

**CHAPTER 8 - MOVING STEADILY ON: ARCHBISHOP MOLLOY**  
**HIGH SCHOOL, NEW YORK**

*Whatever you desire to have  
done at the hour of death do  
now, while you have time,  
strength and opportunity.*

St. Angela<sup>1</sup>

St. Ann's Academy opened as a catholic school<sup>2</sup> in Manhattan in 1892 and over many decades built up for itself a solid academic reputation.<sup>3</sup> In 1957 it moved to Briarwood in New York's Borough of

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<sup>1</sup> Quoted in Monsour, 1992b, Corr., p.4.

<sup>2</sup> The right of churches to educate is grounded in the Bill of Rights adopted with the Constitution in 1791, as expressed in Article 1: 'The Congress shall pass no law respecting an establishment of religion, nor prohibiting the free exercise thereof ... ' (Hunt, 1966, p.41).

<sup>3</sup> The Marist Brothers came to New York City in 1892 at the invitation of the Blessed Sacrament Fathers who were running the parish of St. Jean Baptiste for French speaking people of Yorkville, Manhattan (AMHS, 1992, AMHS Doc.,p.1). In the same year, Frenchman, Br. Zephiriny, having spent some time in London studying English, founded an elementary and secondary academy for boys on the corner of Lexington Avenue and East 76th Street (Thomas, 1961, AMHS Doc., p.13 & p.18). Soon afterwards, this Academy became known as St. Ann's Academy, named after the Patroness of the American Province of the Marist Brothers (SH, 1991, AMHS Doc., p.2).

Br. Zephiriny ordered a statue of St. Ann from France but could not afford to pay the high import taxes when it arrived. So he went to Washington D.C., where he managed to convince President Theodore Roosevelt to waive the taxes and allow the statue into the country (AMHS, 1992, AMHS Doc., p.1).

Thomas describes St. Ann's Academy as the 'first Marist private school in the United States' (1961, AMHS Doc., p.61). The school began in the Brothers' house and soon spread to a four storey tenement building which the Brothers purchased from the pastor. As the enrolment increased, other neighbouring properties were purchased in 1897, 1903, 1913 and 1931 (ibid, p.61; AMHS 1992, AMHS Doc., p.1). Resident students were accepted in 1894 and three years later a high school course was added at the request of parents. The first graduates (1900) sat for the Columbia University (Schools of Applied Sciences) tests. The school's reputation for scholarship attracted additional students.

In order to further ensure the success of the school, the brothers spent long hours in the classroom and in supervised study and recreation. The long school day lasted from eight A.M. to six P.M. every day. This investment in labor also

Queens where it became Archbishop Molloy High School.<sup>4</sup> Unlike Marcellin College and St. Mungo's Academy, here we have 31 Brothers working in one school. Such a school is an ideal location to experience Marist Educational Vision in a corporate form.

### 8.1 - SCHOOL STRUCTURES

The school's yellow brick, four storey building accommodates 78 staff and 1600 students on its first three levels. On the top floor resides a community of Brothers, affectionately referred to as 'The Fourth Floor Community'. In the 1990-1991 school year, 18 Brothers lived in this community, of whom 11 currently work in the school.<sup>5</sup> Three smaller Marist communities, located in nearby districts, accommodate the rest of the Brothers who work at Molloy (MBS, 1990, Doc. AMHS, pp.13-14). Brothers in these smaller communities are seen by some to be living a less 'conservative' Marist lifestyle than those in the Fourth Floor Community (Flood, 1991c, Int. AMHS). This contention is disputed by some in these smaller communities. Another contribution is that Brothers in these smaller communities are 'more dependent on each other' (Palmieri, 1992,

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earned for the brothers a very fine reputation (Thomas, 1961. AMHS Doc., pp.61-63).

<sup>4</sup> The name was changed in recognition of Archbishop Molloy's gesture of making the land available for the transferred school.

The Molloy coat-of-arms reflects the union of the two schools. The Beehive represents St. Ann's Academy and its foundation in 1892. The rampant lion, taken from the coat-of-arms of Archbishop Molloy, represents the present school. Surmounting both of these is the emblem of the Marist Brothers, symbolic of their establishment of both schools. The official date of the foundation of Archbishop Molloy High School [1957] is set in the center of the school's Latin motto which is translated: 'Not for school but for life' (SH, 1991, AMHS Doc., p.2).

The Student Handbook notes:

Although the name of the school had been changed and new traditions were being established, such things as the name of the yearbook, the school paper, the school colors, the motto, and the well-known nickname "Stanners," were carried over from St. Ann's Academy (1991, AMHS Doc., p.2).

<sup>5</sup> The rest either work in other schools or are retired.

Int. AMHS).<sup>6</sup> The Principal, Vice Principal Academics and three other staff live in one of these smaller communities.

Other groups making up the school community include the administration, faculty (staff), students and parents. Everyone I interviewed during my two visits helped me gain an understanding of Marist educational vision at Molloy. However it was only possible to include excerpts from some of these interviews in this analysis. The school's administration includes the Principal (Br. John Klein - until the end of the 1991-1992 school year, and Br. Angelo Palmieri from the beginning of the 1992-1993 school year) and two Assistant Principals - for Academics and for Discipline. The seven Department Chairpersons - one for each of English, Guidance, Language, Mathematics, Religion, Science and Social Studies are elected by their departments and not considered to be part of the school's administration (Van Houten, 1992, Int. AMHS).

Of the faculty's 78 administrators and teachers, 40% are Brothers - a high proportion of religious compared with the national average<sup>7</sup> (Klein, 1991a, Int. AMHS; Dwyer, 1991, p.203). John Klein observes:

when groups of people come in and speak to students about faculty ... they ... talk about the Brothers and in a sense, almost in a generic way, apply the term 'Brother' to all the members of the faculty (1991a, Int. AMHS).

Since a lay teacher costs between two and three times as much as a religious (Maher, 1990, Doc. AMHS, p.5) and no financial aid comes from government sources,<sup>8</sup> the proportion of religious on the staff has significant financial implications for the school (The contributed services of the Brothers amount to 14% of the school's annual income - see Figure 8.1 on the next page).

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<sup>6</sup> Br. Richard Van Houten feels a better distinction to describe the living styles is institutional/community rather than conservative/liberal (1992, Int. AMHS).

<sup>7</sup> Nationally, in 1988, the number of Catholic elementary and secondary school faculty members who were religious was 18% and declining (Dwyer, 1991, p.203).

<sup>8</sup> However, federal, state, and local governments grant to Catholic schools, and to lands upon which these schools are built, complete exemption from taxation (Lee, 1967, pp.277-278).

Every two or three years, Molloy lay teachers renegotiate their salaries and benefits with the representatives of the Board of Directors - an 'outside' group of Marist Brothers representing the Provincial Council. Such negotiations are a source of tension, as Br. James Maher<sup>9</sup> explains: 'Understandably, these teachers are concerned about their families and ... retirement years ... [They] demand ... their salaries and benefits be competitive with teachers in state schools' (1990, Doc. AMHS, p.5). Consequently the Brothers find themselves 'grappling with

**TABLE 8.1 - FINANCIAL REPORT FOR 1990 - 1991**

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<sup>9</sup> Br. James Maher was principal of Archbishop Molloy High School from 1980 - 1986 and has been involved in the administration of the school for 13 years. He is now on the teaching staff and a member of the Provincial Council of the Esopus Province, the Marist province in the United States responsible for Archbishop Molloy High School (Klein, 1991a, AMHS Int.).

two important justice issues' - fair or competitive wages and service to the less ... advantaged by controlling tuition increases (*ibid.*). John Klein also acknowledges this tension:

... there is, certainly under the surface, a little tension between the lay faculty and the Brothers ... almost an occupational hazard ... it's a little thing ... I think part of the tension comes from the fact that we own the school, we're the employers ... and ... when you get into the negotiation of salary and benefits ... and the Marist Brothers are the ones who negotiate with the representatives of the lay staff and then together decide what the salary and benefits are ... these are natural adversarial relationships (1991a, Int. AMHS).

In interviewing lay staff, I picked up a scent of this salary issue being a source of tension. (In general I felt lay staff may not have been completely forthcoming with me on this and other matters, identifying me as a Brother.) An additional pressure on budget is foreshadowed in the 1990 Report of the Middle States Visiting Committee's recommendation that 'measures be taken to reduce class sizes further' (RMSVC, 1990, Doc. AMHS, p.4). Average class sizes at Molloy have recently been reduced (1986) from the low 40s to mid to upper 30s (SC, 1989, Doc. AMHS, p.22). Nevertheless, these sizes are still high compared to Catholic schools in the British Isles and Australia during the 1980s.

The Molloy faculty is very stable, averaging seventeen years at the school (AMHS, 1991, Doc. AMHS, p.3). All the Brothers on the faculty have at least a Masters Degree and some have Ph.Ds. Bernard Flood believes the Brothers are well educated in the same way as Marcellin Champagnat was 'for his day ... the priest was the educated man of the parish' (1991b, Int. AMHS). John Klein describes the lay staff as 'highly talented, very good teachers ... really, remarkably good teachers' adding 'a lot of lay people would be very strong in the fact that they offer something very unique to the school - and indeed they do ... They offer just as good examples [as the Brothers] of good ... believing lay people'. When employing a new lay member of staff, John seeks a person who 'is a self-starter ... has an excellent command of the material in the field, is creative and independent thinking ... likes kids ... and ... is a believing, practising Catholic' (1991a, Int. AMHS). The educational quality of the school is monitored in at least two ways. First, every three years, the Provincial Council of the Marist Brothers (the school's Board of Trustees) appoints an evaluation team of administrators and teachers from other Marist schools to

assess 'the effectiveness of the school's organizational structure'(SSRP, 1986, Doc. AMHS, p.14) - the most recent evaluation took place in December 1991 (Klein, 1991a, Int. AMHS). Second, the older Brothers who live in the Fourth Floor Community, engage in a healthy, intergenerational dialogue with the Brothers and lay staff who work full time in the school.

#### SCHOLIUM 8.1 - BR. JOHN KLEIN

John Klein is described by the retired Br. Bernard Flood<sup>10</sup> as 'a capable young man ... who's very much interested in schools' (1991c, Int. AMHS). He was appointed principal of Archbishop Molloy High School in 1986 after he had taught history and religion, and been involved in the administration of the school for the previous twelve years (AMHS, 1992, Doc. AMHS, p.192; Maher, 1992, Int. AMHS). A doctoral graduate in American history, in 1985 he was named one of the Educators of the Year by the New York State Association of Teachers and, in the same year, received an award from the University of Chicago as an outstanding Secondary School Teacher. As the school's principal, he adopts an open door policy to students, parents, faculty and other administrators (SSRP, 1986, Doc. AMHS, p.13). He knows 1000 of the 1600 students 'quite personally' (Klein, 1991b, Int. AMHS). He has been instrumental in the development of the Alumni Association<sup>11</sup> 'which now reaps in \$300,000 a year for the school' and helped establish the 'Academic Awards Assembly' for Molloy students (AMHS, 1992, Doc. AMHS, p.192). In 1992 he was elected provincial of the Esopus Marist Province, one of two American Marist Provinces.

#### SCHOLIUM 8.2 - MARIST BROTHERS AT MOLLOY

Marist Brothers belonging to the Esopus Province of the United States can apply to the principal for a teaching position at Molloy. Should a position be available they then obtain permission from the Provincial to move to that school. American Brothers are not 'sent' or 'appointed' by the Provincial or Marist province to a particular school in the same way as they are elsewhere in the Marist world. Once Brothers take up their position at Molloy, they can stay until they seek a change - some seeming to make a life commitment to the school in an almost 'Benedictine' way.

In 1991, Marist Brothers hold the following administrative positions at Archbishop Molloy High School:

Principal  
Assistant Principal for Academics  
Assistant Principal for Discipline  
Treasurer  
Assistant Treasurer  
Department Chairperson of Guidance  
Director of Religious Activities

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<sup>10</sup> Br. Bernard Flood is a senior member of the fourth floor community. He has been Director of Development at Archbishop Molloy High School, Director of Education for the Marist Province of Esopus, Superintendent of Education at Birmingham, Alabama and Director of the Catholic Schools' Administrators for the State of New York (Klein, 1991a, AMHS Int.).

<sup>11</sup> The Development Office conducts an annual appeal to 7,500 alumni (RMSVC, 1990, Doc. AMHS, p.23).

Director of Programming

They teach in the following faculties:

Social Studies  
Religion  
Guidance  
English  
Language  
Science  
Mathematics

(HC, 1991, Doc. AMHS, p.1; SH, 1991, Doc. AMHS, p.1).

SCHOLIUM 8.3 - STUDENT ACCEPTANCE TO THE SCHOOL

Students are accepted into Archbishop Molloy High School primarily as a result of their performance in the Cooperative Entrance Examination when they are in 8th grade. They arrange to take this test through their local Catholic elementary school. Elementary school records, as well as principals' and teachers' recommendations, are also reviewed prior to students being accepted. In 1986 approximately 1,900 students were taking the Co-operative Entrance Examination and nominating Archbishop Molloy High school as one of their first three choices. Currently 1600 students are applying to Molloy in this way. Students, in general, must score above the 70% (national percentile) on the entrance examination in order to be admitted (SSRP, 1986, Doc. AMHS, p.2; AMHS, 1991, Doc. AMHS, p.13; Van Houten, 1992, Int. AMHS).

The families of Molloy students reside mainly in Queens county and the bordering counties of Brooklyn and Nassau. Two million people of diverse ethnic, economic and religious backgrounds live in this region which is served by 100 Catholic elementary schools and 300 public elementary and junior high schools.<sup>12</sup> Molloy students come from 118 elementary schools, 85% from Catholic schools (SC, 1989, Doc. AMHS, p.32A; SSRP, 1986. Doc. AMHS, p.1). The school reported recently:

Demographic changes in the nation and the region are a concern for this school. While we have maintained a full enrollment since opening in 1957, the decreasing number of school age children in both public and private schools has affected the academic quality of the students we admit.

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<sup>12</sup> The number of Catholics living in the United States has grown progressively (Lee, 1967, p.255; Hennessey, 1981, p.5; Dwyer, 1991, pp.176-177 and p.286; Rees-Mogg, 1992, p.23).

YEAR	NUMBER OF CATHOLICS (Millions)
1829	0.5
1840	1.0
1880	6.1
1920	15.0
1963	48.8
1992	58.0

The number of students in the eighth grade in the Catholic schools of Queens county is now 40% of what it was twenty years ago. Statistics on elementary enrollments from the diocese indicate that while the numbers will not greatly decrease in the next eight years, neither will they improve.

These statistics motivate the school's expanded efforts to recruit students by maintaining good relations with feeder schools. We are also working to expand financial support from alumni and parents to generate an endowment fund to help control the cost of tuition (SC, 1989, Doc. AMHS, p.32A).

While this statement suggests the school is keen to maintain its academically elite enrolment, more recent developments suggest to newly appointed Assistant Principal for Academics, Br. Richard Van Houten, that the school will be doing very well simply to remain fully enrolled:

There are 24 catholic high schools in our diocese. There are only two right now that are fully enrolled ... we can see that we're going to have to take a more diverse student body if we're going to remain fully enrolled (1992, Int. AMHS).

This would seem to be consistent with the 1990 Report on the Middle States Visiting Committee which recommended that 'the program be explored for ways to address the needs of students who are not succeeding in a regents course of study' and that 'the current policy which permits students to pass a course by passing only the regents examination be re-evaluated' (RMSVC, 1990, Doc. AMHS, p.4).

Greeley observes recently that 'American Catholics ... have been affected by the so-called divorce revolution ... In the early seventies 16 percent of Catholics ... had been divorced. In the mid-1980s the ... [figure] had risen to 27 percent' (1990, p.99). Molloy students, however, grow up in more stable homes than the average American Catholic. 80% come from families where both natural parents are living at home while 11% of students live with one divorced or separated parent who has not remarried (SC, 1989, Doc. AMHS, p.39). John Klein finds the very small numbers of students from divorced homes quite surprising, especially compared to other Catholic schools (1991b, Int. AMHS).

In the majority of the homes of Molloy students, both parents work, as do the older children on a part-time basis, in order to supplement the family's income (*ibid.*). A recent statistical return, for example, indicated that 80% of the mothers of Molloy students are in the paid workforce

(Klein, 1991a, Int. AMHS). In the United States as a whole, Catholics have, or are about to, become, with the exception of the Jews, the most affluent denominational group in American society (Dwyer, 1991, p.200). No families in the Archbishop Molloy school community have incomes below the poverty level (SC, 1989, Doc. AMHS, p.38). Yet one American child in every four is brought up in poverty<sup>13</sup> - a fact which can cause some observers to ask: 'Why are religious orders still involved in this option for the rich' (Norris, 1991, p.13; Riordan, 1992, p.741)? Former Molloy student, Br. Richard Van Houten feels this is a 'simplistic view' as he explains:

Typically the parents that we have - they're not ... desperately poor people - but ... both mother and father go to work ... the students from the age of 15 or 16 are delivering newspapers or working in a deli or working in McDonalds so that they can afford tuition, so that they can afford College ... So I don't characterize those people as rich. I think a rich family is a family where you don't have to have both ... [the parents] and the children out working ... I think we're talking about working class, lower middle class people in general (1992, Int. AMHS).

John Klein sees reflection on the life of Marcellin Champagnat as beneficial in helping to answer some of these dilemmas:

I think it ... causes us to reflect upon what are we really trying to do in every one of our schools? And are our schools really existing just to maintain the status quo? Or are we trying to operate the schools in order to inculcate faith and encourage students to be sensitive to the needs of the people less fortunate than themselves (1991a, Int. AMHS)?

This represents the 'trickle-down' view of social justice through elites which has had a long and not dishonourable history in religious order schools - but which is nowadays on the defensive. We shall see, however, that the Molloy curriculum pays more than lip-service to it.

American Catholics are generally at the top of America's educational bracket (*ibid.*). At Archbishop Molloy, 29% of mothers and 33% of fathers have a bachelor's degree or a higher qualification (SC, 1989,

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<sup>13</sup> In America the child poverty rate rose by more than 11% during the 1980s reaching 17.9% in 1989. 'Black children were the most likely to fall into this group. In 1989 a black child had a 39.8% chance of living in poverty, a Native American child a 38.8% chance and a Hispanic child a 32.2% chance. The figure for Asian children was 17.1% and for white children 12.5%' (Time, 1992, p.15).

Doc. AMHS, p.39). Yet, James Maher believes the school can no longer assume its students have already experienced 'the mystery of faith' in their families (1990, Doc. AMHS, p.7). He supports Bishop Malone's assertions about parents of Catholic school children:

Many of the older parents raised before the Second Vatican Council are confused and do not understand the changes. It is comparable to their children learning the 'new math'; they are hesitant and timid about getting involved lest they misguide their child or reveal their own ignorance.

The development of the younger parents raised during the Council lacked clear direction and informed content. Many spent their adolescence and early adult years away from the Church. Now they have returned and they want their children raised in the faith. No wonder they feel insecure, they are learning as their children learn.

The third group, immigrant or minority parents are sending their children to Catholic schools for quality education and clear values. They are insecure partners with us because they are living in a strange land, struggling with a new language, and not always experiencing the support and comfort their culture provided (Maher, 1990, Doc. AMHS, p.7; 1992, Int. AMHS).

Richard Van Houten observes there are now very few of these 'older parents' left at Molloy: 'Most of the parents are my age. Vatican II happened when I was at elementary school' (1992, Int. AMHS).

Both the Catholic Church and American educationists have stated strongly that the primary responsibility for the education of the child resides with the child's parents. Lee contends parents have the right 'to form the basic policy of the school ... American Catholic schools at all levels give the parents virtually no voice in the determination of school policy' (Lee, 1967, p.304). While there is a group of parents who run the dances for Molloy's parents (Klein, 1991a, Int. AMHS), there has been little parent involvement in Molloy's policy formulation over recent years as indicated by the following return for the Secondary School Recognition Program:

Archbishop Molloy enjoys a very close working relationship with our students' parents and they are actively encouraged to contact both members of the faculty and administration when they have concerns. The regard that both our present parents and our alumni parents have for the school is clearly indicated by the fact that during the past

year these groups have contributed over \$600,000 toward our capital fund (SSRP, 1986, Doc. AMHS, p.15).

This seems likely to continue. Richard Van Houten, for example, insists

parents have the right to choose the school ... but they certainly don't set the school's policy. If you try to apply that logic to any other profession - imagine choosing a doctor and then going in and telling him [or her] how to practice medicine, choosing a lawyer and telling him [or her] how to interpret the law (1992, Int. AMHS).

Br. Angelo Palmieri adds:

I think Lee is correct in saying ... [that parents have the right to form basic policy of the school] but I can honestly say we have no intention of letting that go because even when we do adopt school boards - which we are going to be doing and there will be parents on that board ... the responsibility of the board ... [will be] to protect the catholic identity of the school and they certainly are not going to have any say in changing that (1992, Int. AMHS).

Enrolments at Molloy have been relatively stable since the school moved to Briarwood even though the percentage of nonpublic school enrolment in catholic schools has been declining.<sup>14</sup>

TABLE 8.2 RECENT ENROLMENT TRENDS

YEAR	STUD.	FAC.	BR0S.	EVENT
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<sup>14</sup> Since 1965 the figures are: (Hunt and Kunkel, 1984, p.1; Dwyer, 1991, p.173).

1965				87%
1978				70%
1981				64%
1991				54%

Dwyer suggests the decline results from

- (a) the relocation of the Catholic community out of the cities where parishes were strongest and schools most numerous
- (b) the general decline in the Catholic family birthrate, in part because of affluence and assimilation; and
- (c) the loss of religious tone in some schools, along with the great decline in teaching priests, sisters and brothers (religious) (1991, p.173).

One of this decline's effects, according to Moran, has been to encourage the development of parish based religious education programmes (1984, p.355).

1938	650				
1944	800				
1949	1000			180 BOARDERS	
1956	1156				
1957	1250	52	51	SCHOOL MOVES TO BRIARWOOD <sup>15</sup>	
1961	1756				
1984	1624				
1985	1590				
1986	1561			CLASS SIZES REDUCED	
1987	1579				
1988	1567				
1989	1581				
1991	1595	78	31		

Archbishop Molloy's students are educated at four levels: Freshmen (Year 9), Sophomores (Year 10), Juniors (Year 11) and Seniors (Year 12) (SSRP, 1986, Doc. AMHS, p.1; Klein, 1991b, Int. AMHS). Tuition levels are the same for each of the four classes. In 1986, when Molloy's tuition was \$1755 per year it was the lowest for a private school in the Borough of Queens (SSRP, 1986, Doc. AMHS, p.2 and p.17; AMHS, 1991, Doc. AMHS, p.13). Tuition in 1991 was \$2895 and for the 1992-1993 school year is \$3200<sup>16</sup> (Palmieri, 1992, Int. AMHS). The Student Handbook states: 'Students with overdue tuition are subject to suspension from class. This rule will be strictly enforced' (SH, 1991, Doc. AMHS, p.20). (Tuition, as indicated earlier, would be much higher if it were not for the contributed services of the Brothers (AR, 1991, Doc. AMHS, p.3)). Once students commence at the school, 98% of them complete the four years. In 1989, 75% of the seniors were 16 years of age and 21% 17 years old (SC, 1989, Doc. AMHS, p.23). Of the 343 graduates of the 1991 Molloy class, 336 (98%) are attending 96 different Colleges and Universities, including Marist College, Poughkeepsie - the one College in the United States which the Marist Brothers formerly administered and where they still teach (AR, 1991, Doc. AMHS, p.i).

The ethnic composition of Molloy's students continues to change gradually (SC, 1989, Doc. AMHS, p.22; Van Houten, 1992, Int. AMHS).

TABLE 8.3 - ETHNIC COMPOSITION AS PERCENTAGE OF THE STUDENT BODY

GROUP	1984	1989	1991
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<sup>15</sup> When the school moved from Manhattan to Briarwood, students in 6th, 7th and 8th grades also came. These grades were phased out and the school changed from taking students from 6th to 12th grades to 9th to 12th (Van Houten, 1992, Int. AMHS).

<sup>16</sup> Br. Angelo Palmieri describes this fee as 'not the high end' for 'a middle class area' (1992, Int. AMHS). Of the 24 catholic high schools in the diocese that covers Brooklyn and Queens, Archbishop Molloy High School's level of tuition is 'second from the bottom' including schools in the poor areas of Brooklyn. The one school that has lower tuition than Molloy is subsidised by the diocese (Van Houten, 1992, Int. AMHS).

AMER. INDIAN/ALASK.	0.0	0.5	0.0
BLACK	3.6	4.0	5.0
HISPANIC/ASIAN	5.2	13.9	14.0
PACIFIC ISL.	2.9	7.4	7.0
WHITE <sup>17</sup>	88.3	74.2	73.0
EUR-ASIAN/INDIAN			1.0

In 1980, 14% of students in public high schools were black, compared to 6% in Catholic schools (Crain and Rossell, 1989, p.186). Greeley observes that while 'Catholic school attendance has been declining, the enrollment of blacks and Hispanics (at least half of the former not Catholic) in Catholic schools has been increasing dramatically' (1990, p.170.). At Molloy this is true of Hispanics but not of blacks partly because New York City's Hispanic population has been increasing more quickly than the Black population (Van Houten, 1992, Int. AMHS). New York's migrants, Bernard Flood contends, came initially from Northern Europe - England and Germany: 'The next big wave were Italian ... and now we have, in New York City, people from all over South America - Columbia, Ecuador, Bolivia ... and the latest group are Asians - Koreans' (1991b, Int. AMHS). Dan Sullivan believes New York is 'getting more Africans ... than ever before ... [and] we've got so many "illegals" in the United States now, it's unbelievable' (1991, Int. AMHS).

The proportion of those attending Archbishop Molloy High School who are Catholic is 93% - 96% high compared to Catholic schools in Australia. (SC, 1989, Doc. AMHS, p.22).

In the State of New York, the Commissioner of Education has responsibility for the education of all children. While Dwyer claims that generally the American States place few constraints on the curriculum of a school<sup>18</sup> (Dwyer, 1991, pp.192-193) Richard Van Houten feels that in New York these constraints are 'very specific ... detailed ... and demanding' (1992, Int. AMHS). In a 1986 Secondary School Recognition Program return, the school reported:

Since our school follows the Regents curriculum prescribed by the State of New York, our sequencing is determined by that curriculum of science, mathematics, foreign language, history and English. Our elective courses in those areas go

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<sup>17</sup> Of the white students many are of Italian and Irish descent (Palmieri, 1992, Int. AMHS).

<sup>18</sup> In the State of New Jersey, for example, students are only required to take physical education, safety education and driver education (Van Houten, 1992, Int. AMHS).

beyond the Regents curriculum by offering an extensive Advanced Placement Program and by encouraging qualified students to participate in the St. John's University Extension Program or the Queens College Honors Program (SSRP, 1986, Doc. AMHS, p.13).

60% - 70% of the courses students take over their four years at Molloy are governed by State regulations (Van Houten, 1992, Int. AMHS). Angelo Palmieri believes New York has 'the model program' of any State (1992, Int. AMHS).

The school adds to these State requirements by expecting students to study 'three years of Math and three years of Science - [whereas] the State only demands two years' (Palmieri, 1992, Int. AMHS). In ways such as these the school believes its curriculum responds to its 'academically capable student body' by providing a 'challenging college preparatory course of studies which emphasizes critical thinking, creative writing and the development of solid study skills' (SSRP, 1986, AMHS Doc., p.2). Every year 1 or 2 new elective courses are introduced to replace ones that are not attracting students (Van Houten, 1992, Int. AMHS).

Assessment forms an important part of Archbishop Molloy's programme. Throughout their four years, students undertake a range of 'scholastic aptitude and achievement' tests. They are expected to take the New York State Regents examinations in each subject for which there is an examination. The school evaluates its programme on these examinations. 'These test results give the school an objective measure of student performance in biology, chemistry, physics, Math 1, Math 2, Math 3, Global Studies, American studies, foreign languages and English' (SC, 1989, Doc. AMHS, p.25). The school reports:

Archbishop Molloy ... is perhaps one of the very few schools in New York State in which every student completes the entire Regents program in [English,] Biology, Chemistry and Physics, as well as the three year Foreign Language requirement and the entire Regents Mathematics sequence (SSRP, 1986, Doc. AMHS, p.6).

A Scholastic aptitude examination (PSAT) is given in both grade 10 and grade 11 as a practice test for College Admissions (SAT) (Palmieri, 1992, Int. AMHS). Gifted and talented students are identified upon admission to ninth grade through the co-operative entrance examination, elementary and junior high school records, and recommendations by eighth grade teachers (SC, 1989, Doc. AMHS, p.25). While no students need basic skills remediation, students may seek, through their guidance counsellor, the

assistance of a senior student as a tutor. During the 1985-1986 school year, for example, 150 students received tutors (SSRP, 1986, Doc. AMHS, p.7).

89% of Molloy students intend taking a 4-year college or university course when they leave school. A full-time college guidance counsellor assists students in making such choices. Every senior student attends a weekly guidance class during the fall of senior year. A college night is held at the school for parents and students to attend presentations by college representatives (SC, 1989, Doc. AMHS, p.26).

**TABLE 8.4 - OCCUPATIONAL INTENTIONS OF THE CLASS OF 1990**

OCCUPATION	PERCENTAGE
PROFESSIONAL	55.8
MANAGERIAL	22.5
UNKNOWN	10.0
GOVERNMENT	6.1
SKILLED WORKER	1.7
CIVIL SERVICE	1.4
AGRICULTURAL	0.8
MILITARY	0.8
SEMISKILLED WORKERS	0.5
OTHER	0.3
TOTAL	100.0

The school also 'aims to help each student come to a personal awareness of God through religion class, liturgy, and retreat experiences'. It has both a Religion Department and a Religious Activities Office (both involving Marist Brothers). The chairperson of the Religion Department, Dr. Robert Englert, insists: 'Molloy seeks to match academic excellence with compassion, integrity and a profound sense of life's mystery. We are a religious school that teaches mystery and justice, as much as we advocate success (AMHS, 1991, Doc. AMHS, p.5). Periodically students are invited to participate in a total school liturgy, such as the one which took place on the last school day of the 1991 calendar year. 500 students chose to stay after classes concluded for that late morning Mass.<sup>19</sup> The students also appreciate the retreats<sup>20</sup> offered by the school, as Senior student, Chris Damiani reports:

The Brothers ... take us Upstate ... they bring religion into it ... before I came here I just went to Mass because I thought I was supposed to, but since ... the retreats ... I start to listen

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<sup>19</sup> Numbers at these total school liturgies vary from 200 to 500 (Sheerin, 1992, Int. AMHS).

<sup>20</sup> Br. Michael Sheerin, who co-ordinates these retreats, observes that about 1/4 to 1/3 of the student population take advantage of them (1992, Int. AMHS).

to what they say at Mass ... it gives my religion new meaning ... I understand ... now ... why I believe and what I believe instead of just believing because that's what the nuns taught (1991, Int. AMHS).

Students may volunteer for the school's service programmes such as the running of shelters for the homeless, visiting the sick in hospitals, collecting food, toys and jackets for the poor and helping handicapped children (SSRP, 1986, Int. AMHS, p.15; Flood, 1991c, Int. AMHS; Cassidy, 1991, Int. AMHS; Sheerin, 1992, Int. AMHS). My sense is that there are significant, but not large, numbers of students involved in these programmes - perhaps 25%. Bernard Flood recalls lawyer, Mr. Bob Hayes, a 'Molloy graduate', who brought to court, and won a test case for the homeless in New York City. Bob, who insisted in court 'that the city must provide something for these people' ... claims he 'got the idea from working with the Brothers in these kinds of projects'. Bob's photograph is proudly displayed in the school's Hall of Fame (1991b, Int. AMHS).

The school's Art and Music programme, which involves all Molloy students, began six years ago (Klein, 1991a, Int. AMHS). Since 1987, when the Ralph DiChiaro Arts and Sciences Centre was opened (SH, 1991, Doc. AMHS, p.2), music has taken on an even more important part in the life of the school. The school's stage band recently came second in two national championships (Sapienza, 1991, Con. AMHS).

Many extra curricular activities are available to Molloy students. For example, they are able to participate in the occasional Saturday night school dance which normally attracts 2000 students (Klein, 1991b, Int. AMHS). They can also join a variety of clubs. These include 'chess, math, physics, biology, chemistry, political science, drama, fiction, poster, French, German, Irish, Spanish, Ebony Youth, model cars, speech and debate' (AMHS, 1991, Doc. AMHS, p.9). Molloy's sporting programme is also extensive including track, soccer, baseball and intramural sports: basketball, bowling, softball, handball, touch football and volleyball (*ibid.*). John Klein gives an example of the skilled coaching available to the students:

the basketball and baseball coach ... has been at Molloy for 33 years ... and has the greatest number ... of baseball victories of any coach in the United States - he had his thousandth victory last year and in basketball last year he had his fifteen hundredth win and so he has been named in

the past three or four years the top baseball coach in the United States and then was named the top basketball coach in the United States (1991a, Int. AMHS).

## 8.2 - MARIST VISION AND CONTRIBUTION

This section will start out from the school's official statement of philosophy and will then offer an analysis of both the most significant contributions made by the Marist Brothers to the school - in particular as these are identified by interviewees - and of the vision that is operative in these contributions. It will pay an increasingly particular attention to one group of interviewees, namely, the students. The articulacy and forthcomingness - they regularly sought me out to be interviewed - of these bright New York young people was a real feature of this case-study. More important, perhaps, was the substance of their views on - one might say of their testimony to - the Marist role in the school. One occasion was particularly worthwhile, namely, a group interview with 7 Seniors and 5 Juniors which offered its own check on what was being said. This check resulted from the students' interactions with each other. If a student's statement resonated with the other students, it was normally amplified by them. But if a statement did not resonate with its listeners, it was either let go or the student who had made the statement was teased about what he had said.

PHILOSOPHY STATEMENT Let us start with the formal Statement of the school's philosophy. My research questions did not directly ask about such a Statement, though if one had been a central part of the school's recent experience, that fact should have emerged in the responses of interviewees. In fact the very existence of the Statement emerged only in one interview, and that very much in the manner of an afterthought. This strongly suggested to me that in terms of the process of its development it was not comparable in significance to Marcellin College's Statement - that is, it was unlikely to have involved widespread discussion and consultation among the staff as a whole. Returning to it, however, at the stage of data analysis I became aware that it is a significant document in terms of content. By this I refer less to a certain crispness and clarity, which it possesses, than to the fact that it captures very accurately the practice and experience of the school as that emerges in the interview data still to be presented.

As a Catholic, college preparatory school for boys, Archbishop Molloy High School endeavors to offer each of its students a challenging academic program rooted firmly in Gospel values. Committed to the education of the whole person, the Archbishop Molloy administration and faculty believe in creating a caring environment which addresses the religious, academic, personal and physical needs and concerns of each individual student. As a result, the understanding of our students is broadened and deepened, according to their age and mental ability, so that they will ultimately choose to lead fully human, adult, Christian lives.

As a Marist school, Archbishop Molloy exists primarily to foster our students' growth in the Catholic faith. We offer an educational program that integrates this faith with culture and learning as Jesus Christ and Marcellin Champagnat, the founder of the Marist Brothers, envisioned. Through proclaiming the Gospel message we strive to educate for justice by increasing our students' understanding of global, national and local problems and by developing their personal sensitivity to cultural differences. We further endeavor to increase their willingness to serve those less fortunate.

As an academically selective school, Archbishop Molloy provides a rigorous academic program for each student. Through academics and the school's extensive extra-curricular activities and athletic programs each student is encouraged to use his intelligence creatively, constructively and originally.

Particularly concerned with our students' affective and personal needs, Archbishop Molloy offers an extensive counseling program. Attentive and available to all our students, we take special care of students who are experiencing difficulties.

Finally, Archbishop Molloy High School explicitly encourages Christian moral values in its curriculum, in the relations it fosters among the members of the school community, and in the expectations it has of its faculty and students.

Also available to members of the school community is the following list of the school's goals:

I As a Catholic School, Archbishop Molloy High School offers an education firmly rooted in Gospel values. We endeavor to accomplish this by:

1. Creating a positive school climate, built on a sense of caring and affirmation within a structure of order and clear rules.
2. Offering a mandatory religious education program for all four years.
3. Providing liturgical and paraliturgical experiences for our students.
4. Inculcating Christian values across the curriculum.
5. Offering an extensive retreat and encounter program for students in each year.

II. As a Marist School, Archbishop Molloy High School strives to educate for justice by fostering our students' understanding of global, national and local problems. As a result, we hope that they will become involved and responsible citizens who are sensitive to the needs of those less fortunate. We attempt to do this by:

1. Specifically addressing issues of social justice in the curriculum, most especially in Social Studies and Religion classes.
2. The Work of the Religious Activities Office and the wide range of service opportunities offered to our students.
3. The efforts of the school's tutoring program through which students assist other students who are experiencing academic difficulties.
4. Sponsoring summer camps for handicapped and economically disadvantaged children.
5. Initiating mission collections each week, specific "drives" for toys, canned food, clothing and our annual Fast-A-Thon project.

III As an academically selective school, Archbishop Molloy High School provides a rigorous academic program which challenges each of our students. We attempt to do this by:

1. Offering a demanding college preparatory program which adheres to the N.Y. State Regents curriculum for all students.
2. Encouraging our students to be independent and critical thinkers.
3. Striving to enable each student to become an ongoing learner in accord with the school motto, "Not for school, but for life".
4. Providing opportunities for honors and advanced placement and college credit courses for qualifying students.
5. Encouraging learning outside the classroom through programs like International Day and Activity Days.
6. Complementing our curricular program with an extensive co-curriculum program, designed to develop the diverse interests and talents of the student body.

7. Providing an excellent athletic program in both inter-scholastic and intramural sports.

IV. As a school concerned with our students' affective needs, Archbishop Molloy addresses this area by:

1. Offering a strong guidance program, with a particular emphasis on personal counseling.
2. Developing student self-esteem through programs like Peer Group counseling, Big Brother ...
3. Striving to educate the whole person.
4. Addressing the personal needs of our students through a fair, consistent discipline policy.
5. Instilling a sense of good sportsmanship and personal achievement through our athletic and extra-curricular programs.
6. Attempting to offer our students opportunities to develop personal leadership skills (Goals, 1991, Doc. AMHS, pp.1-2).

John Klein feels this new philosophy statement and set of school goals spells out 'in very precise terms what we think a Catholic and a Marist school should be' (1991a, Int. AMHS). He emphasises the article in the *Constitutions and Statutes* (1986) of the Marist Brothers which describes the Marist school as offering families an approach to education which endeavours to draw 'faith, culture, and life into harmony'(MB, 1986, Art. 87).

MARIST SPIRITUALITY AT THE SCHOOL Significant Marist days, such as June 6th, the anniversary of Marcellin Champagnat's death, and January 2nd, the anniversary of the Congregation's foundation, cannot be celebrated at Molloy because June 6th coincides with examinations and January 2nd occurs during school holidays. Other Marist activities, however, are very occasionally held for Molloy students. For example Molloy students met recently for a weekend with students from other Marist and non-Marist schools to discuss the life of Marcellin Champagnat (*ibid.*). Senior, Dan Turner recalls

the Champagnat day ... was a celebration for the ... [200th] anniversary [of the birth] of Marcellin Champagnat and there were Marist ... [students] from all over the United States there ... [While] each school the Marist Brothers ran had its own identity and had its own characterisations, all the schools had one common vision and all the Brothers had one common vision and one common goal ... the New Yorkers, the people from Chicago and Mississippi and Oregon .. as different as they were culturally and geographically, their vision was the same ... what the Marist Brothers ... [instilled] in them was the same.

When I asked Dan to summarise that vision of the Marist Brothers he replied: 'to make their students the best people possible' (1991, Int. AMHS).

While Bernard Flood sees the characteristics of Marist education as devotion to the Blessed Virgin and knowledge of the catechism, and wonders whether present Molloy students leave the school with 'a lasting devotion to the Blessed Virgin' (1991b, Int. AMHS), Mr. Richard Salmon, who has taught at Molloy for 31 years, feels

Marist spirituality begins to melt into the education ... a kind of spirituality that seeks, ... in the life of Mary, ... a model for living the Christian life ... I ... think of Mary as a humble person ... she wasn't really dancing into the middle of the stage ... whatever we would be teaching would have those Marian virtues ... that we would deal with our students fairly, and openly ... there's a certain openness [in a Marist school] ... it is a concern for the spiritual growth of the student, that the student be honest ... kind ... just ... and for that to happen the teacher must embody all of these virtues ... I see this as an outgrowth of taking Mary as the centre of Marist spiritual life (1991, Int. AMHS).

John Klein believes Marcellin Champagnat's spirit is evident in the 'whole life of the Brothers' although 'maybe not as openly articulated ... [as] in Spain or in the Hermitage province [in France] (1991a, Int. AMHS). John sees Marcellin Champagnat's spirit evident in the way the school helps

all students, especially those experiencing difficulties ... helping the least favoured ... it doesn't have to be the financially least favoured but it's really the kids that need you the most and that's ... [why] we put a tremendous emphasis on the Guidance Department ...[on] our support groups in the school ... trying to build self esteem ... not just [of] the kids who are doing well because we're not here just for them ... I think we've made an effort to help kids that might be very strong academically - the kids here are very bright - but kids who are experiencing personal and family difficulties (1991b, Int. AMHS).

Br. Stephen Minogue speaks individually, at least once each year, with every Freshman in his five Home Rooms.<sup>21</sup> During these counselling sessions he talks to each student about Marcellin Champagnat because he

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<sup>21</sup> Br. Stephen Minogue takes charge of five Home Rooms, Br. Francis Regis another five and Br. Michael Sheerin two. Currently Molloy has 450 Freshmen (Van Houten, 1992, Int. AMHS).

wants the students 'to know why the Marist Brothers are in the school' (Minogue, 1991, Int. AMHS). As he tells Marcellin's story - which, from listening to him tell it to me during the interval of the school's 1991 Christmas concert, I know he tells it with great enthusiasm - Stephen holds up a Spanish book portraying Marcellin's life in pictures, pointing to the relevant picture during his account. He describes to them the story of Marcellin Champagnat's charismatic founding experience in which Marcellin was inspired to found the Marist Brothers (see Ch.5). Here Stephen is adopting 'a theological method fully compatible with historical awareness' as is recommended for the process of reunderstanding the relevance of religious congregations for today (Ommen, 1974, p.629).

I tell the story about Father Champagnat. This is a Spanish book O.K? And I explain everything to them. Think France 1816. Here he is being ordained ... And then I tell them about the French Revolution - France is drained and ... when he landed at this place there's a lot of unemployment, drinking and gambling ... The church is kind of falling apart. So he knows what he has to do here. He sets it up in about two years. And he's walking down the street ... about the only street in the town ... someone ... [comes] running after him and says: "My brother just died" ... So he ... [says] "Ah let's go and see him then". So here the two of them set out ... And then the mother's waiting for them and she says 'he's dying'. So then Fr. Champagnat goes into the room and when he sees the boy and what condition he's in he says "leave ... me alone with him". He pulls a chair up to the bed and he says ... ah ... "let's say the Our Father because you've got to meet God in a little while, you know". And the little boy says "God, who's God?". "Don't you ever pray to God?" He says "No, who is He?" So Fr. Champagnat has to hold him up for two hours and then tell him, as a real catechist starting from scratch - because he doesn't know how to read nor write, nor had he ever heard of God. He has to tell him ... there is a God that loves him and that there's a whole life beyond this. He hears his confession, gives him Holy Communion, baptises him and then gives him a fourth sacrament with the powers of the priesthood - four, four sacraments. And of course I try to speak a little bit about vocations in here too - give the kids all the ideas and let the Spirit take it from there. My job is just to tell them what I know and that's it. And I say: just because he baptises him is enough ... when a child dies ... after baptism he goes straight to heaven. So he [Fr. Champagnat] gives him the last sacrament, the sacrament of the sick and anoints his body. And he says goodbye to the mother, consoles her and as he's walking down the hill ... a little boy again runs after him and says "would you come back?" and [when he

returns] the mother says "he's dead". So Fr. Champagnat just goes in and he prays over the body this time ... he kind of goes into a stage of anguish ... "My goodness" he said, "what would have happened if I weren't there with that fellow? How many children all over France" ... and I point to that picture ... I use this picture of the Mother and Child ... "how many children are there all over France that have been dying just like this fellow over here with nobody around ... ? And what about the children all over the world? We've got to have Brothers. They've got to catechise them, teach them their catechism, teach them how to read, put a pencil in their little fingers" ... that's exactly what the Brothers are doing at Molloy High School (Minogue, 1991, Int. AMHS).

Such an account reveals the deep feeling one Marist Brother has for his founder - a feeling common to most Marist Brothers. Theological interpretations of Marcellin Champagnat's life may differ from one Brother to the next, but Champagnat still provides a common bond between Brothers - a bond which is apparent in a Marist school like Archbishop Molloy High School, judging by the discussions I had with the Brothers about their founder.

A PROPHETIC SCHOOL? - RELIGIOUS PROGRAMMES, GUIDANCE, AVAILABILITY For John Klein, the school's religious programmes, the retreats and the guidance programmes are its main 'prophetic' dimensions. Referring to other areas he speaks with a certain ambivalence:

in other areas we haven't been prophetic enough ... you have to deal with the realities that you're in in terms of the students you serve, their parents, the communities ... and then also dealing with the reality of the people you work with in the school - the Brothers and the lay staff ... there's a tension. I think I'm someone who tends to be rather conservative myself - although I would like to say progressive in some ways ... I think Molloy is a place where change comes slowly ... I think that's a strength of the school (1991, Int. AMHS).

I interpret the tension to which John refers as first, between Molloy's present educational practice and a more prophetic Marist vision as hinted at in the school's statement of goals and second, between what John might like Molloy to become and what parents and staff would 'allow'. Br. Ben Consigli, the youngest member of the Molloy faculty, sees Brothers creating change in society through schools: 'it's subtle ... it's similar to the mustard seed, similar to the yeast ... we may not see it ... [even though] in America we ... want to see the result right away ... and I don't think we can'

(1991, Int. AMHS). John Klein's positive claim on behalf of religious programmes and guidance at the school, however, is borne out by the evidence - which indeed supports one further dimension in which the Marist contribution is a marked one, namely, the general availability and presence of Brothers to the students.

Marist Brothers play a major role in the school's Guidance Department which includes eight counsellors, six of whom are Brothers - a ratio of 1 member of staff to 175 students (AMHS, 1991, Doc. AMHS, p.3; AMHS, 1992, Doc. AMHS, pp.204-205; Lee, 1967, p.298). While the department 'sets specific objectives for each of the four years ... [the] common thread ... is a commitment to the development of the whole person, and the recognition of the students' psychological and emotional well-being' (Vellucci, 1991, Doc. AMHS, p.1). During sophomore year, peer group counselling takes up one quarter of the religion programme (Grimpel, 1991, Int. AMHS). Senior, John De Meo explains that in peer group counselling

... you sit in a group of 5 or 7 guys and two senior counsellors and a Brother and you talk about your problems and ... the Brother - ... he doesn't really say anything he's just the adviser - the two seniors lead the group ... [you get] a point of view from a Brother, you also get a point of view from a guy who's two years older than you and you can kind of relate to him ... [as] a friend ... instead of going to ... a Brother or a lay teacher ... if you talk to one of your peers - that helps a lot ... I know ... it's saved some lives at times (1991, Int. AMHS).

Senior, Dan Turner describes the Brother's point of view as 'unique in that it's not judgemental ... it's not looking necessarily to solve the problem ... [and it's coming from] someone who's just older and with more experience of life' (1991, Int. AMHS). Senior, Robert Lang remarks:

... most of the Brothers ... [who] run the guidance counselling - they're all ... they're very good, they ... know how to treat you ... how to give advice to you ... how to help you ... you always have someone to rely on.

Robert feels the Brothers are

up to date with the times, ... they talk to you in your words, in your state of mind ... they don't stress ... values of .. old times, ... the 50s or 60s, they stay within your time period ... they know how teenagers of today act ... they stress tradition because they always ... remind you of God ... of your

religion and of your faith ... so you always realize that God is present and God is there (1991, Int. AMHS).

Junior, Craig Katinas feels the Brothers have changed his life: ' ... they've directed my life into a positive direction' (1991, Int. AMHS).

It is relevant at this point to notice a change in the pattern of Brothers' roles in the school over the last generation. Whereas the proportion of Brothers on the faculty was halved between 1961 and 1991, the proportion of classes taught by Brothers was reduced to a quarter. One factor in explaining this asymmetry is likely to be the increased average age of the Brothers and a larger number of partly retired Brothers on the faculty. But another likely factor is a greater Brother involvement in Guidance education.

**TABLE 8.5 - RELATIVE NUMBER OF BROTHERS**

YEAR	1961	1991
NO. TCHRS.	59	78
NO. LAY TCHRS.	10	49
NO. BROS.	49	31
% BROS.	83	40
% CLASSES TAUGHT BY BROS.	80	20

But it was a more general availability of the Brothers to the students that came across most strikingly from the data. History and Art teacher, Br. Hugh Andrew, stresses this availability. He describes 'the relative freedom that a Brother has ... [to be] available for them ... of helping them out in very difficult situations, [such as] having to ... go with them some place in the middle of the night' or visit them in hospital (1991, Int. AMHS). Br. Michael Sheerin enjoys the way students come into his Religious Activities Office after school 'just to hang out'. He invites them to 'just become part of what we do' (1992, Int. AMHS). Senior, John Grimpel benefits academically from the availability of the Brothers:

They're always around. They give you all the time you want ... for example, last year in Math ... I was struggling ... the one Brother I had - he was there every day after school ... the lay teachers - they're good, but they have to go home. This Brother - he lived in the school so he was always there from 2.00 o'clock to 3.00. I went to him every afternoon ... and I did so much better in the subject... that's the main thing you know - they're always here for you (1991, Int. AMHS).

Senior, Steve De Castro notes

you don't see ... a lot of principals go to any athletic type of event ... that's where we stand out ... we'll see Br. John at a

basketball game, or a baseball game, or swimming, or a soccer game ... and you also see some other Brothers there ... there might be a Brother coaching the team .. they always try to help us (1991, Int. AMHS).

Junior, John Dorsa likes the opportunity to get advice from a Brother if he has a problem with one of his friends.

There's always a Brother around to talk to ... if I have a problem with one of my friends and I don't know how I'm going to solve it, I go and see one of the Brothers and see how he suggests I solve it (1991, Int. AMHS).

Brothers contribute to the lives of their students through the way they establish a camaraderie<sup>22</sup> with them - a camaraderie 'which does not exist in ... some other schools'.

There's a certain familiarity and common respect and mutual confidence that the ... [students] have in the Brothers ... as a result of that, a confidentiality [develops] where the youngsters will come and speak to the Brothers not only within the guidance structure ... but after school (Flood, 1991b, Int. AMHS).

Senior, Steve De Castro doesn't see the Brother as 'a father figure, but just ... [as] a friend' (1991, Int. AMHS). John Klein observes there is

a very warm type of feeling between ... the Brothers and the students ... it affects the discipline of the school, because the discipline is not oppressive ... they [the students] know what they're ... expected to do and if they don't [do it] they're held accountable (1991a, Int. AMHS).

Senior, John Grimpel appreciates the way the Brothers

give you a sense of discipline ... they make you wear a tie .. it disciplines you for the outside world, the business world ... they also allow you to have four minutes in between classes ... if you don't get to class before four minutes you go down and get a late slip and you serve detention after school (1991, Int. AMHS).

Junior, Mark Gorman sees the Brothers providing a framework ... it's not ... rigid, the Brothers are very flexible ... there are so many different types of kids ... coming from all different races ... the Brothers ... suggest things but they don't force anything upon you ... you have the power inside yourself ...

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<sup>22</sup> Br. Dennis Dunne, former Provincial of the Poughkeepsie Province and visitor to Archbishop Molloy High School's Fourth Floor community describes this camaraderie as familiarity, common respect and mutual confidence (1992, Int. AMHS).

they don't ... do it for you, you're going to have to do it for yourself ... they give you a framework where, if you mess up, ... you'll still feel safe that you can fall back on them ... they don't baby us to the point where we're totally dependent on them .. they give us the power to control our lives (1991, Int. AMHS).

English Department Chairperson, Mary Pat Gannon, sees Marist Brothers having 'freedom to educate, not in the sense of imposing something on people, but in the sense of ... *educere*' (1991, Int. AMHS).

John Klein focuses on the presence of the Brothers and its relation to the tone of the school:

their ability to communicate with the students, ... [their] interaction with the students ... [their] genuine concern for them - [this] sets a very important tone for the entire building ... Certainly the amount of time the Brothers put in is really remarkable - and they're at everything. So it's a question of significant visibility and involvement in the life of the school - the Brothers set the tone (1991, Int. AMHS).

Senior, Robert Lang feels 'the Brothers give you ... security ... which gives the school a sense of family' (1991, Int. AMHS). Senior, John De Meo also emphasises the family dimension of the school:

I went to a public school from first grade to eighth grade ... my first two weeks here - I was ... in total shock ... when I came to Molloy ... I had some problems ... I could always go to a Brother ... and ask him questions ... it's like a big family, like we're all brothers - it sounds weird and corny ... like Br. John's our father ... we do everything together ... we go to liturgy ... I wasn't used to that coming from public school ... you have two families - you have your family at home and you have your family at school (1991, Int. AMHS).

Junior, Craig Katinas, describes the school as 'a really close knit school ... more of a brotherhood' pointing out, with appreciation, that 'the principal ... knows your name. It's ... funny to know that because ... I went to a really small Grammar school ... [and] she [the principal] had no idea ... [what] my name was' (1991, Int. AMHS).

The Brothers show a keen interest in the lives of each student. Senior, Chris Damiani thinks

the Brothers make it their business to know what's going on - like some of the lay teachers they'll just talk to you, but the Brothers want to know what's going on in your life ... all the

Brothers say 'How are you doing - is everything O.K. in this class, in that class?' They make sure that you're doing all right because ... they like everybody (1991, Int. AMHS).

This marked and appreciated interest and availability of the Brothers is connected in the student 'eulogies' with the general approach to education they associate with the Brothers. Junior, John Dorsa feels 'the Brothers give a sense of motivation ... because ... when you see all the names in the Hall of Fame .. you see ... the impact the Brothers have on these people' (1991, Int. AMHS). Yet Junior, Craig Katinas feels the Brothers accept a student's best and don't expect any more of him. He gives an example:

If [you have] ... a 70 average and if you honestly say that's your best, then they accept you for it ... they're more proud of that guy with the 70 average [who] ... tried really hard than the kid with ... the 99 average ... [who] didn't try at all ... and they feel the same way for you - you should expect no less of yourself except the best (1991, Int. AMHS).

Junior, Mark Gorman feels the education the Brothers provide is an all round education:

they don't stress one aspect of our lives over another. They help us in academics, athletics, spiritual ... social ... when we come out of Molloy we're not just ... [people] who can study ... instead of stressing just one thing, they stress the whole package (1991, Int. AMHS).

Former student of the school, Br. Angelo Palmieri, sees the Brothers contributing to the faith development of the students, believing 'God is made real for New York City youth' at Archbishop Molloy High School (1991, Int. AMHS; 1992, Int. AMHS). Classes often begin with a reading from Scripture, a short period of meditation or a prayer to Marcellin Champagnat (Van Houten, 1992, Int. AMHS). Larger numbers<sup>23</sup> of Senior students are becoming Eucharistic ministers to enable them to take the Eucharist to people in hospitals (Sheerin, 1992, Int. AMHS).

Finally, Marist Brothers contribute their example to the students, lay teachers and parents (Flood, 1991b, Int. AMHS). They are 'hard working, serious, encouraging [and achieve] extraordinary academic performances [from the students] (Klein, 1991a, Int. AMHS). Brothers are

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<sup>23</sup> 13 in 1991 as compared to 38 in 1992 (Sheerin, 1992, Int. AMHS).

'dedicated for life, not just [for] part of the time' (Monahan, 1991, Int. AMHS). Junior, John Dorsa sees that the Brothers are 'dedicated to their work as Brothers' adding: 'so I feel I can be dedicated in my work as a student' (1991, Int. AMHS).

CONCLUSION As a Marist Brother researching this Marist school, I felt very much at home. Walking the corridors I could speak to other Brothers who were going about their Marist work with enthusiasm and dedication. I felt a shared sense of purpose, a seeking for a common goal - the Christian formation of youth through education - and therefore an institutional charisma. An atmosphere of learning seemed to permeate the school. The experience reminded me of Australian Marist schools where I had worked in the 1960s and 1970s.

Structurally influential factors on Molloy's vision include:

- (1) the large number of Brothers on the faculty,
- (2) a high degree of stability amongst the faculty,
- (3) selection of students on the basis of academic ability and
- (4) a high degree of acceptance of the school as it is.

The findings of this study suggest the overarching aim of the Marist Brothers, in supporting thirty one Brothers at Archbishop Molloy High School, is to provide middle class, academically gifted boys, who live in the Queens county of New York City, with a good quality, well rounded Catholic education - but also with a sustained experience of familial, intergenerational and concerned community - at a reduced cost, so that they will be able to pursue a college or university education, prior to entering a professional career, a fulfilling life and a responsible citizenship that includes an inclination to criticise intelligently social injustice.

This third case-study deliberately sought out a school with a large number of Marist Brothers working in it. Perhaps then the last word might be left with Br. Michael Sheerin, who has been working at Molloy for fifteen years, and who feels 'very motivated' by the Marist Constitution which says 'ours is a community apostolate'. He elaborates: 'I like that ... because I was alone for two years in a parish and I did not like that. I was working with very good priests and nuns but nobody was Marist ... and I learned in that experience that I have a community's call' (1992, Int. AMHS).

INTERVIEWEE	ROLE
Br. John Alexius	Assistant Treasurer
Br. Hugh Andrew	American History and Art Teacher
Br. Peter Cassidy	Cafeteria supervisor
Br. Ben Consigli	Teacher
Mr. Chris Damiani	Senior student (Year 12)
Mr. Steve De Castro	Junior student (Year 11)
Mr. John De Meo	Senior student
Mr. John Dorsa	Junior student
Br. Louis Dubois	Former Teacher at St. Ann's
Br. Dennis Dunne	Visitor and Former Provincial
Br. Bernard Flood	Former Director of Marist Schools
Ms. Mary Pat Gannon	English Department Chairperson
Mr. Mark Gorman	Junior student
Mr. John Grimpel	Senior student
Mr. Craig Katinas	Junior student
Br. John Klein	Principal (-1992)
Mr. Robert Lang	Senior student
Br. Stephen Minogue	Guidance Counsellor
Mr. Kenneth Monahan	Junior Student
Br. Angelo Palmieri	Assistant Principal For Academics (-1992) Principal (1992-)
Mr. Richard Salmon	Teacher
Br. Juan Salvador	Study supervisor
Br. Michael Sheerin	Co-ordinator of the Religious
Br. Aquinas Smollen	Teacher of Biology
Br. Dan Sullivan	Member Fourth Floor Community
Mr. Dan Turner	Senior student
Br. Richard Van Houten	Assistant Principal for Academics