



THE OFFICIAL NEWSLETTER OF
DE LA SALLE UNIVERSITY-MANILA

The prayers that we say
shape the lives we live;
the lives that we live
shape the prayers we say

By Voltaire Mistades



Br. Rafael Donato FSC
(1937-2006)



2401 (twen'te fôr',ō, wun) is a landmark number along Taft Avenue. It is the location ID of De La Salle University-Manila, home to outstanding faculty and students, and birthplace of luminaries in business, public service, education, the arts, and science. And 2401 is now the name of the official newsletter of DLSU-Manila, featuring developments and stories of interest about the University.

06 NOVEMBER 2006. VOLUME 38. NUMBER 13. 8 PAGES

Global survey ranks DLSU-Manila as No.1 Philippine private university

story on page 7



Global Resource

This section highlights Lasallian educators with outstanding research projects. Experts in their respective fields, they share their new ideas and learning in national and international discussions in various areas.



Liberal Arts

Dr. Marjorie Evasco-Pernia, full professor of the Literature Department, discussed her paper “Translation Studies and Projects in DLSU’s Graduate Literature Programs” at the Translation Workshop and International Seminar on Redefining World Literatures from July 17 to 23 in Jakarta, Indonesia.

Natividad Dominique Manauat, assistant professor of the Philosophy Department, presented her paper “Uncloaking the Universal Civilized/Cultured Man: Exposing the Hidden Dimensions of Gender in Philosophy” at the International Conference of Philosophy on July 17-23 in Bandung, Indonesia.

Dr. Madelene Sta. Maria, associate professor of the Psychology Department, shared her paper “The Role of Psychology in Understanding and Resolving Ethnic Conflict in Southeast Asia: From Resistance to Reconciliation” during the Congress of the Asian Regional Union of Psychological Societies from July 31 to August 3 in Jakarta, Indonesia.

Business and Economics

Arnel Onesimo Uy, assistant professor of the Accountancy Department, presented the following papers in two conferences in the United States:

“Business Model Analysis of Listed ICT-Firms in the Philippines” in the Management Engineering and Informatics Conference held on July 10-24 in Orlando, Florida.

“Generational Value Changes: Their History and a Cross-cultural Empirical Test; An Exploration of Work Family Conflict and Family-Work Conflict in Work and Home Roles” during the 2006 Academy of Management Conference from August 10 to 22 in Atlanta, Georgia.

Cristela Goce-Dakila, associate professor of the Economics Department, discussed her paper “A SAM-Based General Equilibrium Model of the Impact of the Impedance Factor in Transport on Regional Economies in the Philippines” during the 2006 Sendai Intermediate Input-Output Meetings held on July 26-28 at the Sendai Sunplaza Hotel in Sendai, Japan.

Dr. Tereso Tullao

University Fellow and full professor of the Economics Department, presented the paper “Movement of Natural Persons in the ASEAN: Prospects for Enhancing Trade in Services” at the International Symposium Aiming for Cooperation and Integration in Asia held on August 22-26 in Waseda University in Tokyo Japan.

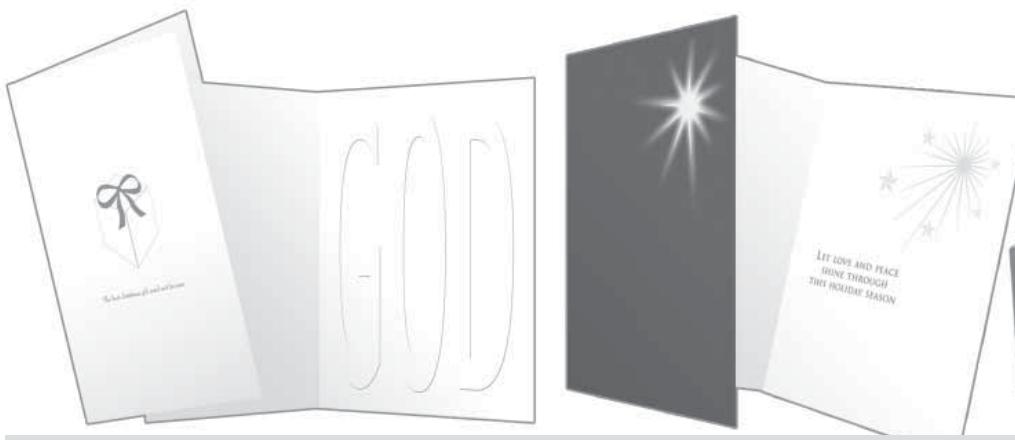
Dr. Myrna Austria

dean of the College of Business and Economics and associate professor of the Economics Department, presented the paper “Liberalization of Cross-Border Capital Flows and Effectiveness of Institutional Arrangements Against Crisis in East Asia: Papers 1 and 2” during the workshop titled “How to Promote Cross Border Capital Flows in Asia” held on August 27-29 in Keio University in Minato-ku, Japan.

Marvin Raymond Castell

assistant professor of the Economics Department, presented the project proposal “Towards Greater Financial Stability in the Asian Region: Exploring Ways to Create Regional Monetary Units (RMU)” during the Asean +3 Research Group 2006-2007

Institutional Christmas cards and calendar for sale!



For pre-orders, call 144 and look for Virgie.

MEM invention wins first prize in COE alumni's best thesis contest

A home monitoring system that allows users to open or close windows and turn-off appliances and lights in a house even at a remote distance using text messages won first prize in a College of Engineering (COE)-wide tilt for most outstanding thesis.

The winning research project “Global System for Mobile Communications Based Home Monitoring System (GSM-HMS)” was created by Manufacturing Engineering and Management students Glenn Apelario-Ong, Michelle Huang, Mark Anthony Rodriguez, Sheila Vy, and Celine Yap.

They bagged the first-ever Center for Engineering and Sustainable Development Research (CESDR) – De La Salle College Engineering Freshmen (EF) ‘70 Enterprise Award. They received P30,000 from contest sponsor EF ‘70. The award was given during COE Recognition

Rites held on October 11 at the Waldo Perfecto Seminar Room.

The contest aims to give due recognition and support to outstanding engineering research studies which address the more crucial technological, environmental, systems, and community needs of the country. The award is given to studies that display needs inspired innovation and potential for commercial success.

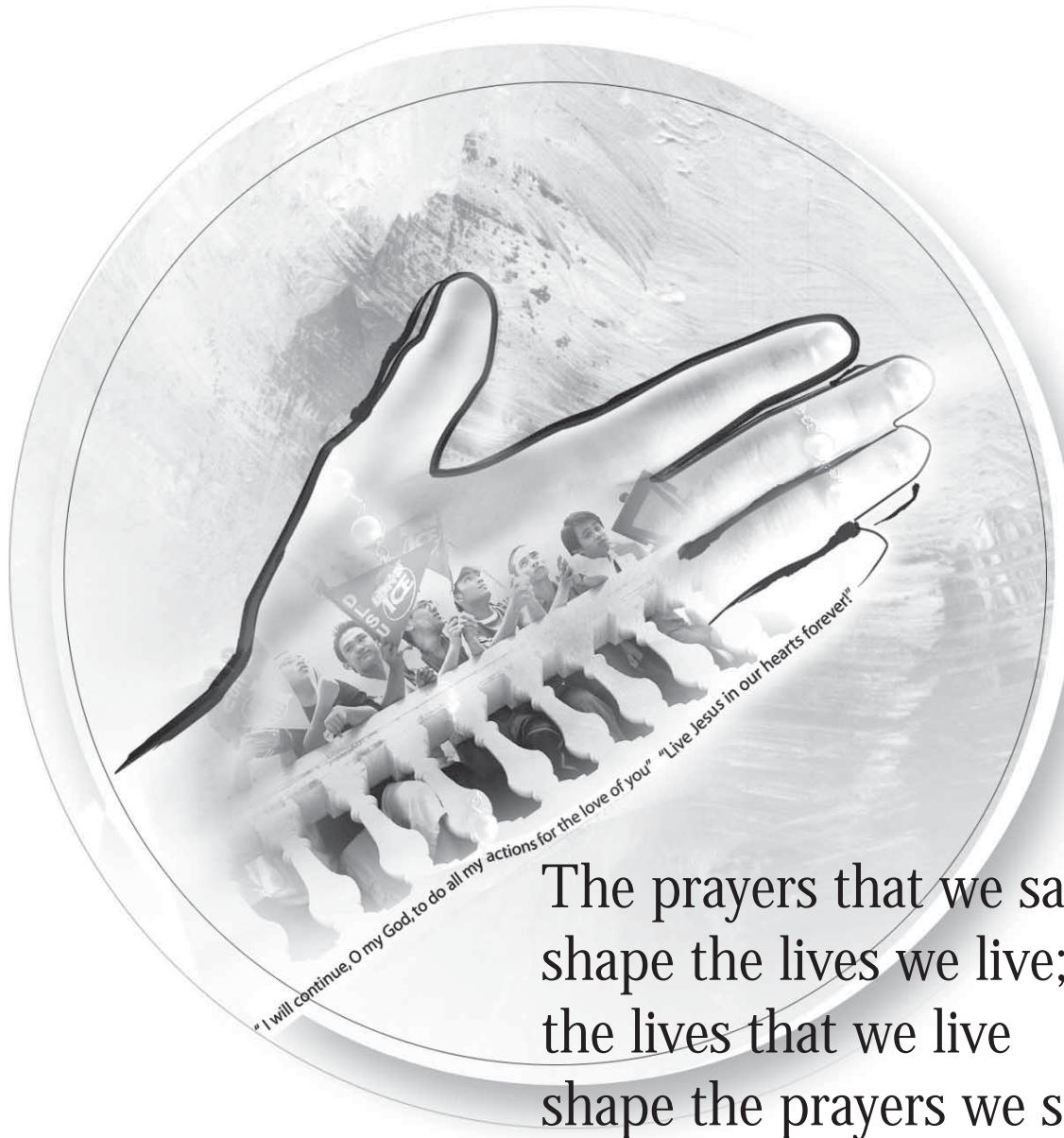
According to thesis adviser Marlon Musngi, “The GSM-HMS is able to check several important safety aspects in the house like doors or windows that were left

open, electrical appliances that were not switched off, and even detects smoke or LPG leaks.” “A text message will be sent to the owner informing him or her of the situation and the owner can also reply and send a message to the machine to order it to close the door, window, or appliance by cutting off its power supply,” he adds.

EF ‘70 was established in March 2003. It is composed of a batch of DLSU alumni who entered COE in 1970. EF ‘70 has more than 100 members based in the Philippines and abroad. Meanwhile, CESDR is DLSU-Manila’s primary coordinator for engineering research.



From left to right: Glenn Apelario-Ong, Mark Anthony Rodriguez, Celine Yap, Sheila Vy, Michele Huang, and Marlon Musngi



By Voltaire Mistades

Let us remember that we are in the most Holy presence of God

The term *spirituality* describes the manner by which a person lives his/her relationship with God. This includes all aspects of one's life as a Christian: attitudes, beliefs, words, and actions; prayer, worship, and sacraments; and relationship with God and with one's neighbors, self, and environment.

Br. Edward Baldwin notes that each school of spirituality seeks to focus on practices which can be most helpful in a particular lifestyle, so that the religious activities can be fully integrated with other functions of the day, such as one's work and social relations. In the *Collection of various short treatises* by our Founder, St. John Baptist de La Salle, this idea is reflected when he exhorts the Brothers to "make no distinction between your (teaching) duties and the matter of your own salvation and perfection. Be convinced that you will never achieve your salvation more surely nor acquire greater perfection than by fulfilling well the duties of your profession, provided you do so with the view of God's will."

An understanding of spirituality taken in the Lasallian context leads us to look at how the presence of the Holy Spirit in the life of John Baptist de La Salle defined his own spirituality. The Founder's biographers Maillefer and Bernard recount how, in his *Memoirs on the beginning*, De La Salle himself provided us with an account of the stirrings of the Holy Spirit in his life,

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

After that chance meeting with Adrian Nyel in 1679, John Baptist de La Salle found himself being drawn to deeper commitments and more challenging situations. De La Salle's personal experiences, which Van Grieken described as “the dynamic integration of foundational convictions, basic operative commitments, and consistent practices”, shaped the character of what spirituality means in a Lasallian context.

We encounter our Founder writing in the second chapter of the 1705 *Rule*: “The spirit of this Institute is, first, a spirit of faith which should lead those who belong to it to look upon nothing except in view of God and to attribute all to God ... Secondly, the spirit of the Institute consists of an ardent zeal for the instruction of children ... bringing them up in piety and in a true Christian spirit, that is, according to the rules and maxims of the Gospel.” And in chapter three of the 1705 *Rule*, the word spirit occurs again when the Founder writes: “A true spirit of community shall always be evident and preserved in this Institute”.

It might seem at first glance that we have three separate elements in the spirit being espoused by John Baptist de La Salle. However, Br. Luke Salm proposes that these three are simply different manifestations of the one spirit of faith,

“In the thought of the Founder, faith overflows into zeal for the spread of the Gospel and is lived in a faith community. That is why both the *Declaration* of 1967 and the new *Rule* of 1987 insist on the integration of these essential constituents of the Lasallian vocation: consecration as an expression of faith, apostolate as an expression of zeal and community life.”

I will continue, O my God, to do all my actions for the love of

you

For us contemporary Lasallians, the spirituality espoused by our Founder is highlighted in the prayers that we say each day. As Br. Cecilio Hojilla FSC (the Lasallian Brother that I had the opportunity to work with the most number of times) would say, “the prayers that we say shape the lives we live; the lives that we live shape the prayers we say.” John Baptist de La Salle himself exhorts us of the value of prayer, “God has given us two sure means to keep from sin and to preserve grace, namely prayer and the sacraments.”

In the Lasallian tradition, classes begin with the prayer leader inviting the group, “Let us remember that we are in the Most Holy presence of God”. Remembering God's presence is how we tune in to God. It is how we discover his will for us in the present moment. This awareness of the presence of God is a key element in Lasallian spirituality. As Lasallians, we are constantly reminded to feel God's presence in ourselves, in the people we encounter, and in the place that we are in. The spirit of faith allows us to be conscious of God's presence in our heart, moving us to act according to God's will.

The Lasallian prayer, “I will continue, O my God, to do all my actions for the love of you”, is a short prayer that is full of words that describe action and activity – “continue,” “do,” “actions,” and “love.” Authentic faith leads to love in action. The spirit of zeal is a whole-hearted generosity in the service of one's fellow human beings. The spirit of zeal is described as the *zest*, *enthusiasm*, *ardor*, and *love* we bring to the ministry God has called us to.

The invocation, “Live Jesus in our hearts, forever!”, has its roots in the practice of the early Brothers when this phrase was used as a community signal. The invocation was used at the end of all community activities; the Community Director would use it to tell the Brothers to proceed to the oratory, or to begin spiritual reading. If we look at this six-word invocation, we will realize the importance of the pronoun, “our”, and the plural, “hearts”. The invocation would still be grammatically correct even if the singular pronoun “my” and singular “heart” were used [Live Jesus in my heart, forever], but it would not speak of the importance we Lasallians give to the value of the persons around us.

Live Jesus in our hearts, forever!

The author is deeply grateful to Br. Cecilio Hojilla FSC for sharing with the author Lasallian stories and insights and to Br.



November 16
**Blessed Brother Martyrs
 of Almeria, Spain**

By Br. Joseph Scheiter FSC

The Spanish civil war began in 1936. It has been described as a struggle between atheism and belief in God. The particular object of persecution was the Catholic Church. In three years, 12 bishops, 4,184 priests, 2,365 monks, and 300 nuns died for the faith. Shortly after the outbreak of the war, the Revolutionary Committee of Almeria decided to imprison anyone suspected of not supporting the revolution, particularly priests and religious.

On July 22, agents arrested five Brothers at their school, St. Joseph College, in Almeria. Two Brothers were taken prisoner in the street while on their way to mail letters to their families. The charge against all was that they were suspected of not supporting the revolution, particularly because they were priests and religious. They were kept in detention for a month or more. Along with many others, including two bishops, the Brothers were confined in a series of makeshift prisons, where they were subjected to privation, mistreatment, and ridicule. During their imprisonment they were models for the other prisoners, encouraging them to have continual recourse to God.

On the night of 30 August, Brothers Edmigio, Amalio, and Valerio were taken to the outskirts of Tabernas, where they were shot in the head and their bodies thrown into a deep well. On 8 September, Brothers Evencio and Teodomiro were shot near the roadside, where their bodies were left. Brothers Aurelio and José met a similar fate on September 12; their bodies were also thrown into a well.

The attitude of Br. Aurelio, expressed a few years before he confirmed his faith with martyrdom, reveals the generosity that motivated these religious: "What happiness for us if we could shed our blood for the lofty ideal of Christian education. Let us double our fervor and thus become worthy of such an honor."

Like Jesus they died at the hands of their executors, forgiving them. They died for their people. They died asking God to hasten the hour of reconciliation. We are sure that even in the hour of their own glorification these martyrs cried out with the voice of their innocent blood to ask that peace and reconciliation might soon be a joyful reality among all peoples.

The seven Brothers were beatified in 1993.
 Brother José Cecilio Rodríguez González
 Brother Amalio Zarzuelo Mendoza
 Brother Valerio Bernardo Herrero Martínez
 Brother Edmigio Primo Rodríguez
 Brother Evencio Ricardo Alonso Uyarra
 Brother Aurelio María Villalón Acebrón
 Brother Teodomiro Joaquín Sáiz Sáiz

Global survey ranks DLSU-Manila as No.1 Philippine private university

De La Salle University-Manila received the highest ranking among Philippine private universities in a recent global survey conducted by the Times Higher Education Supplement (THES), a London-based newspaper, and Quacquarelli Symonds (QS), an international education and career development group.

The THES-QS World University Rankings 2006-2007 placed DLSU-Manila at the 392nd spot in its list of Top 500 educational institutions in the world. This places La Salle on top of other private universities in the country.

Ateneo De Manila University lags behind La Salle in the 484th spot and the University of Santo Tomas at 500th. Meanwhile, state-funded University of the Philippines gained the 299th slot.

Ranked among only Asian universities, La Salle is 59th, Ateneo is 80th, UST is 85th, and UP is 44th. Current standing of DLSU-Manila posed an improvement from previous rankings of educational institutions. *Asiaweek's 2000* survey placed La Salle in the 71st spot, which means an improvement of 12 slots. Ateneo and UST slipped 8 and 7 slots, respectively.

The results of the global survey were released on October 5. This is the third year that the THES – QS World University Rankings has been published by the THES.

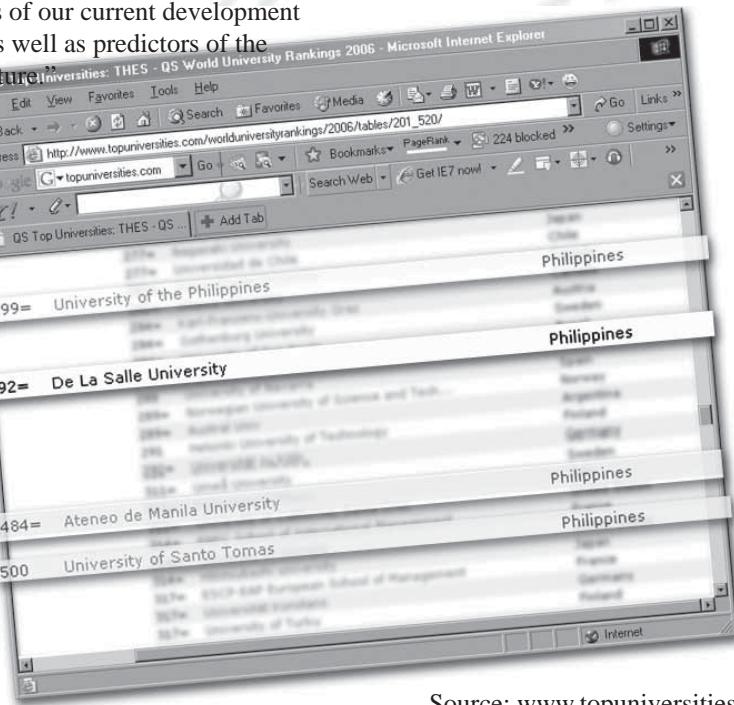
The initial objective of the survey was to develop a holistic evaluation of universities that enabled comparison of institutions across borders. Four principal criteria were used in the survey: research quality, graduate employability, international outlook, and teaching quality.

The universities were ranked using several indicators of academic or research performance, including academic peer review, graduate employability, student faculty ratio, citations per faculty member, proportion of international faculty, and proportion of international students.

The survey was discussed in the Philippine Star *Gotcha* column of Jarius Bondoc and the Philippine Daily Inquirer's *Pinoy Kasi* of Michael Tan. Bondoc noted that the inclusion of four Philippine universities in the world's Top 500 and Asia's Top 100 is "small consolation, for 1,643 others did not rate at all."

Tan analyzed the rankings and cited its implications in the country's educational system, noting among others, that "the THES list is clear in showing that, with the exception of the United States and the Philippines, the leading universities in every country are state-owned."

Tan also wrote that "we should be able to look at these university rankings as indicators of our current development strategies, as well as predictors of the country's future."



Source: www.topuniversities.com



Br. Rafe joins the Creator at 69

The whole Lasallian community is mourning the death of Br. Rafael Donato FSC, De La Salle University President from 1991 to 1994. He died of drowning on November 2 in Morong, Bataan. He was 69 years old.

Born in Vigan, Ilocos Sur on October 12, 1937, he recently celebrated his Golden Jubilee as a De La Salle Brother on October 16, 2006.

Br. Rafe finished grade school in 1952, high school in 1956 and BSE in 1961 (major in English literature), at De La Salle College. In 1956, he decided to become a Brother. He was a Fulbright scholar at Columbia University where he earned his master's degree in English as a Second Language and Linguistics.

He was the first Filipino Director of De La Salle Lipa, as well as the first Filipino president of La Salle Green Hills and La Salle College Bacolod. He was Brother Visitor from 1983 to 1990 and concurrent President of La Salle Green Hills.

A devout peace advocate, he founded the EDSA Ortigas Consortium that promotes education for peace. In 1990, he convened the National Peace Conference representing the religious sectors. He became a British Council Fellow for Peace Studies at the University of Bradford, United Kingdom in 1994.

The following year, Br. Rafe received another Fellowship from the Hebrew University of Jerusalem's Truman Institute for Peace.

At the time of his death, he was the Auxiliary Visitor of the Philippine District and the President of De La Salle-Araneta University. He was also a faculty member of the Educational Leadership and Management Department of DLSU-Manila College of Education.

His remains lie in state at the National Shrine of the Divine Child, La Salle Green Hills, Mandaluyong City. The Mass of the Resurrection is on November 8 at 9 a.m. Afterwards, his remains will be brought to Lipa City, Batangas for interment at the De La Salle Brothers' Memorial Cloister, La Salle Novitiate.

In lieu of flowers, Br. Rafe expressed in his will that donations be made to the Foundation for Sharing Lasallian Education (FSLE). Please make checks payable to "Foundation for Sharing Lasallian Education (for Br. Rafael S. Donato FSC)."

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