

Interview with Brother John J. McGoldrick, F.S.C., Ph.D.

Interview Log

Interviewer: Christine Thieme

Narrator: Brother John J. McGoldrick

Date of Interview: March 25, 2013 & March 27, 2013

Location: La Salle University, Lawrence Administration Center, Brother McGoldrick's Office

Duration: 2 hours, 1 minute, 18 seconds

Equipment: Olympus Digital Voice Recorder VN-702PC

Field Notes: Written on April 14, 2013

Abstract:

Brother John Joseph McGoldrick (b. December 14, 1948), grew up in Southwest Philadelphia with his parents and older brother. Attending Most Blessed Sacrament School and later West Philadelphia Catholic High School for Boys, Brother John was part of a strong Catholic community. It was here at West Philadelphia Catholic High School, where Brother John was introduced to the Christian Brotherhood. It was at this time that he realized that the life of service with the Brotherhood was the type of life he'd like to lead. At the age of fifteen, Brother John attended the junior novitiate and after graduating high school entered the novitiate of the Christian Brothers. He graduated from La Salle in 1971, receiving his bachelor's degree in History, and planning to become a secondary teacher. He also received his master's degree with Millersville University in German, and his doctorate degree from Temple University in Communications. During his professional career, he worked at many secondary schools, including Archbishop Carroll High School, La Salle College High School, and Calvert Hall College High School, teaching German, history, and religion courses. For a time period, he also worked at Towson University as an adjunct professor, and Christian Brothers University as the Administrative Assistant to the President, Director of Desktop Services, and Assistant Vice President. Since 2001, Brother John has been working as the Assistant Provost at La Salle University. In his free time, Brother John enjoys taking part in his duties and tasks with the Brothers' community, travelling, reading, watching movies, and of course attending La Salle basketball games.

Index, Recording Part 1:

00:00

Permission granted to conduct the interview. Brother John states his full name (John James McGoldrick). He was born on December 14, 1948 in Philadelphia, PA. He lived at a house in Southwest Philadelphia for the first sixteen years of his life. His father (James Edward McGoldrick) was born in Philadelphia, PA in 1909. Brother John's paternal grandparents were Irish immigrants. Brother John's father attended Most Blessed Sacrament Parish School and also West Philadelphia Catholic High School for Boys in the early 1920s. Because of hard times and having several siblings, he was asked to leave school after the tenth grade in order to begin his working career. Around the time of WWII he was working for a printing company, located near

what is now the campus of University of Pennsylvania in West Philadelphia. During the Second World War he did receive a notification of induction. He gave up his job with the printing press, but was not called to service. He then began working for the Philadelphia Transportation Company, which is now known as South Eastern Pennsylvania Transportation Authority. He started working there in 1943 until he died in 1969.

03:28

Brother John's mother was an Irish immigrant, born in 1908 in County Donegal, Ireland. This is located in the far northwest, closer to Northern Ireland than the Republic. It was a very poverty stricken area. Like her sisters, she came to the United States and worked as a live-in maid for a family in Bryn Mawr, Montgomery County, Pennsylvania. She worked there for several years until she married in 1939. They remained together until his father's death in 1969. They had two children. Brother John's older brother, James Francis McGoldrick, born in 1941, as well as Brother John who was born in 1948. His mother was a unique case, in that she had her second child when she was forty years old. He believes that she did not work outside the home once she was married. The first year they were married they lived in a rental home and a year later bought a house in Southwest Philadelphia, where Brother John grew up. He remembers his father always having work, and also having shift work. Sometimes he would leave early in the morning and sometimes later in the evening.

06:13

His brother, James Francis McGoldrick, born in 1941 is almost eight years older than Brother John. He, too, like his father attended Most Blessed Sacrament School and graduated in 1954. He then entered a Minor's Seminary, which is a high school for young men considering the priesthood. He continued in that and completed his high school career and then his collegiate studies at Catholic University. He was ordained a priest in 1967. He has served in many areas, including a pastoral associate, pastor, high school teacher, high school academic vice principal, training of young men to become priests. He retired about a year and a half ago. Given that the age difference was so great, Brother John was only in first grade when his brother went to the seminary. He states that for the most part he grew up as an only child and did not have many interactions with his brother growing up.

08:55

Brother John states he believes his parents were good parents, raising him as they were raised. He said affection was there, but it wasn't strong. His parents made sure he was cared for and receiving a good education. They wanted to keep him away from bad influences. He believes they were concerned about raising them as good people, and people practicing their Catholic faith. Brother John thinks there is something to be said for his parents raising both of their children who chose lives of service within the Catholic Church and have both continued with that type of life. He believes his parents must have instilled an element of determination and perseverance. Brother John describes that his parents were always concerned with the type of people he hung around with as a child. He recalls them making sure he never smoked cigarettes or used vulgar language. He said he must have had an element of maturity since he respected his parents' wishes and did not do that.

12:15

Brother John describes his mother's education as very impoverished and limited. She was growing up in the late teens and early twenties in Ireland when it was still a part of England. He doesn't think the British were too concerned about educating the Irish and treated them as second class citizens. He believes his mother might have completed and received up to a fourth grade education. She knew how to read and write. He recalls when he was younger, his mother would write letters home and she would always have a dictionary with her to check spelling. She did not want to come across as less than literate. He also says the notion is to go one level higher than your parents, and Brother John and his brother have gone well beyond that which says something about his parents.

13:46

Brother John's father was Irish extraction and was born in the United States, while his mother was born in Ireland and moved to the United States in about 1933. He describes his mother as not being too keen on Irish traditions within the home, but his father was. Brother John goes on to describe a story of when he was living in Memphis and had corn beef and cabbage with boiled potatoes, three times in one week, and he hates this meal. He says he talked to his mother and told her this because he thought both his parents loved it. However, his mother responded saying she never likes it, his father liked it. He says he remember having Irish music played in his home; however, there were not many other Irish traditions that took place within his family. He says this might also be because of his father's work schedule and his mother's obligation to take care of her children. His mother raised children for sixteen consecutive years. There might not have been much time to do other activities. Brother John goes on to mention the importance of family. They were very close to their extended family, and celebrated holidays with aunts and uncles. Now, at the age of sixty-four, Brother John is still close with his extended family. Brother John and his brother find family to be very important and try to maintain contact with them.

16:51

When asked about punishment while growing up, he doesn't recall being punished at all. Perhaps with his older brother they were more disciplined, but with the second child they were more relaxed. Brother John remembers one thing his mother said. He believes his brother was a little more attuned to school. His mother, however, told Brother John that he should be like his older brother, but also to be himself. Brother John says that while a high school teacher he saw this many times where the parents told the student to be more like their sibling, but forgot to tell them to be themselves. Going back to punishment, Brother John says there wasn't any corporal punishment and doesn't even recall being grounded.

18:40

Brother John describes his least favorite subject in elementary school being handwriting. As a left-handed writer, he has extreme difficulty, especially with the Palmer method. The Palmer method is a particular style of cursive writing. His father was able to do the Palmer method very nicely; however, Brother John could not. Palmer method was geared for right-handed individuals, so left-handed writers had to turn their arm and hand in an awkward way. He also goes on to mention that in Catholic school he had to wear a white shirt with a maroon clip on tie and had to use a fountain pen. This meant that he was writing in a direction going over where he

had just written. The sleeve by the end of the day would be blue and when he got home his mother would have to put it in a bucket of bleach. This was before permanent press and with his mother being a homemaker she always had a lot of work to do.

20:41

Brother John also attended Most Blessed Sacrament School, also known as MBS. It was a mammoth parochial school. When he graduated in 1962, there were 3,200 students enrolled in the school. It peaked at about 3,600 students a year or two later. The school was for families within the parish. He doesn't recall or remember nuns 'terrorizing' the students, ruling with an iron hand. He believes the sisters got the job done and were very dedicated teachers; he learned how to read, write, add, subtract, multiply, and divide well. It was a huge school, but with it being a different time in terms of culture, there was a strong sense of community. Everyone was concerned with other people's children and let other parents know if they saw something inappropriate going on. It was a very collective community. He believes the school itself was very strong, and this parish fostered the education for thousands of priests, sisters, and brothers.

23:55

The neighborhood in Philadelphia where Brother John lived was in Southwest area of the city. It was almost exclusively white, Irish-Catholic. It was largely row homes built in the early twentieth century. The neighborhood was sort of isolated and related back to the school he attended. There were public schools nearby his community; however, growing up he only knew two children who went to public school. Everyone else he knew was from his school and parish. All the people he interacted with and knew were people who went to Most Blessed Sacrament School. The neighborhood itself was middle class. It was a neighborhood where one could walk everywhere. He could walk to church, school, the pharmacy, movie theater, primary care physician, and dentist. If he had to go farther there was the number thirteen street car line that ran on Chester Avenue, which still functions. He could take the street car and be downtown near City Hall in twenty minutes. His family did have a car, however he and his mother travelled often by public transportation. They lived comfortably in a row home and didn't know much different. Brother John and his friends would play basketball and street baseball, and only had to look out for cars. His house was a small single home, with a large bedroom in the front and a large bedroom in the back.

Index, Recording Part 2:

00:00

Brother John continues to describe the house he grew up in. There were three bedrooms. He said that his parents had the front bedroom, and his brother had the second largest bedroom; Brother John's bedroom was the smallest in the back of the house. However, when his brother went off to the seminary he was able to move into his brother's room. It was a small house, but was fine for them and the world they lived in. Brother John describes that around 1964 'white flight' began in his neighborhood. The neighborhood not only changed from white to black, but also Catholic to non-Catholic. His parents moved in the fall of 1966 to suburban Philadelphia, near Ardmore. Most Blessed Sacrament fell off the cliff and enrollment dropped, drastically at this time. He then said that he thought at one time the University of Pennsylvania might move westward and change the neighborhood; however, they never did this. He then went on to say

that if gasoline prices keep rising as they are now, the socioeconomic status might improve in the area if people decide they want to use more public transport to get downtown.

03:08

Beginning the discussion on the Christian Brotherhood, Brother John believes his family routines practicing the Catholic faith helped nurture his decision to become a Christian Brother. Every Sunday the family would try their best to go to mass together. If his father was working, Brother John and his mother would go to mass together. He also mentions that when he was a freshman at West Catholic he saw the brothers and thought this might be the life he'd like to lead. He saw the Brothers getting along well together and they were very dedicated teachers that provided a good education. It was at this point in his life where he made the decision to become a Christian Brother. His family was very supportive of what he wanted to do and knew that Brother John needed to make his own decisions.

05:27

Brother John explains that he was closer to his mother than his father because he worked all the time. He goes on to say that he spoke to some of the Brothers at the time and when he was older he asked others what they thought about his idea to go into the Brotherhood. The Brothers were the 'gatekeepers' that would have acted if they saw a potential problem.

06:44

The teachers in his high school were strict and each discipline was strict in their own ways. Brother John's favorite subjects were the sciences. He did not realize years later that what he was learning in his science classes was the state of the art in biology, chemistry, and physics which was being developed by the National Science Foundation for High School Curricula and he was learning it. Brother John explains that 'grade punishment' was what happened during that time period when someone in his school was not doing well. He mentions a geometry teacher that gave quizzes every week. When he realized he wasn't doing well, he decided it was time to study. In his school, there were also laymen that taught, even though Christian Brothers are also considered laymen. His high school experience was very enjoyable where he met great people, learned a great deal, and still maintains contact with the man that taught him chemistry and physics.

10:22

When talking about single-gender and co-gender education, Brother John states that the first time he was in a class with a female was his senior year in college at La Salle. The first three years he was at La Salle, women did not attend La Salle. However, he believes there might have been night or summer courses that women did attend. During high school, he never felt as though he was missing out, only attending school with males. It was not until later in his professional career when he began interacting with female colleagues, spouses of male colleagues, female acquaintances. He does not believe going to all-male schools ever inhibited him from interacting with people, and interacting with women. He doesn't believe he was disadvantaged by going to a single gender school. There are times where he feels anxious and doesn't want to insult anyone or say the wrong thing. He recalls, one time a female colleague told him it was her birthday and he asked how old she was. She responded saying that he shouldn't ask that. From then on he doesn't ask, and goes on to say jokingly that if they offer the year he can do the math pretty well.

13:00

When Brother John was attending West Catholic, he was also a paper boy delivering the Philadelphia Evening Bulletin. This precluded his involvement in extracurricular activities because after school he had to work.

13:43

Brother John recalls the English teacher that he had when he was sophomore at West, telling his students now is the time to begin thinking about college. At first he was blown away as a fourteen year old that he should begin thinking of this; however, he realized it was that moment when he began to consider becoming a Christian Brother. He then attended the Junior Novitiate during the fall of 1964, where it was a given that he was going to go to college to become a secondary teacher. The only question was what major he would be and he finally decided on majoring in history.

14:57

The first steps in becoming a Christian Brother took place at the junior novitiate. A few years later, after graduating high school, Brother John then made the novitiate, which was a period of intense religious formation, as a seventeen and eighteen year old. After that year, he moved with his class from outside Washington, DC to the residence of the Brothers in Elkins Park, Pennsylvania. He then began his collegiate career at La Salle during the fall of 1967.

15:56

Brother John describes the time of the novitiate, as a period of intense study of the De La Salle Christian Brothers history and traditions, as well as a time of intense study of the Bible, and good blocks of time set aside for community and individual prayer. They started about six in the morning and went until nine at night. There was also manual labor, working outside or inside. Everybody had to wash the dishes, and eat meals together. There wasn't much going out, maybe to the doctors, and on extremely rare occasions going to the movies together. Even on weekends, they would just stay home. Saturday mornings would include a major manual labor job, and afternoons were set aside for recreation. Saturday evenings they might have been able to watch some television, but not a lot. It was a time for intense training and studying of the traditions, prayer, and reflection. It was precisely a year and one day in which Brother John was in the novitiate. At that point in life, Brother John says he never struggled or questioned being there. Even at the age of twenty-six, when making his final profession, he knew this is what he wanted to do for the rest of his life. He recalls the regional superior at the time, saying at the ceremony of his final profession, that this was an everyday commitment, not forever and ever. It is every day that you wake up and decide this is what I want to do today.

18:53

During his time at the novitiate, he normally would write a letter to his family once a week. He occasionally wrote to his brother who was in Rome at the time finishing up his studies. Writing was what was done in those days. He questions how something would be run today. He says it would have to be very different, especially since we are so linked to one another now through social media.

19:50

After completing the novitiate, Brother John took his First Vows. Under the Church's Canon Law, it is mandated what the time periods are for vows. Within six years of the first profession, one would have to make some sort of commitment. He made First Vows in 1967 for one year, in 1968 he renewed those for one year, and after that he did two commitments of three years. In 1974, he made his Final Commitment. Brother John explains that this is a typical time period for vows that many Brothers did, with the initial annual vows and then triennially vows.

20:57

Brother John never did have another name. Many Christian Brothers prior to this time period did choose another name; however, at the time he joined the Brothers the Vatican Council was going on. They decided that religious life was an outgrowth of the commitment made by parents when one is baptized. Religious life is built on the baptism, so the idea of going by another name other than the baptismal name was inconsistent. Brothers older than Brother John had the option to stay with their religious name; however, his group was not given that option. He goes on to add that when he runs into people they ask about Brother so and so, and question his family name, but no one remembers. Jokingly, he says there are a lot of Brother Joes and it's difficult to tell them apart when talking about them in conversations.

22:16

When taking his First Vows, his family was allowed to be there. It was in the context of Catholic mass. Usually during the Offertory is when any time of commitment to vows takes place. His class started with thirty people and twenty-two professed First Vows. They all went up together, but said their names in turn and recited the vow formula together. Parents were invited to that and it was a nice celebration.

Index, Recording Part 3:

00:00

Permission granted to conduct the interview. Brother John arrived at La Salle College in the fall of 1967. He was a member of the Christian Brothers at that time. Even though the sixties was a time of change in and out of the Catholic Church, La Salle was not isolated from the social changes of the time period. Since he was Christian Brother, Brother John had a course path set out for him where he would become a secondary teacher. At La Salle College, he was a history major and took many religion, philosophy, English and foreign language courses, as well. Even though transitions were going on the Brothers life was pretty traditional. The Brothers lived on an old estate in Elkins Park by themselves, which no longer exists. The former owner of the Philadelphia Phillies, Fitz Eugene Dixon had a connection to the estate. It was a wedding present to his parents. It was probably built between 1910 and 1920. Dixon grew up on this estate and when his parents died, the property was disposed of and the Brothers bought it. They renovated it and made it livable for a large number of Brothers. When Brother John arrived in the fall of 1967, there were about ninety student Brothers that lived there. They were all studying various things, preparing for a job in secondary education. One of Brother John's manual labor assignments was called the "Garage Crew." They had several vans they used to transport the Brothers between Elkins Park and the La Salle campus. Brother John was a part of a small group that did routine maintenance of these vans during his time there. Brother John

believes his job with the “Garage Crew” was almost as valuable as his undergraduate education because he became much more knowledgeable about the function of automobiles.

04:30

Brother John continued on with his studies. The education major at the time was a lot simpler than it is today. He took several courses and then did practice teaching, which he did at La Salle High School in the fall of 1970. He was able to receive a full history degree, which he is happy he did. He finished at La Salle in the spring of 1971. This was a notable year for La Salle College because the day program undergraduate program became co-educational. This was the first time he had ever been in class with female students, after sixteen years of education. While he was at La Salle he did have three female professors. One professor being Dr. Minna Weinstein who was in the History Department at La Salle, and who was also the first full time female professor here and won the Lindback Award.

07:22

Most buildings that were on the La Salle Campus are still here today. Olney Hall was under construction at that time period and Brother John recalls seeing the construction site. The campus was pretty much the same, besides that. We did own some property west of 20th street. The property where the President’s house is now was not a part of La Salle at that time. The property extended along Olney Avenue, west to probably Elkins. The residence halls on the north side of Olney Avenue and the La Salle Apartments were probably the western most extremity of the campus. What we refer to as South Campus and West Campus were still operated by St. Basil’s Academy and Germantown Hospital, respectively.

09:09

Brother John does not recall the relationship between La Salle and the neighbors because he was considered a commuter student. Being a Christian Brother, he went to class and then back to the estate in Elkins Park because he had obligations there. Being a commuter, Brother John really wasn’t able to participate in on-campus activities and sports because of his obligations, as well. However, the Brothers did have a lot of those things at their home. They did have intramural basketball and football because of the open spaces they had available to them. Thanks to the Dixon family they did also have tennis courts and handball courts. They played basketball at an indoor handball court, which was really exciting when playing five on five because the size was so small. One year, he believes his sophomore year; the Brothers were able to participate in the dorm basketball league. They did have a very good team, but lost in the championship game. The transition during that time period in religious areas, especially the Christian Brothers, was that vocations dropped off dramatically. By the time he had graduated in the spring of 1971, his class was twenty, which was half of the total numbers. He previously mentioned that at the beginning of his college career there were ninety Brothers. However, four years later there were only twenty and the numbers had dropped off dramatically, which led them to sell the property because it was too expensive and too large to maintain. He does believe some Brothers participated more in on-campus activities; however, he did not.

12:14

When discussing the La Salle’s library during the time Brother John attended La Salle, it was located in the same building this interview was taken place at, which is now the Lawrence

Administration Center. He remembers it was a good solid library which had a good collection. He recalls having to do a seminar paper and used their library extensively, but also used Temple's and University of Pennsylvania's, as well. He was able to get to those colleges, by using public transportation. Later on, while Brother John was doing his doctoral studies he had used La Salle's library and believed it to be very strong, especially in subscriptions to magazines and periodicals.

13:41

Conversations began to occur between the leadership of the Brothers and the individual Brothers about where the person would go after graduation. Brother John requested to be able to stay in the Philadelphia area. This was because his father had died from a traffic accident in 1969 and he wanted to stay close to his mother and be able to provide some assistance to her. The Brothers did allow him to do this. He went to Archbishop Carroll High School and began teaching German, as well as religion classes and social studies. It is a longstanding tradition about the Brotherhood, when you study a particular area in college, and then you go out and teach something else because the thinking was you've had some courses in this area so you should be able to go out and teach it. He taught there for a few years, but decided that if he was going to continue teaching German, he wanted to get his masters degree. Brother John went to Millersville University which is near Lancaster, Pennsylvania. Millersville University has one of the only foreign language programs in the country where it is total immersion. The total immersion program is a lot like the novitiate where you are isolated by yourself, you live in your own residence hall, you ate meals together, you attended classes together, and you promised that you would speak German all the time. It was a really great program for Brother John, where he was able to meet nice people and have exceptional professors. He completed his masters there in 1979. The following summer Brother John applied for a Fulbright Grant for a summer program in Germany. In the summer of 1980, he was able to travel to Germany for three weeks where he was able to use his language skills and impressed many of the native Germans.

17:30

At the time Brother John was attending Millersville University, he was still teaching at Archbishop Carroll High School. His teaching did change during this time, when he was asked to transition to La Salle College High School. He again was teaching German, religion, and Western Civilization courses. Unfortunately, by the time he received his masters in 1979, the numbers for foreign language courses and education declined.

18:00

In the fall of 1982, Brother John returned to Archbishop Carroll High School, and mostly taught social studies and religion courses. He also decided at this time to continue his studies in Communications. He requested of the Brothers to be able to do this, and he began his studies at Temple University in the fall of 1984. He was living at La Salle again and commuting between campus and Temple University. He was also an adjunct professor at the time and taught a couple of courses, one being in Television Production. The television studio at the time was actually in a lounge of the north dorm residence halls. He completed his doctorate degree in 1992.

20:15

Brother John then transitioned from La Salle to Calvert Hall College High School, teaching English full time to freshmen and sophomores. The students and faculty were great to work with. He also taught at Towson University, teaching an introduction to mass media course for two years. Each year, he would reach out to Brother Presidents at various institutions, to see if there were any positions available. It was in early 1995, that he received a call from the academic vice president at Christian Brothers University offering him a position. He initially worked in the president's office and worked in IT enterprise, working there in that position for several years.

22:10

In 1999, one early morning in the beginning of the school year, Brother John woke up not feeling very well. He eventually went to the hospital that day and ended up needing bypass surgery. He went in on Monday, and was operated on during Tuesday afternoon, so it was very serious. He received very good care and while recuperating during the fall semester the president at the university asked him if he would be the assistant vice president for academic affairs. He began doing this work during the spring of 2000. He continues to do this type of work today. In the fall of 2000, Brother Michael from La Salle, reached out and offered Brother John the job for assistant provost beginning in 2001. He enjoys doing this work very much. He now works with Provost Marbach. Brother John says that the team he works for and with is great and they all work well together.

25:15

Brother John's job varies from day to day. He is on many committees, so he attends meetings for that very frequently. He also performs work for the provost, analyzing financial data and whatnot. He also deals with complaints from students, as well. Often times he said that 'other duties assigned' a large part of his role as assistant provost. It is also handling a lot of administrative details. Brother John is sure to mention that his job is fun, mostly!

27:14

During Brother John's time at Millersville University, he had to complete a culminating project for his degree. He decided to do a study on a German playwright who was also a novelist. Brother John mentions that he was better as a playwright than a novelist, so it was a little difficult to get through, but he did it. He finished and they accepted it as adequate. He completed his degree in 1979. Often times, Brother John believes the work that he did at Millersville prepared him for the level of work that he would be doing during his doctoral studies. He began reading more serious nonfiction, rather than fiction that he had read mostly before.

29:14

When discussing public education today, Brother John said that he is troubled by it. He mentions all the courses that he was required to take when he was in high school and that today it would be considered an honors education. He said that school is not supposed to be easy; it is supposed to be challenging. Many times students today do not want to do the work that is expected of them. From the conferences and readings he has done himself, he understands that people with a college education have been less affected by the unstable economy. Technology

has also changed the way we live, and we often at times have lost jobs to computers. Brother John states that there is a need for people to work difficult jobs, but some students just don't want to work hard or take on the challenge. He senses that students want to be entertained. Brother John mentions preparatory work in college courses; however, they actually need to do the work in order to be engaged and participate. This is something we need to work on if we are going to be competing in the global economy. However, on the other hand, we do excel at creative thinking and this is a strength of American education.

34:38

Towards the end of Brother John's coursework at Temple University, he took a seminar course with an interesting professor. He ended up being the chair for Brother John's dissertation. He gave Brother John the advice to do research on other 'do-gooders.' He decided to look at the Office of Consumer Advocate in telecommunications regulation for his dissertation. He said that it was a very interesting project and was able to do a census of all forty of the entities in the United State, which was unique.

40:40

Brother John believes that studying German for his master's degree was very valuable for teaching German. He also states that going to Germany and meeting German people helped him be able to explain to his students the culture, and that Germans think the same way we do, but in a different language. He had very few occasions to use his specific knowledge from his doctorate degree because his career path took him in a different direction. However, what it has done being assistant provost, is helped him to become a peer on campus and that yes he does have a doctorate. It is a not a question of someone showing favoritism in hiring him, but he brings a level of experience, competence, and insight in the work his does.

42:28

He has vacationed for almost fifty years now to Ireland several times. Given that his mother was born there, he was able to visit relatives since 1965. Again, he did spend three weeks in Germany during the summer of 1980. More recently, in 2002, he spent some time in France. Prior to going, he had done work in California, where he did an intense study of the writings of St. John Baptist de La Salle. They established they would have a trip to France called 'Footsteps of the Founder' where they would visit where La Salle had living and worked. Because of finances the trip did not happen; however, a group organized the trip on their own. Brother John and several classmates put together a trip and did the touring. Brother John's brother also attended. About ten people went from around the world, went and visited where de La Salle lived and worked. Because Brother John's brother was a priest, the group was also able to celebrate mass at these places which was a great experience and very special.

45:42

A relative of Brother John's also organized sailing vacations, which was a lot of fun. However, he doesn't believe he could do that now because of the heat. His brother also worked on cruise ships as the Catholic priest and was allowed to bring a companion. Brother John was sometimes his companion and always had fun on the big ships. Traveling has broadened his horizons and encountering the world as it exists he has been able to gain many different insights.

47:40

When asked what his favorite place is to travel he stated that he really liked Paris. He also mentioned that he would love to go back to Germany to see how much has changed since the fall of the Berlin Wall. He also said that he, like many Brothers, enjoyed San Francisco. He also visited his brother in Atlanta, a few times. Spending time and working in Memphis was an interesting place. While in Baltimore, he didn't visit as many places, which he wishes he did.

51:04

While discussing his health problem again, he describes the minor chest pain and extreme pain in his left hand. He also remembers sweating and perhaps thinking he had food poisoning. After an hour, while eating breakfast, he turned to another Brother and said that he thought he needed to go to the hospital. He had one of the best cardiologists in Mid South region who oversaw his care. He had a cardiac catheterization, where they made a small incision in his leg and ran a tube up into his heart. The doctor was then able to look at his heart and put the vein in for the bypass. Brother John was able to watch the surgery, which lasted six hours. He was operated on a Tuesday and was out of the hospital in a week. He said that he now is a part of the 'Zipper Club' because of the crossed scar along his chest, as well as a scar on his leg from the incision. The technical term was a CAGB. When arriving home, his leg hurt and it was very difficult to walk. Gradually, through cardiac rehabilitation, he was able to recover and go back to work. The challenge now, as he grows older, is living a healthy lifestyle. Sitting at a desk at work is not very good for a heart patient. Brother John knows he needs to exercise and walk more. He does have medications that he needs to take. He thinks it would be best to try and stay away from junk food and late night snacking. Emotionally he is fine, and he remembers before his surgery he had a very intense period of prayer. He asked God for forgiveness for the all failures he made, but after the surgery he knew that God had a different plan for him.

57:34

Brother John's hobbies include reading on his iPad. He tries to control his web surfing. Brother John does have tasks in the Brothers community which occupies his time, such as being his community financial officer which includes computer work and paying bills. He likes going to the movies and watching movies on cable television. Brother John does mention that he was looking forward to watching La Salle's basketball come in the NCAA tournament the following night after the interview took place. He said he has been faithful the past two seasons, attending the basketball games with a few other Brothers, which is a lot of fun.

59:07

At the time this interview, La Salle's Men Basketball team was participating in March Madness's NCAA Tournament. It was a very exciting time for the La Salle community and Brother John agreed. He said it was a wonderful thing for La Salle. We were always very good, but it is always a question of recruiting the right players. Dr. John Giannini has been able to assemble a team of very good players. Brother John believes that La Salle has been able to gut it out and has won all three games in the tournament by a handful of points, when a lot of 'Big Boys' were not even invited to the national tournament. He said La Salle was maybe underrated. Brother John says that the campus is very excited about this, and the news indicates that the students are too. There was a rally on Sunday night after they won the game, where they stopped traffic on Olney Avenue. It was the kids out there having a good time cheering for the team, and

no rough housing. It has had a positive impact on the campus and celebrating the 150th anniversary of La Salle and winning these games during Heritage Week is extraordinary.

01:03:37

Brother John also mentioned that about a year ago he read La Salle's initial history from "Conceived in Crisis: A History of La Salle College, 1863-1965" which is written by Father Thomas Donaghy. In the final chapter, he discusses the short term vision for La Salle. In looking back on that, Brother John thinks that it wasn't as expansive and didn't see the transformation of higher education. It saw La Salle as the place it was, but the University has now expanded. We see ourselves much more broadly today. He said we just don't know where the university is going to go, especially now with the challenges students face now with paying for an education. Going forward the success of La Salle will be determined by the competitiveness we have with other Catholic universities in the area. Also, technology is going to be important. Going forward, Brother John sees the success being based on a combination of those things. The founder, de La Salle, himself was an innovator. He took ideas from different people and responded to the needs of the students. La Salle has been innovative with continuous education. From here on out, the success will be based on how La Salle responds to the needs of its students. Brother John strongly believes that the personal contact is a strength of La Salle, and doesn't see a complete online degree as part of the La Sallian tradition. The personal interaction is one of La Salle's strong qualities.

01:08:28

When asked what else he wanted the listeners to know and what his last words of wisdom would be for the interview, Brother John said he wanted American society to have more civility. From road rage to American politics there is no discussion or cooperation. Even in local politics, he believes we must be more civil with each other. He finds that some people are very surprised when he holds the door open, but that is how he was raised. Civility and random acts of kindness are important to Brother John.