence in teaching, they witness the intrinsic worth of both faith and science, and cultivate an atmosphere conducive to both. The faculty considers its chosen profession a noble calling and encourages its students to think deeply about their own lives and values and the contributions their careers can make to society. Students are not only the beneficiaries of this tradition, but also active participants in it.

THE FOUNDER'S LIFE AS INSPIRATION AND MODEL



Young people need good teachers, like visible angels.

*St. John
Baptist de
La Salle*

*St. John
Baptist de
La Salle*

God, who guides all things with wisdom and serenity and whose way it is not to force the inclinations of persons, willed to commit me entirely to the development of the schools. He did this in an imperceptible manner and over a long period of time, so that one commitment led to another in a way that I did not foresee in the beginning.

*St. John
Baptist de
La Salle*

Be satisfied with what you can do, for this satisfies God, but do not spare yourself in what you can do with the help of grace. Be convinced that provided you are willing, you can do more with the help of God's grace than you imagine.

*Julian of
Norwich*

God accepts the good will and work of his servants, no matter how we feel.

*Article 157,
RULE of the
Brothers of
the Christian
Schools*

With no thought of turning back, John Baptist de La Salle and his Brothers opened a path to holiness for all educators. The Brothers, the first guardians of the Lasallian charism, are happy to see numerous Partners wishing to deepen the knowledge of the Founder revealed in his life, spirituality, and work.

JOHN BAPTIST DE LA SALLE

John Baptist de La Salle was born in 1651 in Reims, France, during the reign of Louis XIV. The first child of a wealthy and prominent family, his father was a lawyer and magistrate and his mother was a Moët, the family that to this day operates the prestigious champagne business.

Sharp class distinctions and an emphasis on social status characterized seventeenth-century France. The social class of French society into which a person was born determined his or her life prospects. De La Salle therefore had many advantages that the vast majority of Frenchmen lacked. Whereas he grew up in a mansion and was well educated, most of his contemporaries lived in poverty and lacked even basic education.

At the age of 10, De La Salle decided to become a priest. A brilliant student, he was appointed a canon of the cathedral of Reims at the unusually young age of 16. Many who were canons of Reims later became popes, cardinals, bishops, and saints. De La Salle's early accomplishment suggested he could look forward to a very bright future.

By the age of 30, De La Salle was ordained a priest and earned his doctorate in theology. As Brother Luke Salm, FSC, a noted Manhattan College theologian, stated in a talk given at La Salle University in 1993,

At that moment, as a devout 30-year-old priest, recently ordained and with first-class academic credentials, he had an influential network of family and friends ready to further his prospects for a distinguished career in the Church. It was only a matter of time before he might become a bishop or a cardinal. As so, he might have lived and died and then been completely forgotten.

Matthew
5:3-11

Blessed are the poor in spirit:
for theirs is the kingdom of heaven.
Blessed are the meek:
for they shall possess the earth.
Blessed are they who mourn:
for they shall be comforted.
Blessed are they that hunger and thirst after justice:
for they shall have their fill.
Blessed are the merciful:
for they shall obtain mercy.
Blessed are the clean of heart:
for they shall see God.
Blessed are the peacemakers:
for they shall be called the children of God.
Blessed are they that suffer persecution for justice
sake: for theirs is the kingdom of heaven.

Ciro García,
OCD

If we adopt the culture of marketing and management, we will end up falling into the web of their values and idols: efficiency, efficacy, realized objectives, marketing quota. All this scheme completely ignores the wisdom of the Beatitudes. It follows the logic of production and not of fecundity.

St. John
Baptist de
La Salle

You are called to inspire God's love in the hearts of those you instruct.

TEACHING AS VOCATION

A chance encounter completely changed De La Salle's life. In 1679 he met Adrian Nyel, who wanted to establish schools for poor boys. He knew a wealthy benefactor who would help if De La Salle would become associated with the project. The need was great. If poor and working-class children attended school at all, they attended only briefly and were viewed as unworthy of attention. In Reims, Paris, and other French cities, poor children usually roamed the streets begging or committing petty crimes.

De La Salle agreed to help Nyel, expecting to get the project underway but not become involved in its daily activities. He did not realize it would become his life's work. But he soon recognized that not only the poor students, but also the teachers in the schools needed to be educated, since many teachers were barely literate. Within a short time, De La Salle realized that as a model for his teachers he would need to take the same steps they were taking. He literally would have to enter the life of the poor. That meant he would have to forsake the scholarly, secure life of a churchman and accept the uncharted, unwanted, and unappealing life of a reformer. He became completely dedicated to creating a new kind of school, a new kind of teacher, and a new kind of religious congregation.

De La Salle reasoned that the place to start in providing quality schools was with the teachers. He convinced them to see teaching not as a lowly job to be done only until something better came along, but rather as a vocation through which their own salvation and that of their students could be achieved. Manhattan's faculty and staff likewise participate in contemporary Lasallian professional development and formation programs where they are invited to explore and share with others their sense of vocation (see page 55).

St. John
Baptist de
La Salle

Consider this an honor for you, and regard the children whom God has entrusted to you as children of God. Have much more solicitude for their education and instruction than you would have for the children of a king.

Brother Luke
Salm, FSC

From the beginning, the model that De La Salle proposed to the teachers was the community of the first Christians, described in the Acts of the Apostles as having all things in common and devoting themselves to the Apostles' teaching, fellowship, the breaking of bread and prayer. In this sense, the Gospel was seen from the beginning as the first and principal Rule of the Brothers.

Brennan
O'Donnell,
President,
Manhattan
College

In the end, he became a poor man among the poor, living in the midst of the same uncertainties that constituted their daily lot, and devoting himself utterly to the work to which he was called. That work, at its root, was ministering in love to his teachers and their students, touching the minds and hearts of those students so that they might be led to a better, more abundant, more productive, and more purposeful life.

THE VALUE OF COMMUNITY

De La Salle wanted teaching in his schools to be of the highest caliber and envisioned teaching as a communal activity best done in an actual community. This spirit of community (called "association for mission") explains why De La Salle's movement was so successful. He nurtured the community, writing for its use books on spirituality such as *Meditations for the Time of Retreat* and *Methods of Interior Prayer*. He also wanted his teachers to be teachers only and not to become priests. It was the decision of the first members of his Institute to call themselves "brothers," since they were "brothers to one another." They are now identified by the initials FSC, an abbreviation of the Latin *Fratres Scholarum Christianarum* (Brothers of the Christian Schools).

By 1683 De La Salle had resigned his position as canon of Reims cathedral and had invited his teachers to live in his home. While continuing to support his own family, he gave away most of his money to feed the poor, whom he considered the children of God. He implored his teachers to see Jesus beneath the rags of those they instructed and told the Brothers to treat poor children even better than they would treat royal children. This commitment to the poor became the fundamental moral engine of the movement and sustained Lasallian education from its earliest days.

Like many reformers throughout history, De La Salle was vigorously opposed by local authorities and by Church leaders. Many people recognize the need for change in principle, provided their own positions are not threatened. De La Salle, however, knew that preserving the status quo would hamper serious educational progress, and he was willing to put himself at risk to achieve such progress. Over the years, he was sued, fined, and harassed because his ideas were considered radical. The situation became so gloomy that he and two teachers took a vow for life to continue the work they had begun no matter the circumstances.

St. John
Baptist de
La Salle

Be convinced of what St. Paul says, that you plant and water the seed, but it is God through Jesus Christ who makes it grow, that he is the one who brings your work to fulfillment.

St. John
Baptist de
La Salle

Teachers are ambassadors of Christ and ministers of grace who stand in a providential and privileged relationship with their students.

The Catholic
Encyclopedia

De La Salle is entitled to be ranked among the advanced educators of the eighteenth century and among the greatest thinkers and educational reformers of all time. His system embraces the best in the modern educational methods. He gave an impetus to the higher educational progress which is the distinctive mark of modern times, and bequeathed to his own disciples, and to educators in general, a system of teaching which is adaptable to the wants of school-going youth in every country.

PATRON SAINT OF TEACHERS

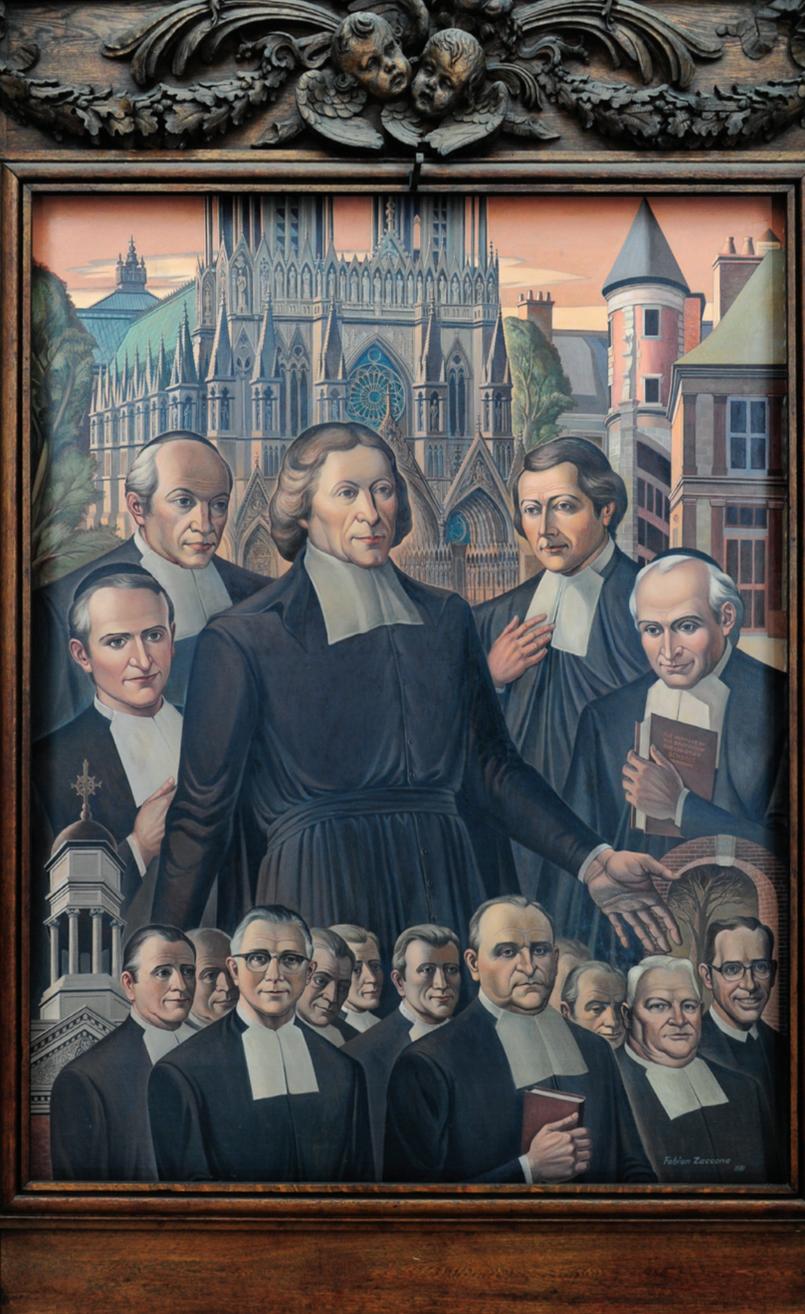
In time, the quality of the schools became widely known and respected. De La Salle took over more charity schools and in their place established Brothers' schools, places that he saw as communities of faith. With this success, even those who were not poor wished to send their sons to a Brothers' school. This growing popularity, however, did not divert his attention from serving the poor. Neither new market forces nor financial concerns weakened De La Salle's educational mission and its focus on social justice.

De La Salle introduced many innovations to improve teaching and wrote numerous practical guides, including *The Conduct of Schools*, the first curriculum and method of management for elementary schools. No aspect of the classroom escaped his notice, even where students were to be seated (not grouped based on social status) and what they were to be taught. He popularized simultaneous instruction, where, for the first time, teachers instructed small groups of students together. Another innovation was to teach students in French, not Latin. He began the first teacher preparation programs, created schools for delinquents, opened a boarding school, and taught classes on Sunday for workers unable to attend during the week.

When De La Salle died in 1719, there were 100 Brothers teaching in 37 schools in France. He never dreamed that his faith, zeal, and ideas would change all of France, let alone the entire world forever.

De La Salle is often portrayed as the model teacher shown instructing a child (page 4). He was beatified in 1888, canonized in 1900, and proclaimed the Patron Saint of Teachers in 1950. During April, as the College celebrates Mission Month (page 55), we commemorate contemporary manifestations of the legacy of De La Salle within our campus community.

MANHATTAN AND THE LASALLIAN COMMUNITY



*St. John
Baptist de
La Salle*

Union in a community is a precious gem which is why Our Lord so often recommended it to his apostles before he died. If we lose this, we lose everything. Preserve it with care, therefore, if you want your community to survive.

*St. John
Baptist de
La Salle*

The spirit of this community is, first, a spirit of faith, which should induce those who compose it not to look upon anything but with the eyes of faith, not to do anything but in view of God, and to attribute all to God.

*St. John
Baptist de
La Salle*

May we be so united
and closely bound together,
having but one spirit,
namely, the Spirit of God,
that we may never be disunited.

*Hadith, or
Sayings of
the Prophet
Muhammad*

None of you truly believes until he wishes for his brother what he wishes for himself.

THE MURAL OF DE LA SALLE AND HIS BROTHERS

The mural that crowns the Chapel of De La Salle and His Brothers (page 26) was created by Fabian Zaccone in 1981 to celebrate the tercentenary of the founding of the Institute of the Brothers of the Christian Schools. The 63 square-foot painting focuses on Saint John Baptist de La Salle, who is aptly placed in the center surrounded by four saintly brothers. Their larger sizes and elevated positions above the Brothers shown in the foreground below give them historical and spiritual prominence and recall the manner in which Christian iconography traditionally depicts saints in heaven.

De La Salle stands with his back to the city of Reims, represented by its famous Gothic cathedral. It is the site where during the Christianization of Europe in the early Middle Ages the first Frankish king, Clovis, was baptized, a reason why the city venerated Saint John the Baptist. His namesake, De La Salle, serves as a transition from the medieval past to seventeenth-century Reims, symbolized by his ancestral home painted in the mural's upper right.

With his extended left hand, De La Salle presents the Brothers of Manhattan College. They are framed on the left by the chapel's tower, pointing up to the cathedral and symbolically into heaven, and on the right by one of the Quadrangle's archways. The arch alludes to De La Salle's home shown above and suggests the College's dual role as both welcoming alma mater and educational portal to the world and into the future.

Along with the saints, the Brothers who have contributed so greatly to Manhattan College in the past look out to all gathered in the Chapel in the present. The mural is an invitation to join the historical and spiritual community comprising Lasallian education.

*St. John
Baptist de
La Salle*

Catholic saints are holy people and human people who lived extraordinary lives. Each saint the Church honors responded to God's invitation to use his unique gifts. God calls each one of us to be a saint.

*St. Francis
de Sales*

Nothing is so strong as gentleness, nothing so gentle as real strength.

*Student of
St. Benilde*

He lived in the love of God from morning until evening.

*Avery
Cardinal
Dulles*

Saints are the most excellent of voices, the most brilliant of stars.

LASALLIAN SAINTS

The mural depicts to the immediate left of Saint John Baptist de La Salle and standing behind his right shoulder Saint Mutien Marie of Belgium, FSC (1841–1917). For 58 years, he taught music and art in the Christian Brothers boarding school at Malonne, Belgium. He was renowned for his piety and patience and for his devotion to the Brothers' Rule. After his death, several miracles were attributed to his intercession. He was canonized in 1989.

To the right of De La Salle the mural depicts two eminent Christian Brothers, Saint Solomon Le Clercq, FSC, and Saint Benilde Romançon, FSC. Nearest the Founder is Saint Solomon, the first Brother to be martyred. During the French Revolution, the Institute of the Brothers of the Christian Schools lost its legal status in France. Refusing to take an oath of allegiance to the French revolutionary government, Saint Solomon was arrested in 1792, imprisoned, and then executed. He was beatified in 1926, and canonized in 2016 by Pope Francis.

Brother Benilde (1805–62) is the first Christian Brother — following the Founder, John Baptist de La Salle — to be canonized a saint. He holds a school book, symbolizing his long teaching career. For 20 years Brother Benilde taught in elementary schools in rural southern France before becoming the head of a new school in Saugues. There for another 20 years, he devoted his life to the education of village and farm boys. An effective role model, he inspired more than 200 students to become Brothers. He was beatified in 1948 and canonized in 1967.

John Baptist de La Salle, the three other saints described above, Saint Miguel Febres Cordero, FSC (page 33), and countless other holy women and men through the centuries and in the current time exemplify the dedication to education of all involved in Lasallian education.

*St. Miguel
Febres
Cordero,
FSC*

Our first reaction in dealing with others should always be to find something about them worthy of praise.

*St. Miguel
Febres
Cordero,
FSC*

Nothing can bring greater happiness than doing God's will for the love of God.

*Brother J.
Stephen
Sullivan, FSC,
President,
Manhattan
College,
1975–87,
Letter to
Fabian
Zaccone,
1984*

When you painted the chapel mural Brother Miguel was one of three beatified Brothers. You placed him on the right of the Founder in the front position. Your action was prophetic! He was declared a Saint at canonization ceremonies at St. Peters in October 1984. How did you know that he would be the next one to be canonized?

*St. Miguel
Febres
Cordero*

I must enter into all that I do with a spirit of love.

SAINT MIGUEL FEBRES CORDERO, FSC

The mural portrays another Lasallian saint standing in front of Saint Mutien and near De La Salle's right shoulder. He is Miguel Febres Cordero, FSC (1854–1910), the Patron Saint of Ecuador and one of the first Latin Americans to be canonized by the Catholic Church. In addition to being dedicated teachers, the De La Salle Christian Brothers developed a strong tradition of scholarship, which Saint Miguel exemplifies.

A diligent student with a love for books, Saint Miguel aimed to preserve for Latin Americans the purity of Castilian Spanish. Like De La Salle, he was academically successful as a young man, publishing his first book, a Spanish grammar, before he turned 20. His numerous books on linguistics and literature won him membership in the National Academies of Ecuador, Venezuela, France, and Spain. When the Brothers were expelled from France in 1904, he translated the French texts so crucial to the Lasallian mission into Spanish for use by his confreres in exile. He excelled as a teacher of religion, as a scholar, and as a model for his Brothers in community.

Saint Miguel died in 1910 shortly after a revolutionary crisis in Spain, during which he supervised the overnight evacuation of young students in his charge. When his grave was disturbed during the Spanish Civil War, his body was found to be incorrupt. Later reinterred in Ecuador, he was beatified in 1977 and canonized by Pope John Paul II in 1984.

In 1993, the first San Miguel Middle School was founded in Providence, Rhode Island. Today there are twelve such schools across the United States. They are located primarily in urban neighborhoods, and provide students and families of limited means an affordable option emphasizing rigorous academics in an inspiring and nurturing environment.

*Brother
Charles
Henry
Buttimer,
FSC*

I remember the day when I discovered the mystery of the Brothers of the Christian Schools, the mystery of the vocation of religious educators; when I felt the call to this state of life. I then felt the compulsion, the absolute necessity of making myself one with that community, a joyous and irresistible necessity which was not there before!

*St. John
Baptist de
La Salle*

Don't be discouraged by anxieties and troubles.
Life is full of them.

*Reinhold
Niebuhr*

God grant me the serenity
to accept the things I cannot change;
courage to change the things I can;
and wisdom to know the difference.

BROTHER CHARLES HENRY BUTTIMER, FSC

Below De La Salle and the four Lasallian saints, the mural depicts the Brothers of Manhattan College. Three of these, highlighted by their placement in the foreground and by their individualized portrayals, are worth further comment: from left to right, Brother Charles Henry Buttimer, Brother Jasper of Mary, and Brother Amandus Leo Call.

Brother Charles Henry Buttimer, FSC (1909–1982), graduated from Manhattan College in 1933. A great scholar-teacher who specialized in medieval theology, he took his Ph.D. from The Catholic University of America in 1939. He served as a teacher and dean of students at De La Salle College (Washington, D.C.) before becoming an administrator within the North American offices of the Institute. In 1966 he was elected the first American Superior General of the Brothers of the Christian Schools. Serving until 1976, during an exciting if sometimes difficult time of change in the Catholic Church brought about by the Second Vatican Council, Brother Charles labored tirelessly and effectively to reconcile opposing interests in the Institute and to strengthen it. At the request of the Vatican, in 1973 he worked to establish Bethlehem University as a Lasallian institution in the Holy Land. He was named by Pope Paul VI to participate in the World Synod of Bishops in 1974 and received the Cross of the Legion of Honor from the French government in 1976.

The Buttimer Institute of Lasallian Studies is named in his memory. Founded in 1984 and attended by many faculty and staff at Manhattan College, it is an intensive Lasallian formation and education program that studies the life and work of Saint John Baptist de La Salle and the origins of the Lasallian educational mission.

*St. John
Baptist de
La Salle*

To deal with young people very harshly is to forego
all hope of bringing about any good.

*Abraham
Lincoln*

I have always found that mercy bears richer fruits
than strict justice.

*Maha
Ghosananda*

The thought manifests as the word.
The word manifests as the deed.
The deed develops into the habit.
The habit hardens into the character.
The character gives birth to the destiny.
So watch your thoughts with care
And let them spring from love
Born out of respect for all things.

BROTHER JASPER OF MARY, FSC

The second figure the mural portrays in the lower center foreground is one of the best known of Manhattan's Brothers and one whose name all who study or work at Manhattan will never forget. Joseph Brennan (1822–1895), who was born in Ireland, joined the Brothers in St. Louis in 1851, took the name Brother Jasper of Mary, and came to Manhattan in 1861. He holds a book to represent the fact that he was the College's Prefect of Discipline from 1863 to 1895. Despite fulfilling duties that might make him unpopular with students, Brother Jasper was beloved due to his fairness and enthusiastic support for students. He originated many traditions that remain to this day, organizing the College's first literary society and first band. He was the College's longtime director of residents, its first athletic director, and the architect of its athletic programs. He encouraged students to exercise vigorously, supported boating, swimming, and ice skating, and became famous in the history of baseball as the inventor of the "seventh-inning stretch." When he died in 1895, he had served as a devoted Brother for 44 years.

In his memory, the athletic teams of Manhattan College and its entire community of students, faculty, staff, and alumni are called "Jaspers."

*St. John
Baptist de
La Salle*

Always address people by their names and with great respect.

*St. John
Baptist de
La Salle*

Know your students individually and be able to understand them.

*Meister
Eckhart*

People should think less about what they ought to do and more about what they ought to be. If only their being were good, their works would shine forth brightly.

Simone Weil

The solution of a geometry problem does not in itself constitute a precious gift, but the same law applies to it because it is the image of something precious. Being a little fragment of particular truth, it is a pure image of the unique, eternal, and living Truth, the very Truth that once in a human voice declared: "I am the Truth." Every school exercise, thought of in this way, is like a sacrament.

BROTHER AMANDUS LEO CALL, FSC

To the right of Brother Jasper and directly below De La Salle's outstretched hand stands a Brother who had one of the most important and enduring effects on Manhattan College. A New Yorker who attended Manhattan Prep, Brother Amandus Leo Call, FSC (1901–1980), joined the College faculty in 1924 to teach civil engineering and mathematics. At a remarkably young age, Brother Leo was appointed Dean of the School of Engineering in 1930, serving for more than 30 years until his retirement in 1961. Under his leadership, new programs were added in electrical, mechanical, and chemical engineering. In the spirit of the Lasallian educational vision and in support of Manhattan College's mission (page 9) to integrate the liberal arts and practical programs, he developed a strong professional curriculum balanced with liberal arts courses. Loved by his students, Brother Leo was known for the personal interest he took in each of his students, for his uncanny ability to remember the name of everyone he met, and for his prowess as an administrator. A licensed civil engineer, he was honored by many professional societies and received numerous honorary degrees. His continuing involvement in the profession of engineering firmly established the program at Manhattan and brought great honor to the College.

**THE BROTHERS,
MANHATTAN COLLEGE,
AND THE WORLD**



*St. John
Baptist de
La Salle*

The way to maintain union in a community, in spite of all these different personalities, is to bear up charitably with the defects of one another.

*Sir Isaac
Newton*

We build too many walls and not enough bridges.

*Ralph
Ellison*

Education is all a matter of building bridges.

*Rabindranath
Tagore*

Thou hast made me known to friends whom I knew not.
Thou hast given me seats in homes not my own.
Thou hast brought the distant near
And made a brother of the stranger.

Psalms 42:8

By day the Lord will send his loving kindness;
by night I will sing to him, praise the God of my life.

FOUNDERS BRIDGE

Founders Bridge was dedicated on October 26, 2009, during the celebration of the inauguration of Dr. Brennan O'Donnell as nineteenth president of Manhattan College. Linking the central Quadrangle to the Mary Alice and Tom O'Malley Library, the bridge displays six banners, each honoring a distinguished Christian Brother for whom a building on the Manhattan campus is named.

Four of those Brothers have been discussed above, since they are depicted in the Chapel's mural. Saint John Baptist de La Salle, founder of the Brothers of the Christian Schools, is memorialized by De La Salle Hall. It forms the northwestern side of the College's Quadrangle and is the home of the School of Business. Saint Miguel Febres Cordero, FSC, is remembered by Miguel Hall. It faces De La Salle Hall on the Quadrangle and is the home of the Schools of Liberal Arts and of Education and Health. Leo Hall, located on the College's south campus and serving as home to the School of Engineering, commemorates the life of Brother Amandus Leo Call, FSC. Jasper Hall, a residence hall built in 1957 near the main entrance of Manhattan College, is named in honor of Brother Jasper of Mary, FSC.

The banners flying over Founders Bridge honor two other Brothers, Brother Chrysostom Conlan, FSC, and Brother C. Thomas Fitzsimmons, FSC. Their contributions to the College are described on the following pages.

In addition to remembering these six Brothers, Founders Bridge honors the entire community of Christian Brothers who have kept the Lasallian tradition a vibrant and central part of Manhattan College.

St. John
Baptist de
La Salle

It is impossible to please God if you do not live on friendly terms with others.

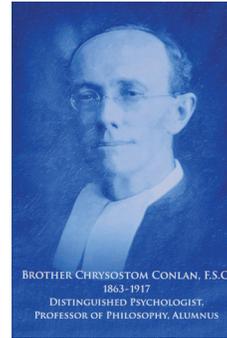
St. John
Chrysostom

What is nobler than to mold the character of the young? I consider that he who knows how to form the youthful mind is truly greater than all painters, sculptors, and all others of that sort.

Brother
Augustine
Nicoletti,
FSC,
Associate
Professor of
Education

As a Brother educator, for me it has always been about the students. Their needs come first! A favorite saying of mine, attributed to St. John Baptist de La Salle, states, “touching hearts and teaching minds reminds us of our dual responsibility as teachers.” This responsibility is centered on developing the relational aspect with students and providing subject content. This is what I do best as a teacher, and it lies at the core of my teaching vocation.

BROTHER CHRYSOSTOM CONLAN, FSC



Among the many excellent teacher-scholars who have taught at Manhattan College, Brother Chrysostom Conlan, FSC (1863–1917), was one of the most eminent. A professor of philosophy and psychology, he began teaching in 1888 and quickly became a leader in Manhattan’s famous Arts program. His achievements were recognized in 1892 when he was invited to become a member of the American Psychological Society, joining such notables as George Herbert Mead and John Dewey. Brother Chrysostom wrote articles for the *Psychological Review*, edited the English editions of the Brothers’ catechetical and theological works, and in 1916 published *Development of Personality*. A highly influential work, it emphasizes the role of religious faith in the learning process and the importance of a teacher’s character as a prime factor in education.

Chrysostom Hall, a residence hall near the Chapel that opened in 1929, honors Brother Chrysostom Conlan.

*St. John
Baptist de
La Salle*

Take care that your school runs well.

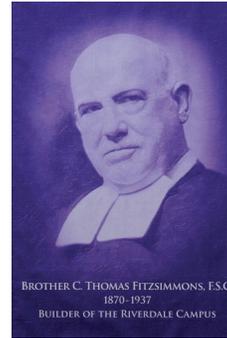
*St. John
XXIII*

Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what it is still possible for you to do.

*Archbishop
Desmond
Tutu*

Let us be united, let us be filled with hope, let us be those who respect one another.

BROTHER C. THOMAS FITZSIMMONS, FSC



A Renaissance man noted for his teaching of literature, engineering, and science as well as for his administrative skills, Brother Thomas Fitzsimmons, FSC (1870–1937), became president of Manhattan College in 1921. The driving force behind the building of the College's new campus in the Riverdale neighborhood of the Bronx, he oversaw building plans, fundraising, and construction of the Quadrangle.

Famous as a speaker, he gave engaging lectures that blended religious, scientific, and humanistic knowledge while stressing the practical. Brother Thomas exemplifies the Lasallian philosophy of education, valuing both the liberal arts and professional training.

Brother Thomas is remembered at Manhattan College by Thomas Hall, dedicated by Cardinal Spellman in 1960. It was the center of many student activities until the opening of the Raymond W. Kelly '63 Student Commons in 2014 (see page 109). Thomas Hall continues to be the home for a host of student-focused activities with the Center for Student Success, Office of Career Pathways, and Financial Aid Office.

Brother Luke
Salm, FSC

Every human being needs to be saved from failure and disintegration of every kind: the physical failure that goes with disease, catastrophe, suffering and most obviously death. More subtly but no less urgently we come to realize that we also fail precisely as human beings: by ignorance and error, by animal behavior, through betrayal of others and ourselves, by resistance and outrage against God. We also fail as societies by tolerating unjust political structures, unequal distribution of the world's resources, the various forms of discrimination, indifference to the environment, and that ultimate social disaster we call war. These are things we all have to be saved from.

The other side of salvation is what we long to be saved for. If failure in its various forms is the negative side of salvation, surely the positive side comes through fulfillment and reconciliation—human fulfillment first of all: health instead of sickness, knowledge instead of ignorance, happiness instead of grief, relationship instead of loneliness, wholeness in place of fragmentation, justice instead of injustice, peace instead of war, love instead of hate, and life instead of death; then ultimate fulfillment, eternal life with God.

Article 15,
RULE of the
Brothers
of the
Christian
Schools

As “ambassadors and ministers of Jesus Christ,” the Brothers consecrate their life to God to bring the Gospel to the world of education.

BROTHER LUKE SALM, FSC

In addition to the Brothers honored by the banners flying over Founders Bridge, Manhattan College enjoys a strong tradition of Brothers noted as great teacher-scholars. Two who contributed to the College's Lasallian traditions through their scholarship are particularly noteworthy: Brother Luke Salm and Brother Gabriel Costello.

Brother Luke Salm, FSC (1921–2009), joined the faculty of Manhattan College in 1955, having completed a master's degree in Greek and Latin and a doctorate in theology from The Catholic University of America, the first awarded to a religious Brother and non-cleric. Teaching in Manhattan's new liberal arts program, he injected religious studies into the curriculum, developed new courses on dogmatic theology, and established the Department of Religious Studies. He played a crucial role in steering the College's spiritual life during the challenging years following the Second Vatican Council, offering a lecture series to 600 Catholic priests, Brothers, and nuns to help them during this period of transition in theology and church life.

One of the most eminent theologians produced by the Brothers and a prolific historian, Brother Luke served as President of the Catholic Theological Society, as Editor of *Proceedings of the Catholic Theological Society of America*, as Editor of *Proceedings of the Society of Catholic College Teachers of Sacred Doctrine*, and as Chairman of the Editorial Board for Lasallian Publications. A delegate to the 39th, 40th, 41st, and 42nd General Chapters of the Brothers, he served on the International Committee on Vows and the International Committee for the Redaction of the Rule of the De La Salle Christian Brothers. He authored ten books, including the influential *The Work Is Yours: The Life of St. John Baptist de La Salle*.

Brother
Casimir
Gabriel
Costello,
FSC

The College exists primarily for the cultivation of intellectual virtues and these can never yield primacy to either the functional or vocational.

St. John
Baptist de
La Salle

Never speak to anyone except with kindness, and if you fear to speak otherwise, keep silent.

Aristotle

All men by nature desire knowledge.

Cicero

A room without books is like a body without a soul.

BROTHER CASIMIR GABRIEL COSTELLO, FSC

Well known as the author of *The Arches of the Years*, a history of Manhattan College from its founding until 1979, Brother Gabriel (1910–92) graduated from Manhattan in 1933. After receiving his Ph.D. from Fordham University in 1946, he returned to Manhattan in 1949 to chair the Department of History. Over his long tenure, he built the department and earned the sobriquet “Mr. History.” As dean of the College from 1953 to 1959, Brother Gabriel also stressed the value of a liberal education for all students, no matter their areas of concentration. On a national level, Brother Gabriel defended academic freedom, especially in the dark days of the McCarthy era. Following the Second Vatican Council of 1962–65, much of his energy went into adapting its teachings to the life and organization of the Brothers, on campus, in the province, and around the world. While Brother Gabriel respected tradition, he believed that it should not become a straitjacket, but should provide a starting point for progress. In that vein, he supported the *Pacem in Terris* Institute, which has evolved into the College’s interdisciplinary Peace Studies program.

The Costello Lecture in European History, which honors the memory of Brother Casimir Gabriel Costello, is sponsored each year by the School of Liberal Arts and the Department of History.



St. John
Baptist de
La Salle

The star did not appear to them in vain, for this sight caused them to receive the grace of God, and it made this day a day of salvation for them because they showed themselves most faithful to the divine inspiration. Are we attentive to the inspirations we receive from God? Are we as quick to follow them as these holy Magi were in letting themselves be led by the star that guided them?

Brennan
O'Donnell,
President,
Manhattan
College

Alluding to the star of Bethlehem, the Lasallian star is a symbol for us of our call constantly to seek the truth, wherever it may lead us — even, as it led the Magi or De La Salle, to truths that utterly transform our understanding of reality and call us to action beyond our wildest dreams.

THE LASALLIAN STAR

The Lasallian Star is seen regularly at Manhattan College and at other Lasallian institutions worldwide. It is featured in the College's logo (front cover) and is emblazoned on the banner of the School of Liberal Arts (page 10). It is central to the *Signum fidei* (Sign of faith) seal adopted in 1751 by the Institute of the Brothers of the Christian Schools, which the College's seal (page 52 and back cover) also incorporates.

In its broadest sense, being Lasallian focuses on one's attitudes, values, and views of education. The Lasallian star's five points provide a symbolic focus to the five core Lasallian principles:

Faith in the presence of God. We believe in the living presence of God in our students, in our community, and in our world. The Lasallian school nurtures an awareness of the world through the "eyes of faith."

Respect for all people. We honor and respect the dignity of all individuals. The Lasallian school nurtures respect-filled relationships as an expression of all being made in the image and likeness of God.

Quality education. We engage in quality education together as students, staff, and faculty by thinking critically and examining our world in light of faith. The Lasallian school prepares graduates to contribute to and transform society.

Inclusive community. We celebrate diversity and welcome all members to our community. The Lasallian school community embraces the uniqueness and sacredness of all people.

Concern for the poor and social justice. We are in solidarity with the poor and advocate for those suffering from injustices. The Lasallian school promotes a life-long commitment to community service and justice education.

*RULE of the
Brothers
of the
Christian
Schools
(2015)*

Today, the Brothers pursue the Lasallian mission in partnership with men and women who recognize the relevance of the Lasallian charism ... The Institute's primary concern is the educational needs of those whose dignity and basic rights are not recognized. By its mission, it seeks to make it possible for them to live with dignity as sons and daughters of God.

*Brother John
Johnston,
FSC,
Superior
General,
1986–2000*

Lay people take their place as full partners with the Brothers and we Brothers gladly associate them with us in mission. We accept that from now on our schools will not be Brothers schools, animated with secondary collaboration with lay teachers, parents and students. They will instead be Lasallian schools animated by Lasallian educative communities of faith within which the apostolic activity of Brothers communities takes place.

*Brother
Gerard
Rummery,
FSC*

Today, many people who choose to work in a Lasallian school may not necessarily share the Christian heritage on which the work was founded. Among such persons are Christians of other denominations, Moslems, Buddhists, Hindus, Confucianists and Shintoists, followers of traditional religions or of no religion at all. Many find themselves in agreement with Lasallian emphases on such basic principles as gratuity, compassion and personal relationships — all things beyond the material — and expressive therefore of a “spirituality.”

“TOGETHER AND BY ASSOCIATION”

In 1680, the first teachers associated with John Baptist de La Salle accepted his invitation to move into his home. They developed an esprit de corps and came to be known as “Brothers.” Facing opposition from those threatened by their success and innovations, in 1691, De La Salle and two Brothers, Nicolas Vuyart and Gabriel Drolin, made what has come to be known as the “Heroic Vow.” This lifelong commitment of “association” to conduct the schools even if they “were obliged to beg alms and live on bread alone” was pronounced in 1694 by ten more Brothers. This foundational notion of “together and by association” for the sake of the educational mission has been embraced worldwide in the 21st century by women and men in a variety of ethnic and religious settings in 80 countries on five continents.

The dedication to educational excellence and social justice by the faculty, administration, and staff of Manhattan College is a contemporary expression of this Lasallian heritage. Annually the College honors Distinguished Lasallians from among its faculty, staff, and administration. During April, the College highlights curricular and cocurricular manifestations of our Lasallian heritage during Mission Month, as we commemorate the birth (April 30, 1651), death (April 7, 1719), and legacy of De La Salle, whom we refer to as the Founder.

Manhattan's faculty and staff participate in Lasallian professional development and formation programs, including the College Core Identity Seminars, The Buttimer Institute of Lasallian Studies (page 35), The Brother John Johnston Institute of Contemporary Lasallian Practice, The Lasallian Social Justice Institute, and The International Lasallian University Leadership Program. Through Collegium, faculty also have an opportunity to attend annual Colloquies on Faith and Intellectual Life with colleagues throughout the world of Catholic Higher Education.

The United Nations UNESCO Noma Literacy Prize, 1990

The Brothers have demonstrated permanency by providing for over three centuries an astonishing array of activities from the most basic literacy learning to the most complicated technological learning for both children and adults ... so that they can be fully integrated in community and society.

Mother Teresa, Talk to the De La Salle Brothers

People are hungry, especially the young. They are hungry for God and you are here to satisfy that hunger. Be faithful to the great gift that God made you to be teachers, educators, light, His light, in the world among young people. The future of the world depends on what you do.

Hadith, or Sayings of the Prophet Muhammad

If you walk toward Him,
He comes to you running.

Rabbi Abraham Joshua Heschel

In prayer we shift the center of living from self-consciousness to self-surrender. God is the center toward which all forces tend. He is the source, and we are the flowing of His force, the ebb and flow of his tides.

Brother Robert Schieler, FSC, Superior General, Brothers of the Christian Schools

Driven by the principle of Christian anthropology, inspired by God's image beautifully reflected in each child's face and motivated by compassion we must increase our collaboration and cooperation.

THE LASALLIAN WORLDWIDE COMMUNITY

After its humble origins in France in 1680, the Institute of the Brothers of the Christian Schools grew significantly. By the time of the French Revolution, there were more than 1,000 Brothers. Outlawed by the revolutionary government in 1792, the Brothers almost disappeared, with only a few remaining in Rome. After being restored in 1805, the community grew rapidly during the 19th century. The 160 Brothers serving in 1810 expanded to more than 14,000 Brothers working in 35 countries by 1900, when De La Salle was canonized.

The Lasallian educational network today is flourishing in 80 countries as a multireligious, multiethnic, and global phenomenon. Together and by association with each other, more than 100,000 partners and some 4,500 Brothers provide a Lasallian education to over a million students in more than 900 schools in Europe, North and South America, Africa, and Asia. What began in 1680 at De La Salle's home in Reims, France, is flourishing in places the Founder could hardly have imagined, such as Chihuahua in Mexico, Khartoum in Sudan, Bethlehem in Palestine, and Kuala Lumpur in Malaysia. Students, teachers, and staff at Manhattan College actively participate in and contribute to the development of this worldwide Lasallian community through study abroad, research, service learning, and other educational exchange opportunities.

In the United States, the Lasallian educational network includes more than 100 schools, including six institutions of higher education: La Salle University (Philadelphia), Christian Brothers University (Memphis), Lewis University (Romeoville, IL), Saint Mary's University of Minnesota (Winona), Saint Mary's College of California (Moraga), and Manhattan College. Established in 1853, Manhattan College claims the honor of being the first Lasallian institution of higher education.



MANHATTAN COLLEGE'S CATHOLIC HERITAGE

The heart is rich when it is content, and it is always content when its desires are fixed on God.

*St. Miguel
Febres
Cordero, FSC*

*Brother
Gabriel
Costello,
FSC,
The Arches
of the Years*

By 1863 the reputation of the College was tenaciously rooted. During the decade following, small, well-equipped classes were graduated to civil, professional and ecclesiastical life. It was during this period that Manhattan, by its harvest of sacerdotal vocations, became the unofficial seminary of the Archdiocese of New York.

*Catholic
World,
September
1901*

With the possible exception of a purely ecclesiastical college for the training of candidates to the priesthood, Manhattan College enjoys the proud distinction of having given a larger number of priests to the Church than any other Catholic College in the United States.

*St.
Bonaventure,
OFM*

The only educators worthy of the name are those who can instill in the hearts of their pupils the vision of beauty, the light of truth, and the practice of virtue.

*William
Shakespeare*

This above all — to thine own self be true.

MANHATTAN'S CONTRIBUTION TO AMERICAN CATHOLICISM

Although Roman Catholics were among the first colonists in America, in the early republic they were a relatively small minority of the population, which was predominately Protestant Christian. Beginning in the early nineteenth century, and especially with the influx of Irish and later Italian and eastern European immigrants, the country's Catholic population increased significantly. This led to a period of strong anti-Catholicism in the United States driven by religious misunderstandings and ethnic prejudices.

The assimilation of Catholics into American life was largely accomplished through a sustained focus on education. Manhattan College played a crucial role in the education of immigrants and their children, graduating numerous young men who became leaders not only in the Church, but also in civic and professional life and in the business community. According to Manhattan's Alumni Society, the first established by a Catholic college, by 1921 Manhattan counted among its graduates 3 archbishops, 4 bishops, 28 monsignori, 243 priests, 27 judges, 228 lawyers, 102 doctors, 107 educators, 49 journalists, 214 engineers, and 583 businessmen.

The rotunda of Memorial Hall includes paintings depicting some of the College's many graduates who became Catholic leaders. Three of these noted for their Lasallian concern with the poor and their commitment to social justice are discussed in the following pages. The next section of this book notes the various ways in which Manhattan College's Catholic heritage is celebrated through lecture series, the visual arts, and the curriculum.

*Patrick
Joseph
Cardinal
Hayes*

Be charitable in your thoughts, in your speech and in your actions. Be charitable in your judgments, in your attitudes and in your prayers. Think charitably of your friends, your neighbors, your relatives and even your enemies. And if there be those whom you can help in a material way, do so in a quiet, friendly, neighborly way, as if it were the most common and everyday experience for you.

*Patrick
Joseph
Cardinal
Hayes,
Dedication
of the Chapel
of De La
Salle and
His Brothers,
1928*

I thank God with all my heart for what I received from the Christian Brothers in the way of training and education during my years at Manhattan.

PATRICK CARDINAL HAYES



Patrick Joseph Hayes (1867–1938) graduated from Manhattan College in 1888 with high honors in classics and philosophy. Ordained in 1892 after attending St. Joseph's Seminary, he was head of the American military ordinariate during the First World War, organizing the work of 900 Catholic chaplains. He became the fifth Archbishop of New York in 1919. Known as the Cardinal of Charities, in 1920 he founded the archdiocesan Catholic Charities. Pope Pius XI created him Cardinal Priest of Santa Maria in Via in 1924. The original library at Manhattan's Riverdale campus was named in his honor.

*George
Cardinal
Mundelein,
1938*

The trouble with us in the past has been that we were too often allied or drawn into an alliance with the wrong side. Selfish employers of labor have flattered the Church by calling it the great conservative force, and then called upon it to act as a police force while they paid but a pittance of wage to those who work for them. I hope that day has gone by. Our place is beside the workingman. They are our people, they build our churches, our priests come from their sons.

*St. John
Paul II*

A Catholic University must become more attentive to the cultures of the world of today, and to the various cultural traditions existing within the Church in a way that will promote a continuous and profitable dialogue between the Gospel and modern society.

*Article 153,
RULE of the
Brothers
of the
Christian
Schools*

Today, with their Partners, the Brothers wish to respond in a creative way to the educational and spiritual needs of young people, especially of those who are the most vulnerable.

GEORGE CARDINAL MUNDELEIN



George William Mundelein (1872–1939) graduated from Manhattan College in 1889 with high honors. After studying at St. Vincent Seminary and the Pontifical Urbaniana University, he was ordained in 1895. He was appointed Auxiliary Bishop of Brooklyn in 1909 and the third Archbishop of Chicago in 1915. A liberal friend of Franklin D. Roosevelt, Mundelein supported the New Deal and the trade union movement and criticized Adolf Hitler. Known as the First Cardinal of the West, he was created Cardinal Priest of Santa Maria del Popolo by Pope Pius XI in 1924.

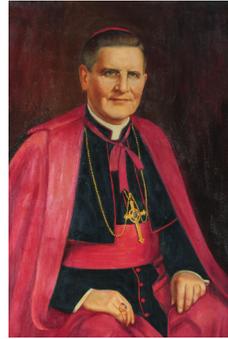
*Bishop
Bryan J.
McEntegart,
Catholic
University
Inaugural
Address,
1953*

The University must continue even more zealously to extend the horizons of knowledge; this, in the natural and social sciences and in the liberal and fine arts, as well as in philosophy and theology. Not only should we probe deeply all these disciplines for the sake of truth itself, not only should we relate these disciplines to each other in the unity of truth, but we should strive constantly to enlist truth for the service of man and the common good.

*Carlo Maria
Cardinal
Martini, SJ*

There is in each of us — whatever our religion, even in a bishop — a believer and a non-believer. These two exchange views and try to convince each other.

BISHOP JOSEPH MCENTEGART



Bryan Joseph McEntegart (1893–1968) graduated from Manhattan College in 1913. After studying at St. Joseph’s Seminary, he was ordained in 1917. For 21 years he worked for Catholic Charities of the Archdiocese of New York, becoming President of the National Conference of Catholic Charities and President of the New York State Conference of Social Work. In 1943 he was consecrated Bishop of Ogdensburg and in 1953 became Rector of The Catholic University of America. In 1957 he was installed as Bishop of Brooklyn, then the world’s largest diocese.

Bishop McEntegart, the cardinals discussed above, and several other bishops who attended Manhattan exemplify the significant contributions the College has made to American Catholicism.



CELEBRATING THE CATHOLIC HERITAGE ON MANHATTAN'S CAMPUS

“The Glorification of
Saint John Baptist de La Salle,”
Chapel of De La Salle and His Brothers

*St. Thomas
Aquinas, OP*

We must love them both — those whose opinions we share and those whose opinions we reject — for both have labored in the search for truth, and both have helped us in finding it.

*St. John
Baptist de
La Salle*

Saint Thomas is one of the greatest Doctors of the Church, which he enlightened by the quite extraordinary and almost miraculous learning that God gave him. This saint studied as much at the foot of the crucifix as he did in books. Because he excelled so greatly in the science of theology, he is considered the Angel of this sacred school, surpassing all other theologians.

*Pope Leo
XIII*

Clearly distinguishing, as is fitting, reason from faith, while happily associating the one with the other, he both preserved the rights and had regard for the dignity of each; so much so, indeed, that reason, borne on the wings of Thomas to its human height, can scarcely rise higher, while faith could scarcely expect more or stronger aids from reason than those which she has already obtained through Thomas.

SAINT THOMAS AQUINAS, OP

Manhattan's Catholic heritage informs many aspects of the College's intellectual, religious, cultural, and educational life. This heritage may be shared by attending lectures, visiting the College's two chapels, examining works of art, and taking courses in Catholic Studies.

Saint Thomas Aquinas (1225–1274) was a Dominican friar who taught theology and philosophy at the University of Paris. His *Summa Theologica*, which reflects the influence of Greek and Islamic philosophy as well as Christian theology, is a masterpiece of natural theology and scholastic philosophy. A keen intellect and a prolific writer, Aquinas in more than 60 works emphasized the relationship between faith and reason, a hallmark of Manhattan College that is central to its mission (page 9). Known as the Doctor Angelicus, Aquinas was canonized in 1323. Proclaimed Doctor of the Universal Church in 1567, he was designated Patron Saint of Catholic educational institutions in 1880 by Pope Leo XIII.

Manhattan College honors Saint Thomas through its annual Aquinas Lecture. Recognizing his contributions to two of the major disciplines of the College, the lecture is sponsored in alternate years by the Department of Philosophy and the Department of Religious Studies.

Additionally, one of the windows that grace the Chapel of De La Salle and His Brothers, includes Saint Thomas along with Saint Ignatius Loyola, Saint Vincent de Paul, and Saint Francis de Sales assisting Jesus in welcoming Saint John Baptist de La Salle to his heavenly seat in glory (page 68).

Dante
Alighieri

The darkest places in hell are reserved for those who maintain their neutrality in times of moral crisis.

Dante
Alighieri

Consider your origin; you were not born to live like brutes, but to follow virtue and knowledge.

Dante
Alighieri

Beauty awakens the soul to act.

Brother
Patrick
Horner, FSC,
Professor of
English

Scholarship is the lubricant to the teaching process. Without a teacher who is intellectually curious and willing to search for answers to questions, the classroom quickly becomes a dry, mechanical place, rather than one where students can be taught not only the material, but also the thirst to learn by asking questions and seeking answers.

DANTE ALIGHIERI

Dante Alighieri (1265–1321), one of the world’s greatest poets, represents the pinnacle of poetry during the later Middle Ages. Like Thomas Aquinas, with whom he has been compared because of their shared intellectual breadth and universal vision, Dante stressed the crucial ways in which faith and reason interrelate, a significant feature of the Catholic intellectual tradition that informs Manhattan College’s mission statement (page 9). In his *Vita nuova* Dante also insisted that human love could be a medium for divine grace. Like De La Salle, Dante was hounded by political and religious enemies during his lifetime, writing his most influential poem, the *Divine Comedy*, when he was exiled from Florence. It traces the poet’s imaginary pilgrimage through hell and purgatory and into heaven. On this journey through the afterlife, Dante the visionary poet honors the virtuous and condemns the vicious, praises past poets, theologians, and saints, and condemns contemporary corruption, both civic and ecclesiastic. The beauty and succinctness of his poetry, his scathing criticism of social and religious hypocrisy, and his unwavering commitment to truth and justice continue to inspire readers today.

Dante was the favorite poet of one of the first American Brothers, John Chrysostom Barat, a founder of Manhattan College. It now honors Dante through its Dante Seminar, a forum that meets six times a year to present scholarship and engage in intellectual discussion among faculty.

John Henry
Cardinal
Newman

A university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them.

Martin Luther
King Jr.

The means by which we live has outdistanced the ends for which we live. Our scientific power has outrun our spiritual power. We have guided missiles and misguided men.

Simone Weil

Academic work is one of those fields containing a pearl so precious that it is worthwhile to sell all our possessions, keeping nothing for ourselves, in order to be able to acquire it.

JOHN HENRY CARDINAL NEWMAN

John Henry Newman (1801–1890) was one of the greatest educators of the nineteenth century. As an Anglican priest he was actively involved in the Oxford Movement, which sought to return Christianity to Early Christian beliefs and forms. In 1845 he converted to Catholicism, a conversion that caused a scandal in Great Britain and is recounted in his *Apologia Pro Vita Sua*. Founder of the Catholic University of Ireland (now University College, Dublin), Newman was created a cardinal in 1879 and beatified in 2010. He authored numerous works of historical theology and scholarship on early Christianity as well as sermons, poems, and hymns. His most influential work, *The Idea of a University*, provides an eloquent and compelling argument for the value of the liberal arts in their own right and as foundation for other forms of education, whether civic, technical, or professional. Newman's understanding of education thus engages closely with the Lasallian vision and the College's mission (page 9) to prepare graduates for lives of personal development and professional success.

Manhattan College honors Cardinal Newman through its annual Newman Lecture, began in 2010 in recognition of Newman's beatification by Pope Benedict XVI. Sponsored by the School of Liberal Arts, the lectures focus on the centrality of the liberal arts for undergraduate education and their continuing importance to the Catholic intellectual tradition.

*St. John
Baptist de
La Salle*

Live by the spirit of faith.
You are in God's presence;
that is more than enough for you.

*St. John
Baptist de
La Salle*

Stir up your trust in
the infinite goodness of God.
Give honor to your Creator
by leaving the care of your person
in the hands of God.
Don't be troubled about the present or
disquieted about the future,
but be concerned only
about the moment you must now live.
Do not let anticipation of tomorrow
be a burden on the day that is passing.
What you lack in the evening,
the new morning will bring to you,
if you know how to hope in God.

*Patrick
Joseph
Cardinal
Hayes,
Dedication
of the Chapel
of De La
Salle and
His Brothers,
1928*

This new building, so dignified, so noble, so
magnificent, eloquently portrays the need of reli-
gion in education, in justice, commerce, business,
and diplomacy.

DE LA SALLE CHAPEL AND ITS ART

The Chapel of De La Salle and His Brothers is the center of Manhattan College's spiritual life. While its exterior blends seamlessly into the Colonial American architectural style of the Quadrangle, its interior (page 6) reflects the architecture of the Founder's age. The restrained columns with Ionic capitals, the symmetrical pediments with dental molding, the muted white walls alternating with wood encased windows, and the barrel vault ceiling with classicizing decoration are hallmarks of French Baroque, the prevailing style during De La Salle's lifetime.

In addition to the mural discussed earlier (page 26), the Chapel includes other works of art worth examining. Five stained glass windows illuminate the altar area. The central window depicts Christ holding the wine and bread of the Eucharist. Two windows on each side show the Four Evangelists holding quills and books, each identified by a Latin inscription. Saints Matthew and Luke are to the left of Christ, and Saints Mark and John are to the right.

High above the organ pipes and the main entrance to the Chapel, a bright round window (page 58) depicts the Holy Family. The window can be seen from the steps of the altar or from the entrance of Memorial Hall on the Quadrangle.

Beginning just to the left of the steps leading up to the altar, running along the north, west, and south walls, and culminating to the right of the steps are fourteen oak carvings created in Oberammergau, the Bavarian town famous for its woodcarving. They depict the Stations of the Cross, a devotional tradition popular in Catholic churches since the later Middle Ages. Each station commemorates an event in Christ's Passion and provides the opportunity to take a "pilgrimage" along the *Via crucis* (Way of the Cross) when travel to the Holy Land is not possible.

St. John Paul II, Letter to Artists (1999)

In order to communicate the message entrusted to her by Christ, the Church needs art. Art must make perceptible, and as far as possible attractive, the world of the spirit, of the invisible, of God. It must therefore translate into meaningful terms that which is in itself ineffable. Art has a unique capacity to take one or other facet of the message and translate it into colours, shapes and sounds which nourish the intuition of those who look or listen. It does so without emptying the message itself of its transcendent value and its aura of mystery.



DE LA SALLE CHAPEL WINDOWS

The windows that grace the Chapel of De La Salle and His Brothers, taken together, are widely considered the most beautiful and complete artistic reflection in stained glass of Saint John Baptist de La Salle's life and his work with the Brothers of the Christian Schools. Ten windows guide viewers through key moments in the Saint's life — from his childhood in Reims, to the vows he took with his Brothers, to his death in Rouen and his glorification in heaven, where he is welcomed by Christ and acknowledged as a great teacher by Saint Ignatius Loyola, among others. Two additional windows — depicting the "Nativity of Our Lord" and Jesus as teacher in "Suffer the Little Children to Come Unto Me" (page 78) — help to provide the gospel context for the De La Salle narrative.

The windows were created in the early 1900s by the renowned French workshop of L. Mazuet et fils of Bayeux, which was founded in 1858. Both father, Léon-Louis, and son, Henri, were students of the Christian Brothers in the late 1800s. Their work can be admired in the ancient churches and magnificent cathedrals of France, including Église Notre-Dame et Saint-Marcouf in Basse-Normandie.

The windows were originally installed at the Christian Brothers' Novitiate in Pocantico Hills, New York, and were moved to the chapel of the Brothers' Novitiate in Barrytown, New York, in 1930. They were reacquired in 2015, through the joint effort of Manhattan College and the District of Eastern North America of the Brothers of the Christian Schools, following on the initiative of Jim Casey and John Hannaway. After a yearlong process of restoration by Rohlf's Stained and Leaded Glass Studio, they were installed in the Chapel of De La Salle and His Brothers in early 2016, and were dedicated on the Feast of Saint John Baptist de La Salle, April 7, 2016.

*St. John
Baptist de
La Salle*

The Brothers of this Institute ought to have a great love for the holy exercise of interior prayer, and they ought to look on it as the first and principal of their daily exercises and the one that is the most capable of drawing down the blessing of God on all the others.

*St. Francis
de Sales*

Never be in a hurry: do everything quietly and in a calm spirit. Do not lose your inner peace for anything whatsoever, even if your whole world seems upset.

*Brother
Robert
Berger, FSC,
Associate
Professor of
Religious
Studies*

In the exhibit Ashes and Snow we hear a gentle voice slowly whisper, “If you come to me at this moment, your minutes will become hours, your hours will become days, and your days will become a lifetime.” As Lasallian educators strive, in the presence of God, to live in the moment, minutes of prayer become hours of ministry, hours of ministry become days of meaningfulness, and days of meaningfulness become a lifetime of gratitude.

CHAPEL OF THE HOLY INFANCY

The Chapel of the Holy Infancy, located on the third floor of Memorial Hall, is a favorite place for visitors as it is for many members of the Manhattan community. Originally built as a private chapel for the College’s Brothers, its intimate and peaceful space welcomes everyone and particularly encourages prayer and meditation. The Chapel is illuminated by two stained glass windows flooded by light from the Quadrangle. The window to the left of the altar portrays Saint John Baptist de La Salle as Founder and teacher (page 16), and the window on the right depicts Christ and the Sacred Heart.

Two excellent oak sculptures created by Gaspare Ciuffo in 1928 stand out from the walls. On the left Mary holds the Christ Child, a suitable theme for the Chapel of the Holy Infancy. As a member of the Holy Family and as Patron of the Institute of the Brothers of the Christian Schools, Saint Joseph accompanies them, standing on the right. He holds a carpenter’s square, his attribute in Christian iconography. This reminder of his craft is particularly appropriate for a Lasallian institution, since Saint John Baptist de La Salle stressed the importance of teaching practical skills.

Another series of relief carvings depict the fourteen Stations of the Cross.

Daily mass is celebrated in the Chapel of the Holy Infancy.

St. John
Paul II

Born from the heart of the Church, a Catholic University is located in that course of tradition which may be traced back to the very origin of the University as an institution. It has always been recognized as an incomparable center of creativity and dissemination of knowledge for the good of humanity. By vocation, the *Universitas magistrorum et scholarium* is dedicated to research, to teaching and to the education of students who freely associate with their teachers in a common love of knowledge.

Judith
Plaskow

The Catholic institution is one where students have the opportunity to grapple with the history, practices, teachings, and documents that have shaped the Church and characterized Catholic peoples. Where they consider how these forces have shaped them in the larger society, whether for good or evil, and where they can reflect on their own responsibilities as citizens and members of a particular profession in light of the value questions that emerge from this history.

Michele
Saracino,
Catholic
Studies
Program
Coordinator

By taking courses in Fine Arts, History, Literature, Philosophy, and Religious Studies, students are welcomed into the Catholic imaginary and encouraged to learn about the tradition's rich history and profound influence on faith and values in everyday life.

CATHOLIC STUDIES AT MANHATTAN

As a Catholic college Manhattan continues to provide a strong education in religious studies. Students in their first year take *The Nature and Experience of Religion*, which studies religion worldwide as a human phenomenon. As a junior or senior students also select a course that examines religion in a global context, such as Judaism, Islam, or the Religions of India, or a course that focuses on important religious issues or themes, such as Religion and Science or Religion and Social Justice.

Usually in the sophomore year, students select a course from among several offered in Catholic Studies. Topics range widely from the biblical basis of Christianity (Jesus, Central Themes of the New Testament), to church history (Early Christian Thought, Saints and the Catholic Imagination), to contemporary Catholicism (Urban America and Catholic Social Teaching, Contemporary Catholic Theologians). This requirement is one of several ways that Manhattan embraces the Catholic intellectual tradition central to the College's identity.

Students at Manhattan College have the opportunity to focus on Catholic Studies by taking an interdisciplinary minor. Recognizing the influence of Catholicism on world culture, history, and thought, the minor includes several courses taught by other departments in addition to those taught by Religious Studies. For example, students may select courses taught by English (Irish Literary Revival), Fine Arts (Catholic Mass and its Music, Monasticism and the Arts), History (Pilgrimage and the Crusades), and Philosophy (Faith and Reason).

Manhattan's curriculum — as well as its buildings, art, and lectures — reflects the college's Catholic heritage and exemplifies its mission (page 9) to encourage students to reflect on faith and its relation to reason.



MANHATTAN'S LASALLIAN COMMITMENT TO SOCIAL JUSTICE AND PUBLIC SERVICE

The most satisfying thing in life is to have been able to give a large part of one's self to others.

*Pierre
Tielhard de
Chardin, SJ*

*St. John
Baptist de
La Salle*

Like Saint Francis, look upon the poor as the image of Jesus Christ, and as being the best disposed to receive his Spirit abundantly. In this way, the more you cherish them, the more you will be united to Jesus Christ.

*St. Francis
of Assisi*

Lord, make me a channel of thy peace,
that where there is hatred, I may bring love;
that where there is wrong,
I may bring the spirit of forgiveness;
that where there is discord, I may bring harmony;
that where there is error, I may bring truth;
that where there is doubt, I may bring faith;
that where there is despair, I may bring hope;
that where there are shadows, I may bring light;
that where there is sadness, I may bring joy.
Lord, grant that I may seek rather to
comfort than to be comforted;
to understand, than to be understood;
to love, than to be loved.
For it is by self-forgetting that one finds.
It is by forgiving that one is forgiven.
It is by dying that one awakens to Eternal Life.

DE LA SALLE'S VISION OF SOCIAL JUSTICE

As is unambiguously clear from the life of Saint John Baptist de La Salle (pages 19–25), the Founder of the Brothers of the Christian Schools was deeply moved by the desperate poverty of his age and inspired by the desire to educate poor children. The entire mission of the Institute is focused on this vision. As De La Salle told the Brothers, “Your ministry requires that you should devote yourself to the well-being of the poor, since it is your duty to instruct them.”

It is not surprising that one of the five core principles (page 53) of the Lasallian mission is uncompromising concern for the poor and commitment to social justice. This solidarity with the poor and advocacy for those suffering from injustices led the 43rd General Chapter of the Christian Brothers (May 2000) to confirm again that promoting the rights of children is a major focus of Lasallian education. As a religious community noted for its faith and zeal, the Brothers live simply, pray deeply, teach compassionately, and stand resolutely with the poor.

Manhattan College embraces De La Salle’s vision of social justice in its mission statement (page 9) and through its long history of educating the children of immigrants. It seeks to support underprivileged students whatever their background and welcomes many students who are the first in their families to attend college. Through its curriculum and extracurricular activities, it also gives students the opportunity to make a difference in the world by putting the Lasallian vision of social justice into action.

The concluding pages of this book describe some ways in which Manhattan College and its faculty and alumni exemplify the Lasallian celebration of diversity, respect for all individuals, advocacy for those treated unjustly, a commitment to public service and social justice, and faith in the presence of God.

St. Augustine of Hippo Charity is no substitute for justice denied.

Pope Paul VI If you want peace, work for justice.

Martin Luther King Jr. I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality, and freedom for their spirits.

Lois Harr, Director of Campus Ministry and Social Action As campus ministers and especially as followers of Saint John Baptist de La Salle, we try very hard to touch the hearts and minds of the students entrusted to our care — on retreat, at Mass, over lunch, during a meeting, at a service project — wherever we are, wherever they are.

The Rev. George Hill, Manhattan College Chaplain, 2007-2016 Community is also a place of forgiveness and celebration. It is a life of ongoing forgiveness. I have to be able to forgive that other person who does not fulfill my deepest needs of my heart. I have to be able to forgive people for not being God. Our heart always desires what is perfect and complete, but always lives with what is incomplete in ourselves and others.

CAMPUS MINISTRY AND SOCIAL ACTION

Students at Manhattan College have many opportunities to put the Lasallian mission into practice by working to achieve social justice and serving the common good. The Lasallian Collegians are dedicated to faith, service, and community, and students who receive the Lasallian Leaders scholarship develop creative ways to integrate the mission with campus life. Campus Ministry and Social Action provides other opportunities to serve the local community through projects such as Habitat for Humanity and God's Love We Deliver and by working with the elderly, feeding the hungry, and tutoring children and teens.

Through L.O.V.E. (Lasallian Outreach Volunteer Experience) students, faculty, and staff can take service-learning trips to areas in the United States with high poverty or in crisis, such as New Orleans, Florida and the Arizona border. Service trips may also be taken to developing countries where the De La Salle Christian Brothers or agencies like Catholic Relief Services have programs and facilities. L.O.V.E. seeks to "touch the hearts" of participants to encourage a genuine commitment to social justice. Participants often discover that such service provides a profound learning experience.

In light of the Lasallian principle of a Faith in the Presence of God, Campus Ministry and Social Action grounds its social justice work in spirituality. Catholic Mass is offered regularly, and students of all faiths are encouraged to attend prayers and services in their own traditions both on and off campus. Retreats are organized around many themes, including the Lasallian principle of concern for the poor and social justice issues.

As a result of its focus on social justice and the common good, Manhattan College was included in the 2011 United States President's Higher Education Community Service Honor Roll.

Elie Wiesel

Wherever men and women are persecuted because of their race, religion, or political views, that place must — at that moment — become the center of the universe.

Martin Luther King Jr.

The ultimate measure of a man is not where he stands in the moments of comfort and convenience, but where he stands in times of challenges and controversy.

Queen Noor of Jordan

As believers we all have an opportunity and moral obligation to recognize our spiritual common grounds: to rise above our differences: to combat prejudice and intolerance.

Mehnaz Afridi, Director, Holocaust, Genocide, and Interfaith Education Center

We may have an obligation to protect ourselves, but the real challenge is to fight for “others.” To stand up for another human being in the case of prejudice is the ultimate measure of humanity.

Associated for the Lasallian Mission ... An Act of Hope, September, 2010

Let it be stated clearly and unambiguously that calling oneself Lasallian is not relegated only to those of the Christian faith. Many faith-filled people professing other creeds participate daily in the Lasallian educational Mission. They are a valued part of this community.

HOLOCAUST, GENOCIDE, AND INTERFAITH EDUCATION CENTER

The mission of Manhattan College’s Holocaust, Genocide, and Interfaith Education Center is to promote Jewish-Catholic-Muslim dialogue. Originally created to educate students, teachers, and the community about the Holocaust, the Center continues to focus on the Holocaust and other acts of genocide worldwide. It seeks through education to fight prejudice, genocidal ideologies, apathy, and Holocaust denial.

In accordance with *Nostra aetate*, a document adopted by the Second Vatican Council in 1965, Manhattan College as a Catholic institution expanded the Center’s mission in 2011 to encompass interfaith education. By studying the three Abrahamic religions, their shared values and their historical and contemporary relationships, the Center sponsors interfaith initiatives that reach across faiths, cultures, and nations. The goal is to teach tolerance and acceptance, to alleviate suffering and harm caused by ignorance, and to understand our shared humanity.

One of the five core principles of the Lasallian mission (page 53) is to honor and respect the dignity of all individuals no matter their background or faith. Everyone is welcome to the Manhattan College community and is encouraged to attend the lectures and participate in the work of the Holocaust, Genocide, and Interfaith Education Center.

Judith
Plaskow

Jewish feminists, in other words, must reclaim Torah as our own. We must render visible the presence, experience, and deeds of women erased in traditional sources. We must tell the stories of women's encounters with God and capture the texture of their religious experience. We must expand the notion of Torah to encompass not just the five books of Moses and traditional Jewish learning, but women's words, teachings, and actions hitherto unseen. To expand Torah, we must reconstruct Jewish history to include the history of women, and in doing so alter the shape of Jewish memory.

Elisabeth
Schüssler
Fiorenza

The vision and praxis of our foresters who heard the call to coequal discipleship and acted in the power of the Spirit must be allowed to become a transformative power that can open up a feminist future for biblical religion.

Carol P.
Christ

The simple act of telling a woman's story from a woman's point of view is a revolutionary act: it never has been done before.

JUDITH PLASKOW, PH.D.

Judith Plaskow exemplifies the ways in which Manhattan College's scholar-teachers have not only excelled in the classroom, but also made significant contributions to their disciplines. After completing one of the first doctoral dissertations in feminist theology at Yale University, Dr. Plaskow joined Manhattan's Department of Religious Studies in 1979 and quickly became an internationally respected theologian. With Elisabeth Schüssler Fiorenza of Harvard's Divinity School, she co-founded the *Journal of Feminist Studies in Religion*, which she co-edited for its first decade (1985–94). She and Carol P. Christ co-edited *Womanspirit Rising: A Feminist Reader in Religion* and *Weaving the Visions: New Patterns in Feminist Spirituality*, two widely-read anthologies of feminist theology. Her *Standing Again at Sinai: Judaism from a Feminist Perspective* brought twenty years of feminist theological reflection to bear on the transformation of Judaism. Her essays published over thirty years were collected in *The Coming of Lilith: Essays on Feminism, Judaism, and Sexual Ethics 1972–2003*. An active member of the American Academy of Religion for forty years, Dr. Plaskow has served as its Vice President, President Elect, and President. After teaching at Manhattan for thirty-three years, she retired in 2011.

The Judith Plaskow Lecture on Women and Religion honors her lifelong service to Manhattan College and her discipline and recognizes her efforts to achieve gender equality in religion. Delivered by eminent theologians and scholars, the lectures focus on religion and gender, religion and multiculturalism, and religion and globalization, all subjects important to the College's Lasallian mission and reflecting its commitment to diversity and social justice.

Elizabeth A.
Johnson, CSJ

This might sound a little archaic, but I take my cue from Thomas Aquinas — the study of God and all things in the light of God. That articulates for me what theology is about.

Elizabeth A.
Johnson, CSJ

When I was a graduate student in the 1970's I loved learning about these thinkers, from Augustine in the 4th century, to Thomas Aquinas and Bonaventure in the 13th, to Karl Rahner and Gusatvo Gutierrez in the 20th century. But a question arose in my mind and heart: where were the women? It's not as if women were not actually there in the church, believing and contributing. But in the midst of all these men's great insights, I was struck by the silence of women's voices in theology and the absence of their spiritual wisdom. It seemed unfair.

Elizabeth A.
Johnson, CSJ

The living God is always ahead of us, always surprising, always calling us to come ahead. Wherever "the living God" is used, it indicates a life of fullness, of flowing water, new reality, new justice, new peace.

ELIZABETH A. JOHNSON, CSJ

Like Judith Plaskow, Elizabeth Johnson has been a leading force in feminist theology. She graduated from Manhattan College with an M.A. in religious studies and from The Catholic University of America with a Ph.D. in theology. A sister in the Congregation of St. Joseph, Dr. Johnson has contributed significantly to contemporary Catholic theology and spirituality, particularly on issues related to justice for women. She has published numerous books, including *She Who Is: The Mystery of God in Feminist Theological Discourse; Women, Earth, and Creator Spirit; Truly Our Sister: A Theology of Mary in the Communion of Saints;* and *Quest for the Living God: Mapping Frontiers in the Theology of God*. Like Saint John Baptist de La Salle and Dante Alighieri, her work as a reformer and her critical publications have been opposed by some Church authorities. Nevertheless, she has devoted her life to the Church and its teaching mission. She has been President of both the Catholic Theological Society of America and the American Theological Society, has been a member of the national Lutheran-Catholic Dialogue, and a consultant to the Bishops' Committee on Women in Church and Society. A Distinguished Professor of Theology at Fordham University, Dr. Johnson has received numerous honors and awards, including the annual U.S. Catholic Award for promoting the cause of women in the Church and the Monika Hellwig Award for Promoting the Intellectual Life of Catholics, given by the Association of Catholic Colleges and Universities. She was recognized by Manhattan College in 2002 with an honorary Doctor of Pedagogy degree.

*St. John
Baptist de
La Salle*

Example makes a much greater impression than words.

*St. Teresa
of Avila*

What a great favor God does to those He places in the company of good people.

*Margaret
Fuller*

If you have knowledge, let others light their candles at it.

*Benjamin
Franklin*

If a man empties his purse into his head no one can take it away from him. An investment in knowledge always pays the best interest.

ROBERT J. CHRISTEN, PH.D.

Manhattan College is not only noted for its excellent teachers, but also for producing many superb teachers who served their communities at all levels of education. These teachers are here represented by Dr. Robert J. Christen (1928–1981). A Manhattan Prep student, he graduated as a history major from Manhattan in 1952. After earning an M.A. and Ph.D. in American history from Columbia University, he joined Manhattan's faculty in 1958, where he became a founder of *Pacem in Terris*, whose goal was to make the study of peace as serious a subject in academe as is the study of war. It developed into the College's interdisciplinary Peace Studies program, one of the first in America. Dr. Christen is noted for his service to the larger academic world as well as to the local community. He was an active member of the American Civil Liberties Union, where he served on the Committee for Academic Freedom. A member of the local school board in the Bronx, he was appointed to the New York City Board of Education and elected its president in 1976–77. In recognition of his many contributions to public education, Riverdale's Public School #81 is named in his honor.

The School of Liberal Arts and the Department of History remember Dr. Christen by sponsoring the Robert J. Christen Program in Early American History and Culture, a biannual lecture series founded in 1986.

Brother Robert Schieler, FSC, Superior General, Brothers of the Christian Schools

Today, the Brothers pursue the Lasallian mission in partnership with men and women who recognize the relevance of the Lasallian charism. Our Partners are also invited to carry out their mission as a witness, a service and a communion.

Thomas D. O'Malley

If my mother were here today, her greatest pleasure would not be the naming of the building but rather that her daughters-in-law, her granddaughters, her great-grand daughters, and indeed all the women who attended Manhattan College can advance as far as their talents take them — particularly here at Manhattan, where they can be recognized by this great College for what they accomplish.

Associated for the Lasallian Mission ... An Act of Hope, Circular 461: 3.3, September, 2010

The anthropological view of human nature that motivates Lasallians recognizes and dignifies every human being as being unique, unrepeatable, and educable. Discrimination based on gender, culture, religion, sexual orientation or political affiliation has no place in the Lasallian educational Mission.

MARGARET LEE O'MALLEY

Manhattan College dedicated its newest residence, which was formerly known as East Hill Hall, to Margaret Lee O'Malley, the mother of Thomas D. O'Malley '63, former chairman of Manhattan's board of trustees. Lee Hall is the first building on campus named after a woman, and honors a woman who was a great source of strength for her family.

Margaret Lee was born to Irish immigrants in 1916, and grew up during the Depression. She married James O'Malley, and raised two sons while working as a practical nurse. Lee insisted that her younger son, Thomas, attend Manhattan College, and he graduated in 1963.

Thomas O'Malley, former executive chairman of PBF Energy Company LLC, and his wife, Mary Alice, have maintained a commitment to supporting the College's mission since his graduation in 1963. The College recognized his continuous dedication in 2002 by renaming the renovated library the Mary Alice and Tom O'Malley Library, and also by awarding him an honorary Doctorate of Humane Letters at Commencement in 2012. In addition to his nearly 50-year professional career, he has served on the boards of several educational and charitable organizations.

Lee Hall is also a tribute to all the women — mothers, teachers, administrators and staff — who have made a difference at Manhattan College. A plaque hangs in the first-floor entrance of the residence hall in Margaret Lee's memory.

*St. Bernard
of Clairvaux,
OCist.*

If you show yourself firmly convinced of what you teach, you will give to your voice the voice of power. The voice of action is much more impressive than that of words; act as you speak.

*Leonardo
Da Vinci*

Therefore, O students, study mathematics and do not build without foundations.

*Brother
Henry
Chaya, FSC*

A core reason for my personal choice of vocation was to make the best use of the talents God gave me. As an undergraduate at Manhattan College, I debated between majoring in electrical engineering and physics. I chose physics, but later taught engineering at Manhattan and now at Bethlehem University. Whatever the subject, the core of a Lasallian vocation is to educate in the context of Christian values. For me that is fulfilled by teaching in a classroom where I can open the minds of students to new ideas and have time to give them the personal attention they seek.

CHARLES THORNTON, PH.D., P.E., AND RICHARD TOMASETTI, P.E.

In the Lasallian educational vision, strong professional programs are built on a liberal arts foundation, and care is taken to develop not only professional excellence but also an ethical concern and commitment to service to society. Manhattan has graduated many engineers who epitomize these ideals while being recognized by their professional peers, as evident in the numerous alumni who have been elected to the National Academy of Engineering. Two alumni who exemplify this tradition are Charles Thornton and Richard Tomasetti, who graduated from Manhattan in 1961 and in 1963, respectively.

After completing an M.S. and Ph.D. in Civil Engineering from New York University, Thornton partnered with Tomasetti (who also earned an M.S. in Civil Engineering from NYU), to establish the now renowned design and construction firm of Thornton Tomasetti. Among the firm's many projects throughout the world are New York Hospital, Chicago's Comiskey Park, Terminal 1 at JFK Airport, and the 95-floor Petronas Twin Towers in Kuala Lumpur, Malaysia.

Thornton's dedication to service and justice led him in 1994 to establish the ACE Mentor Program, which encourages high school students from economically disadvantaged areas to pursue careers in architecture, construction, and engineering and supports them through mentoring, scholarships and grants. By 2011, when the program received the Presidential Award for Excellence in Science, Mathematics and Engineering, it had helped more than 100,000 high school students in 40 states and more than 200 cities. Among Tomasetti's many honors and awards is a citation from *Engineering News-Record* for "Those Who Made Marks" for developing the stressed skin tube structure for high-rise buildings. He serves as chairman of the Thornton Tomasetti Foundation and is Chairman Emeritus of the New York City Urban Assembly Schools.

Shantideva

May I be the doctor and the medicine
And may I be the nurse
For all sick beings in the world
Until everyone is healed.
May I become an inexhaustible treasure
For those who are poor and destitute;
May I turn into all things they could need
And may these be placed close beside them.

*John F.
Kennedy*

The ancient Greek definition of happiness was the full use of your powers along lines of excellence.

*Rabbi
Michael
Lerner*

In place of the old bottom line of money and power, a new bottom line of love and generosity is possible. People of all faiths need to shape a political and social movement that reaffirms the most generous, peace-oriented, social justice-committed, and loving truths of the spiritual heritage of the human race.

JOHN J. HORAN, J.D.

Many great business leaders have also graduated from Manhattan College, and their leadership often reflects the Lasallian emphasis on social justice and community service. These values are exemplified by John J. Horan (1920–2011), who graduated in 1940. After serving as an officer in the United States Navy Amphibious Forces during World War II, in 1946 he earned his J.D. degree at Columbia University. Beginning as a lawyer for Merck & Company in 1952, he worked his way up in the company to become its Chief Executive Officer and Chairman of the Board of Directors from 1976 to 1985. Under his direction it became the largest pharmaceutical company in the world and was named by *Fortune* magazine as one of the most admired companies in America. Horan was a genuine humanitarian who encouraged Merck to research and develop a drug to prevent and treat river blindness, a horrific tropical disease. Through the World Health Organization, the drug was sent to needy countries free of charge. He also served on the board of the United Negro College Fund, receiving its distinguished service award. He received the De La Salle Medal from Manhattan College, which in 1978 also awarded him an honorary Doctor of Laws degree.

The John J. Horan Lecture Series brings business and social leaders together with Manhattan faculty, alumni, and benefactors for an exchange of ideas. The Horan Family Endowed Scholarship underwrites need-based scholarships for Manhattan College students, particularly to support applicants who are the first in their family to attend college. John Horan is also remembered at Manhattan College by Horan Hall, a residence hall dedicated in 2000.

Brother Robert Schieler, FSC, Superior General, Brothers of the Christian Schools

In the 21st century Institute, the “many voices” of our Partners are an essential component of our listening to the signs of the times and discerning the will of God for the Lasallian mission.

Thomas J. Moran

Your success ... will be found in your own passion and sense of caring — not just caring about your family and friends, but caring about people you have never met.

Pope Francis

In the field of education ... [we play] a central role, assisting parents in handing on to their children the food that nourishes them for life! ... at the cost of extraordinary sacrifice and with heroic charity. I thank God for your faithful service to his people, in the hope of helping you to persevere on the path of fidelity.

THOMAS J. MORAN

Another exemplary business leader well-known for his commitment to service and social justice is Thomas J. Moran, who graduated from Manhattan College with a bachelor’s degree in mathematics in 1974. Moran has served as chairman of the board of Mutual of America Life Insurance Company since 2005, and was president and chief executive officer of the company from October 1994 until his retirement in April of 2016.

In his four decades of service, Moran has participated in Mutual of America’s growth from a small retirement association to a mutual life insurance company with more than \$19 billion in assets. He has held several insurance industry leadership positions, including chairman of the Medical Information Bureau, and chairman of the Life Insurance Council of New York.

Moran is recognized for his caring leadership style. His philanthropic interests have included numerous not-for profit organizations, such as the American Cancer Society. Moran serves as a director of Concern Worldwide U.S. and Concern Worldwide Ireland, an international humanitarian aid organization. In recognition of his commitment to excellence and social issues, he was appointed Chancellor of Queen’s University Belfast.

Moran was a member of Manhattan College’s board of trustees from 1995-2003, and an active supporter of the Raymond W. Kelly ’63 Student Commons and the De La Salle Dinner, for which he served as dinner chairman for the 1996 dinner and co-chair in 2010. Moran also was especially influential in renaming the former Memorial Courtyard in memory of Kate Anne McNeil ’11, who tragically died in 2010. The McNeil Courtyard was dedicated during a ceremony preceding the Fall Honors Convocation in 2016. In addition, Moran received an honorary Doctorate of Humane Letters from Manhattan College at its Commencement in 2017.

Thomas Jefferson If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

Thurgood Marshall The measure of a country's greatness is its ability to retain compassion in times of crisis.

Mark Twain It is curious that physical courage should be so common in the world and moral courage so rare.

Martin Luther King Jr. Injustice anywhere is a threat to justice everywhere.

TWO NEW YORK CITY MAYORS

The Lasallian ideal of service to the community is exemplified by the work of many Manhattan College alumni who have worked for not-for-profit organizations, held diplomatic positions, and served in public offices. Two alumni, for example, became mayors of New York.

Hugh J. Grant graduated from Manhattan College in 1868. After attending Columbia Law School, he served as a city alderman and Sheriff of New York County. He became the youngest person ever to be elected mayor, serving two terms, from 1889 to 1892. He was one of the first Catholics to be elected mayor of a major American city.

Rudolph Giuliani, a government major and philosophy minor, graduated from Manhattan College in 1965. After receiving a J.D. degree from New York City Law School in 1968, he worked in the U.S. Attorney's office in New York and Washington, D.C. In 1983, he was appointed U.S. Attorney for the Southern District of New York, leading a campaign against drug dealers, organized crime, and government corruption. He was particularly successful prosecuting Wall Street and other white-collar criminals. He was elected as the 107th Mayor of New York in 1993 and reelected for a second term in 1997. His leadership of the city during the attacks on the World Trade Center on September 11, 2001, earned him the title of "America's Mayor." He was named "Person of the Year" by *Time* in 2001 and received an honorary knighthood from Queen Elizabeth II in 2002.

*Brother
Álvaro
Rodríguez
Echeverría,
FSC,
Superior
General,
2000-2014*

I consider that the most important things in our association are not the structures, or the measures to ensure a certain efficiency, but a goal: answering the needs of children and young people, especially the poor. What matters most are persons.

*Marcus
Aurelius*

Poverty is the mother of crime.

*Edmund
Burke*

All that is necessary for the triumph of evil is that good men do nothing.

*Francis
Cardinal
Spellman*

Pray as if everything depended upon God and work as if everything depended upon man.

RAYMOND W. KELLY, J.D.

A final example of the ways in which Manhattan alumni have devoted their lives to public service is Raymond W. Kelly. After graduating from Manhattan College in 1963 with a degree in business administration, he entered the New York City Police Academy in 1966. Promoted through the ranks, he served as Police Commissioner of the City of New York twice, first under Mayor David Dinkins, from 1992 to 1994, and then under Mayor Michael Bloomberg, from 2002 to 2013. Kelly holds law degrees from St. John's University School of Law and from New York University Graduate School of Law, and a Master of Public Administration from Harvard's Kennedy School of Government. He has served his nation in the Marine Corps, as Commissioner of the United States Custom Service, and as Under Secretary for Enforcement at the Treasury Department. In 1994, he directed the International Police Monitors in Haiti, which aimed to end human rights abuses and establish an interim police force in that troubled nation. In recognition of his public service, Kelly was awarded the Alexander Hamilton Medal for Exceptional Service and the Exceptionally Meritorious Service Commendation by the President of the United States. Known internationally for his work with Interpol, he also was awarded in 2006 the Legion d'Honneur by the French government.

Manhattan College honored Kelly's lifetime of public service by dedicating its student commons in his name. The Raymond W. Kelly '63 Student Commons, which opened in 2014, serves as a cornerstone and social hub linking the College's South Campus with the Quadrangle and the North Campus. It includes meeting spaces for groups working on social justice issues and community service projects; thus, recognizing the life work of Kelly and exemplifying the College's Lasallian mission.

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This book is dedicated to the Brothers of Manhattan College, whose lives exemplify the Lasallian vision of education and social justice and inspire the entire Manhattan community.

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Leave the result in God's hands.

*St. John
Baptist de
La Salle*

FOR FURTHER READING

Downloadable books authored by John Baptist de La Salle
<https://www.lasallian.info/downloadable-books-by-the-founder/>

The Letters of John Baptist de La Salle; translated and edited by Colman Molloy, FSC, and Augustine Loes, FSC (1988)

The Rules of Christian Decorum and Civility, by John Baptist de La Salle; translated by Richard Arnandez, FSC, and edited by Gregory Wright, FSC (1990)

Collection of Various Short Treatises, by John Baptist de La Salle; translated by W.J. Battersby, FSC, and edited by Daniel Burke, FSC (1993)

Explanation of the Method of Interior Prayer, by John Baptist de La Salle; original translation by Richard Arnandez, FSC; edited and revised translation by Donald Mouton, FSC

Meditations by John Baptist de La Salle; translated by Richard Arnandez, FSC, and Augustine Loes, FSC; edited by Augustine Loes, FSC, and Francis Huether, FSC

Religious Instructions and Exercises of Piety for the Christian Schools, by John Baptist de La Salle; translated by Richard Arnandez, FSC, and edited by Eugene Lappin, FSC

The Conduct of the Christian Schools, by John Baptist de La Salle; translated by F. de La Fontainerie and Richard Arnandez, FSC; edited with notes by William Mann, FSC

The Duties of a Christian to God, by John Baptist de La Salle; translated by Richard Arnandez, FSC, and edited by Alexis James Doval

Rule and Foundational Documents, by John Baptist de La Salle; translated and edited by Augustine Loes, FSC, and Ronald Isetti

