The background of the cover is a photograph of a modern, red building with a grid of windows on the upper right section. In the foreground, there is a tree with white blossoms and several cylindrical concrete planters. The sky is blue with scattered white clouds.

*DeSales*  
**TODAY**

A magazine for the Lasallian Community in the  
United States and Toronto Region

**Vol. IV No. 1 SPRING 2008**

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LASALLIAN DIVERSITY**

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About the cover: *The College of Santa Fe in New Mexico. Opened in 1859 as the College of the Christian Brothers of New Mexico. In 1874, the college received its collegiate charter from the Territory of New Mexico and the name was changed to St. Michael's College. In 1966, the name College of Santa Fe was adopted.*

*The College of Santa Fe is committed to educating the "whole student." Its core curriculum includes interdisciplinary team-taught courses that explore complex subjects in the humanities, creative expression, social and natural sciences.*

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Brother Robert Schieler, FSC, *Editorial Advisor*

Brother Gerard Frendreis, FSC, and Regina Piazza  
*Technical Editors*

Regina Piazza, *Circulation*

Dear Lasallian Reader,

In his address at the Lasallian European Congress in Strasbourg, March 1994, Brother John Johnston, then Superior General of the Brothers of the Christian Schools, reminds Lasallians about the Church's defense of the right of people to identify with their cultural heritage and its condemnation of discrimination and other forms of social injustice against ethnic and religious groups while respecting the common good. Similarly, the Church teaches us that, as God's children, we are all brothers and sisters. In this light, our Lasallian heritage values and celebrates diversity. Students learn to discover their own cultural roots, establish a sense of belonging, and become more aware of the riches of other cultures. They are taught to recognize and confront prejudices they might have towards other racial, ethnic, or religious groups. They are encouraged to commit themselves to struggling with and for all those who suffer discrimination.

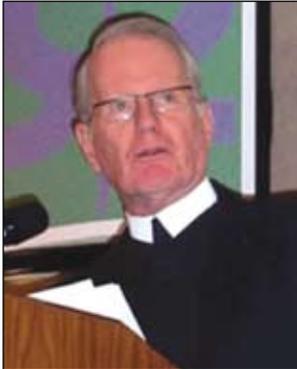
Our diverse community of students, teachers, alumni, parents and volunteers differ in race, ethnicity, nationality, gender, socioeconomic status, age, intellectual and physical ability and spiritual belief. This diversity provides a rich opportunity for a true Christian and human education.

This issue features three articles on diversity in Lasallian schools. In "The Culture of Inclusivity,..." Brother Michael Collins talks about how DeLaSalle High School, Minneapolis, retains students from diverse backgrounds once a student has been recruited. In "Bowling Alone or Learning Together?" Mr. Richard Gray tells us about his experience in measuring the degree to which students embrace diversity at La Salle High School in Pasadena, California. In "Lasallian Education for Religious Diversity," Brother Jeffrey Gros addresses Lasallian schools in diverse religious settings, which he refers to as "temples of tolerance."

Easter blessings!

*Celine*  
Editor

## Brother Jeffrey Gros is Recognized for Contributions to Ecumenism



Brother Jeffrey Gros, FSC, former Associate Director of the Secretariat on Ecumenism at the United States Conference of Catholic Bishops (USCCB), was honored with an award by the Washington Theological Consortium for his significant contribution to ecumenism.

Brother Jeffrey is well-known in the ecumenical movement for broadening the reach of ecumenism. He has written widely in theological journals and periodicals, has edited numerous books on ecumenism, and has spoken on the subject to various religious and educational groups throughout the world. He served for 10 years as Director of Faith and Order for the National Council of Churches, and 14 years at the USCCB. Brother Jeffrey, who holds a Ph.D. in Theology from Fordham University, is currently a professor of Church History at Memphis Theological Seminary.

## Calvert Hall Graduates Serve Together in Iraq



Three alumni of Calvert Hall College share a bond as U.S. Marines and serve together in Iraq. Brigadier General Timothy Hanifen '74 (center), is the Commanding General of the 2<sup>nd</sup> Marine Aircraft Wing (Forward). Serving with him is Lieutenant Colonel (Sel) Raymond J. Placiente '86 (left), Operations Officer for Marine Air Control Group 38, and Major Gerry Kearney '88 (right), Executive Officer for Marine Wing Support Squadron 372. This photo was taken on January 18, 2008 at Al Asad Airbase, in Iraq's Al Anbar.

## New Orleans-Santa Fe and San Francisco Districts Continue to Collaborate



New Orleans-Santa Fe and San Francisco Districts Lasallian Renewal Retreat

Closer collaboration between the two Districts, as envisioned in a five-year plan agreed upon in 2006, continues. Joint formation activities are increasing, with shared participation in retreats for faculty and staff, and Lasallian orientations and governance

workshops for trustees. High school students from the New Orleans-Santa Fe District participate in youth programs in the West Coast, and the development of a new student immersion program will bring West Coast students to New Orleans. Presidents and Principals of secondary schools from both Districts met as a group in New Orleans during the Conference of Chief Administrators in February, and will plan two joint annual meetings beginning the next academic year. The Mission Councils of both Districts will have their first common meeting in May in New Orleans, and the District Leadership Teams from both Districts have scheduled regular joint meetings to discuss governance and related matters.

### Regional Task Force Mandate is Extended

At the October 2007 meeting of the Regional Conference of Christian Brothers, the Visitors extended the mandate of the Regional Task Force to December 2008. The Task Force was established in early 2006, following the call for its creation at the 2005 Regional Assembly, to explore a new structure for Mission in the Region and formulate a clear vision of the structure to meet the needs of the Lasallian Mission and association in the 21<sup>st</sup> century. The charge included creating a strategic plan for the Region that fulfills the vision.

The Region and the Visitors sincerely thank Ms. Julie Michels (Midwest) and Brother James Butler (Baltimore) for their service on the Task Force. Brother John Johnston's presence will sorely be missed by us all. The three new members joining the group are Mr. Charles Gaus (Baltimore), Mr. Steve Taylor (San Francisco) and Brother James Gaffney (Midwest).

In extending the Task Force's mandate, the Visitors asked the group to 1) listen and reflect on re-structuring initiatives across the Region and 2) explore more fully the question of Lasallian association.—*Brother Robert Schieler, FSC*

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### FSC Foundation Grants to Benefit the Needy in 25 Countries

In December 2007, the FSC Foundation awarded 97 grants totaling \$261,300 to fund educational projects that serve the poor and disadvantaged. Forty-five grants were for US-based programs and 52 grants were for educational programs in 24 countries outside the US.

The grant funds are provided by Christian Brothers Investment Services. Since 1987, the Foundation has distributed \$2,838,496 to 1,164 grant-recipients.

For more information, please contact the FSC Foundation at 630.323.3725 or 7650 South County Line Road, Burr Ridge, Illinois 60527.

### Co-op Program Established Between Bethlehem University and Irish Universities

The Bethlehem University Irish Foundation was launched on February 14, is an academic co-operation program between Bethlehem University and the Irish university world that will assist in the overall development of the international program of all the universities involved. Established by the Friends of Bethlehem University in Ireland, the Foundation provides a program of visiting scholarships and fellowships to enable Bethlehem University staff make short visits out of Bethlehem to Irish universities, and conversely, to enable staff from Irish universities to visit Bethlehem University for the purpose of—

- promoting the establishment of teaching, research and other academic co-operative links,
- exploring opportunities for collaboration in student mobility under the European Union ERASMUS MUNDUS and in other student oriented programs,
- discussing the possibility for joint Masters or other degree programs supported by the European Union, and
- examining the various university administrative structures for such programs as research development, e-learning, international development studies, etc.

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### The Old and the New Lasallians at Barrytown

The photo on the left shows a 1958 photo of Brothers in the LI-NE District at the novitiate in Barrytown, New York. The photo on the right shows 47 Lasallian Volunteers with nine Brothers and program staff who gathered in the same location, January 18-20, 2008, for their Midyear Retreat.

### Chief Administrators of Secondary Schools Form a New Association

Over 120 chief administrators and board representatives gathered in New Orleans last week to address the future success of Lasallian secondary schools. The highlight of the conference was the creation of Lasallian Secondary Schools Chief Administrators Association with the unanimous approval of the draft constitution by the participants. The elected officers are as follows:

- Bro. Michael Collins – President
- Mr. Ken Tedesco – Vice President
- Bro. Michael Mc Kenery – Immediate Past President

The Lasallian Secondary Schools Chief Administrators Association fosters and preserves a cooperative spirit among the chief administrators of the Lasallian secondary schools of the U.S. and Toronto Region. It establishes a forum for discussion and a vehicle for action whereby the leadership of the member schools and the leadership of the Region collaborate in the promotion of the Lasallian Mission to provide a human and Christian education to the young, especially the poor.

### More “God Talk” Needed in Catholic Schools

At the 34<sup>th</sup> Huether Lasallian Conference in St. Louis, Missouri, November 15-17, 2007, keynote speaker, Fr. James J. DiGiacomo, SJ, spoke about Religious Literacy and how to teach teens about the Christian way of life vs. the culture of consumerism.

“Present Christianity as an alternate way of life,” he said “...as a better way of life.” In clear language, Fr. James said, “Christianity tells them to love people and use things; consumerism, at its worst, tells them to love things and use people.” Lasallian educators must help students choose between the two.

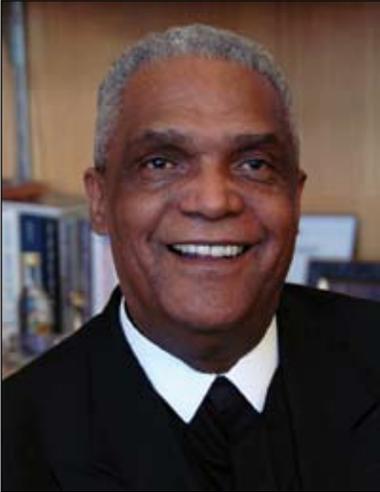
Religious literacy must have a social dimension. “Young people must find their way to God not all by themselves but with others, and there must be emotional experiences that touch the heart as well as the head. We try to provide these through liturgies and retreats.”

Of retreats, Fr. James emphasized the need for “more ‘God talk,’ with young people assessing their relationship with God in terms of issues like honesty, worship, treatment of peers, and sexual responsibility.”

APPOINTMENTS AND AFFILIATIONS ON PAGE 7

# The Culture of Inclusivity Makes Diversity a Reality

BY JULIE CARROLL, *THE CATHOLIC SPIRIT*



Brother Michael, a 1955 alumnus of DeLaSalle, has served as President at the school for 16 years.

*Brother Michael Collins, President of DeLaSalle High School in Minneapolis, was selected by the National Catholic Educational Association as the 2007 Sister Catherine T. McNamee, CSJ Award winner for his leadership in promoting diversity in Catholic education.*

*DeLaSalle is the most culturally diverse private high school in Minnesota, according to Brother Michael. Over 35 percent*

*of the student body are students of color; 25 percent are of faith traditions other than Catholic; and over 50 percent receive financial aid.*

**Q:** What efforts have you made to expand and support diversity at DeLaSalle?

**A:** My efforts at DeLaSalle are less about expanding because we're a city school and it's a natural connection in as much as the city is very diverse.

The real challenge is what happens when students get there.

The argument that many address about recruitment... needs to be coupled with not just recruitment but retention. Retention is something that we are about every day, and retention has to do with creating a sense of community among students of every color, every religion, every race, every socio-economic group.

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Originally titled "DeLaSalle president recognized for fostering diversity: Someone You Should Know." Published in *The Catholic Spirit*, April 12, 2007. Reprinted with permission.

Diversity is a broad concept that isn't just about color for us. Half of our families, for example, receive financial aid. Half of them can well afford the tuition. All of them, for example, wear uniforms, and they become a visible economic equalizer where students cannot be judged by what they wear or what their parents are able to buy for them.

Activities at DeLaSalle are activities where we encourage a diverse group of students to participate, be it a musical, be it in sports. Whatever DeLaSalle does should look like DeLaSalle and not just a part of DeLaSalle.

If you looked down on the cafeteria, you would see a whole mix of people at tables where kids feel free to interact with one another. It's not territorial at all, unless you look at it as a territory of DeLaSalle.

**Q:** Is that interaction natural, or did you do something to cultivate it?

**A:** That's a consequence of creating situations and programs and experiences that include students because of who they are and not what they are.

I'll give you one example of being very proactive. Early on in my time at DeLaSalle, I was looking down on the theater and they were practicing for *Music Man*. I observed that the entire cast was white—the band, the stage crew, they were all white kids.

And so I commented to the director, "...I'm sure this isn't how River City, Iowa, looks," when in reality that probably is how River City, Iowa, looks. But he got my message, and his comment to me was, "I really wish more of the black kids would come up for this activity."

I said to him, "If a 6-foot-8, 250-pound black guy transferred to DeLaSalle tomorrow, do you really believe the coaches would wring their hands, run to chapel and pray and hope that maybe he will come out for basketball or football? Or do you think they'd

recruit him; do you think they'd invite him? It's the same standard."

The following year, we did *Cinderella*, and Cinderella was white, blond hair, blue-eyed, and Prince Charming was black. We just did *Fiddler on the Roof*, and Tevye was a white kid and his wife, Golda, was a black girl.

People understand at DeLaSalle that whatever we do should be representative of who we are.

**Q: Have you made efforts also to increase diversity among the staff?**

**A:** More than 10 percent of our staff are people of color. We have four PhDs on our staff; three of them are black.

The religious diversity within our staff includes Judaism, various forms of Protestantism, as well as Catholicism.

**Q: Have you seen an impact on the students as a result of having a diverse leadership at the school?**

**A:** I don't know if 'impact' is the word. I'm sure there is some influence that comes from role-modeling.

The fact that the president of the school is an African-American is hardly missed; it's pretty obvious. And while no one preaches about 'isn't that something,' I know that in the eyes and the minds of many that is something. It's an important Gospel statement that we practice what is preached in the Gospels at DeLaSalle.

**Q: At a time when a large percentage of minority students don't make it to graduation, do you attribute DeLaSalle's high graduation rate [93 to 95 percent] in some part to having African-Americans in positions of leadership who can serve as role models for minority students to stay in school?**

**A:** That's probably a piece. It's a combination of many factors, but the factor that one should not dismiss is we have in this instance parents who are choosing to place their sons or daughters into a school like DeLaSalle; they're investing financially in this education and so they're going to be very involved in it. And at the same time, if we want to speak about young males, they encounter peers for whom academic success is cool or



DeLaSalle High School students at the school talent show.

they wouldn't be there. So there are a lot of factors that contribute to the success rate of African-American males.

Just during spring break, I talked to an alum from last year, a black kid who is at Dartmouth. I talked to another black kid who is home for spring break and he's at Holy Cross. I talked to another most recently and he's at the University of Montana, and he was designated outstanding freshman. All these guys are black. And they come back, and there's a lot to say about that, that sense of community.

I just got an e-mail from a black kid who's been at the University of North Dakota, announcing in his e-mail that he's graduating from college. He's excited about that and he knew it would matter to me after all these years.

So I think there's a culture that develops around the importance of academic success, and it's not limited to females rather than males or white kids rather than black kids. It's a comprehensive culture that is inclusive, which gives credibility to the Catherine McNamee Award and what that's all about. To me, it's about accessibility, that Catholic schools should be accessible to all.

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Sister Catherine McNamee, a member of the Congregation of St. Joseph of Carondelet, was president of the National Catholic Educational Association from 1986 to 1996. She also served as president of the College of St. Catherine in St. Paul, Minnesota.

# Bowling Alone or Learning Together?

## How a Lasallian School Embraces Diversity

BY RICHARD GRAY, PH.D., PRESIDENT, LA SALLE HIGH SCHOOL, PASADENA, CALIFORNIA



**T**he Mission Support Committee of the Board of Regents is charged with the task of determining the degree to which La Salle High School successfully implements its mission on a daily basis. Committee members take their responsibilities seriously, interviewing faculty, administrators, students, and alumni, as well as reviewing standardized test data and other metrics. One aspect of the mission that is more difficult to measure, however, relates to our Lasallian heritage of inclusivity. As our school's Mission Statement says: "Students are challenged to demonstrate respect and appreciation for people of different talents, cultures, religions, genders and economic backgrounds."

While there is a wide variety of strategies to "measure" the degree to which students embrace diversity, it is also true that this task is much more difficult to quantify than, say, academic excellence. So it was in search of ways to measure our response to this diversity challenge that I brought my digital camera to this year's Freshman Retreat. I thought that a useful approach would be to photograph our newest students' interactions during a

highly organized activity. Then we could observe them over the course of the next 12 months to see if they organized themselves in homogeneous or heterogeneous ways when they thought the adults weren't noticing. The students were randomly assigned to small work groups, which insured that they would be interacting with a diverse set of peers (not difficult to do in a school where 50 percent of our students are non-white!). I proceeded to record their activities with my camera and, when I reviewed the day's activities, found smiling, engaged, and enthusiastic teenagers happily interacting with their new classmates.

It was because of this experience that I was surprised to learn about a new study published by Robert Putnam which concludes that the greater diversity there is in a community, the fewer people vote and the less often they volunteer, give to charity, or work on community projects. In fact, in the most diverse communities, says Putnam, neighbors trust one another about half as much as they do in the most homogeneous settings. In short, the author found that virtually all measures of civic health are lower in more diverse settings.

Putnam has spent the past 20 years conducting research on "social capital"—the concept that social networks, such as friendships, neighborhood associations, religious congregations, etc., are key indicators of civic well-being. His best known work on the subject was the book *Bowling Alone*, published in 2000, in which he first observed a declining pattern of civic engagement (of which social capital is a by-product).

*"Students are challenged to demonstrate respect and appreciation for people of different talents, cultures, religions, genders and economic backgrounds."*

Mission Statement, La Salle High School, Pasadena, CA

This essay was first published in the *La Salle Parent Newsletter*, October 2007. Photographs by John Blackstock.

## ~~~~~ New Appointments ~~~~~

**Brother William Mann** was named the 13<sup>th</sup> president of Saint Mary's University of Minnesota (SMU) by its Board of Trustees, effective June 1, 2008.

**Brother James Martino** will be Project Director for the reconfiguration of the Northeast District (consolidation of the Baltimore, LI-NE and New York Districts), effective August 2008.

**Brother James Butler** will succeed Brother Stephen Olert as Principal of Christian Brothers Academy, Lincroft, effective August 2008.

**Ben Murray** was appointed President of San Miguel Middle School of Minneapolis, effective December 21, 2007.

**Catherine Bunke** was appointed Principal of De La Salle Blackfeet in Browning, Montana, effective January 1, 2008.

**Michael Prat** was appointed Director of Lasallian Programs in the NO-SF District, effective August 2007.

## ~~~~~ Affiliation ~~~~~

**T. William "Bill" Coughlan**, volunteer and benefactor, was affiliated with the Midwest District on November 26, 2007.

### **"Newman Club" Work in Italy**

An American Brother is needed to serve in a "Newman Club" position with 100-130 American university students in each of the 2008-2009 fall and spring semesters for their studies at the Istituti Filippin of the Brothers of the District of Italy. The American students and their faculties, coming from over thirty state universities in the US, spend their semester abroad housed and educated in the excellent facilities of this very large Lasallian school. The American Brother is warmly received by the Brothers' community of 19, covering all expenses. Some Italian is desirable but not a requirement. American Brothers who may have a working knowledge of Spanish would have a headstart with Italian but all the work with the Americans is in English. Interested parties can contact Brother Martin Spellman for more information at [Martyrome@yahoo.com](mailto:Martyrome@yahoo.com) or Fratel Martin Spellman, Istituti Filippin, Via San Giacomo, 4, 31010 Paderno del Grappa (TV), Italia.



In becoming familiar with Putnam's claim about an apparent inverse relationship between the diversity of a community and the civic engagement of its members, I realized that we here at La Salle take for granted the three underlying assumptions of our mission to encourage students to celebrate diversity:

- The heritage of the Christian Brothers is rooted in and built upon the notion that Lasallian schools must be accessible to all and treat everyone as brothers and sisters.
- As a school located in one of the most diverse metropolitan areas in the United States, our students grow up in communities that are already heterogeneous.
- We expect our students to become engaged in and give back to the communities they occupy, especially by leveraging individual and collective talents.

And because we here at La Salle place a special emphasis on service learning and community service, I cannot imagine our students leaving us without a clear understanding of and appreciation for the gifts and talents of those around them—and a recognition of the importance of sharing them with each other.

As I looked through my photos from the Freshman Retreat, I realized that we are extraordinarily fortunate to draw students from families who share our communal values. And, after reading about Putnam's conclusions regarding declining civic engagement in highly diverse communities, I also realize that there has never been a more opportune moment for the students entrusted to our care to build the world of the future in which diverse individuals come together to strengthen their community. I think my little photography project may be more valuable than I initially believed.

# Lasallian Charism and the Mission

BY BROTHER ROBERT SCHIELER, FSC, GENERAL COUNCILOR, USAT REGION

Dear Brothers and Colleagues,

It is nearly a year since 120 Brothers gathered in Rome for our General Chapter, the 44<sup>th</sup> since St. John Baptist de La Salle called his first Brothers together in assembly in 1684. Nearly 18 months have passed since 150 laymen, laywomen, brothers, sisters and priests from 50 different countries came together at the motherhouse in Rome for the International Assembly called for by the 43<sup>rd</sup> General Chapter in 2000. These hope-filled gatherings have outlined for the worldwide Lasallian Institute plans that will carry forward our educational mission for the next seven years. While we digest the import of these two international gatherings particularly with reference to association and structures for mission—something our Regional Task Force is already addressing—I would like to comment briefly on four broad areas of the Lasallian charism that will continue to inform and direct the mission in our United States/Toronto Region. I do so mindful that our Institute and our Region lost one of the great Lasallian leaders of the past four decades, Brother John Johnston, our former Superior General, who died last October 11, 2007 in Memphis, Tennessee.

## A Human and Christian Education

From the very beginning St. La Salle exhorted his Brothers to be sure the schools were well-run. In his letters to the Directors and communities he frequently asked: “Is the school running well?” Institute leadership since the time of De La Salle has echoed this important characteristic of our heritage. In his 1988 Pastoral Letter to the Brothers, Brother John Johnston wrote: “we participate wholeheartedly as individuals, as members of the Brothers’ community, and as members of the total educative community in the creation of a **well-organized school of high quality** “that announces the Good News of Jesus Christ to the young, especially the poor.” The question of a well-run school offering quality education is a question we all take to heart—school administrators, boards of trustees, faculty and staff—devoting our time, energies and resources to be able to answer, “yes, the school is running well.” The 100 schools and institutions

throughout the Region are recognized by our colleagues throughout the Institute, who are continually impressed by the quality of education we offer without the support of the Government, so common in many countries where the Institute is located. We are most grateful to the many women and men who make this possible.

## Religious Education

This year a special Catechetics symposium will be held from November 5 to 9 in Baltimore sponsored by the National Catholic Education Association, the National Catechetical Organization and the National Federation of Catholic Youth Ministries. One hundred religious educators from across the country have been invited to participate. The presence of the Christian Brothers and Saint Mary’s Press are among the invitees. The focus of the symposium is what we do and what we need to do to effectively catechize adolescents today. Catechesis is at the heart of the Lasallian mission. We participate in the mission of the Church by bringing the Gospel to the world of education. We read in the Brothers’ Rule:

By its organizational structure and the climate that it engenders, the Christian School makes catechesis possible. This catechesis should be lively, centered on the person of the student, in touch with life as it is, based on Scripture and the liturgy, attentive to the teaching of the Church, and concerned with an integral presentation of the Christian message.

Catechesis is above all a form of witness. It springs from the depth of a community of faith that brings together Christians within whose hearts dwells the Holy Spirit, the teacher of all truth.

Along with this special symposium, the Church in 2008, is celebrating the 2000 anniversary of the birth of Saint Paul. In October the Bishops will gather in Rome for a Synod on *The Word of God*. Both events can serve as a reminder of our heritage and contributions to the ministry of Christian education as well as the importance of the writings of St. Paul in the spirituality of St. La Salle, a spirituality that permeates our vocation as teachers.

These two events can also serve to renew our own commitment to the evangelization of youth through our teaching of religion, participation in Lasallian youth programs, activities of the schools' campus ministry program and community service. For as Brother John told us in that same 1988 Pastoral Letter, evangelization, catechesis, and the pastoral ministry of youth are three indispensable characteristics of the Lasallian School.

## Service to the Poor

Like evangelization and catechesis, service to the poor through education is an essential element of Lasallian schools. In a 2000 Pastoral Letter, Brother John acknowledged that schools and program for the service of the poor in the worldwide Institute "are not on the margin as they perhaps would have been a few years ago. They are instead in the mainstream of District apostolic works." Both the delegates to the Assembly and capitulants to the General Chapter acknowledged the many Lasallian schools and institutions, regardless of the economic background of their students, that are committed to making their schools accessible to the poor, and networking with other schools to ensure the poor have access to a quality education:

We value the effort that Lasallians make to liberate the poor from their different forms of poverty and we ask everyone to consider service of the poor and the promotion of justice as the heart and the main source of strength of the Lasallian Mission in the world. (Report of the International Assembly 2006, p. 36)

We give thanks to God for Brothers and Lasallians who, wherever they are working, put their whole heart into the option for the poor, attempting through their educational and evangelizing action, to build a world with greater solidarity and justice. (Acts of the 44<sup>th</sup> General Chapter, p. 29)

While much has been done in our schools and institutions to respond to the needs of the poor, we know more can and will be done. With the Chapter capitulants "we dream of an Institute that is capable of responding to the educational needs of children and youth of meager resources; of an Institute that establishes relationships and collaboration with other agencies...that works to resolve problems dealing with the education of the poor; of an Institute that recognizes as an integral part of its mission the fact that all should be aware that education is the right of every child..." (Acts of the 44<sup>th</sup> General Chapter, p. 33)

## Vocation of the Teacher

St. John Baptist de La Salle gave dignity to the teaching profession. His vision for the education of the young and the poor was predicated on training and preparing a community of educators for a ministry that, while not comparing the Brothers or ourselves to them, was as important as the ministry of the apostles and bishops. We all know that the gift of teaching and working with young people is so rewarding because it is not merely a job. We touch the hearts of our students and are in turn touched by them. We influence lives of many people in our classrooms and are influenced by them as well. More often than not, those to whom we are sent to instruct, often instruct us. Teaching is a great grace. It is a wonderful and glorious vocation. And it requires constant study and formation on our part as much as on the part of our students.

In its recommendations, the International Assembly gave high priority to on-going formation for all involved in the Lasallian Mission. The delegates recognized that formation and accompaniment make it possible to create a process in which the essential elements of the Mission and Lasallian Association are integrated. For many years, our Region has recognized the importance of this priority. Today, hundreds of colleagues and Brothers have participated or are participating in such national formation programs as the Buttimer Institute of Lasallian Studies, Lasallian Leadership Institute and the Lasallian Social Justice Institute. Numerous formation programs also exist at the local and district levels. These programs must and will continue—even expand to include as many people as possible: board members, faculty, administration and staff.

## Conclusion

As we go forward together in 2008, let us remember with thanksgiving the life of Brother John Johnston. He believed in our great capacity for good on a global scale. I will close this reflection with the following words from one of his last pastoral letters. May they inspire us with hope throughout the year and beyond:

Few groups, associations, or organizations in education today have our numerical power... Never before in the history of the Institute—in my opinion—has there been a more informed commitment to the Lasallian Mission. We have enormous potential, a potential that we are striving effectively, thank God, to actualize. (Pastoral Letter, 1999, p. 9)

# Literacy: The Lasallian Context

BROTHER FREDERICK MUELLER, FSC, Ed.D.

**A**llow me to begin with a story. Elie Wiesel tells this following Hasidic tale in the Prologue of his *The Gates of the Forest*.

When the great Rabbi Israel Baal Shem-Tov saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer, and the miracle would be accomplished and the misfortune averted. Later, when his disciple, the celebrated Magid of Mezritch, had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say: "Master of the Universe, listen! I do not know how to light the fire, but I am still able to say the prayer." And again the miracle would be accomplished. Still later, Rabbi Moshe-Leib of Sasov, in order to save his people once more, would go into the forest and say: "I do not know how to light the fire, I do not know the prayer, but I know the place and this must be sufficient." It was sufficient and the miracle was accomplished. Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God: "I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is to tell the story, and this must be sufficient." And it was sufficient.

God made man, God made woman because God loves stories.

Each of us has a story and each of us is a story, a unique story. We are a story unfolding, a story being authored by us in our unique circumstances at this time and in this place.

Let us pause for a moment and go back to another story, a primordial story. In the Creation story, we recall that at each moment of creation God speaks a word. Let there be light...let there be waters and lands and creatures of the water, creatures of the air and crea-

tures of the land. At each word God sees that what has come into being is very good. And then God speaks another word, the name "man," and later God speaks the name "woman" as the companion of man. Then God, in turn, empowers this man and this woman to speak a word, to name creatures, to be co-creative.

Just as man and woman were given power, dominion, control over creatures through naming them, we are empowered, we gain control over our own life, our own evolving story, our own growth by naming what it is that is happening to us in our growth. In the naming, our consciousness is awakened and we begin to see the patterns and movements, the plots and settings, the climaxes and denouncements, the tragic flaws and moments of comic relief in our own stories.

We gain control over our knowing by identifying key insights and by forming questions, for all learning is the naming of experiences and the relationship between experiences. We name mathematical problems and historical events and great themes of literature---an experience is objectified. This most basic ability to name things and thus to have some power over them is literacy.

Each of us is a word spoken by God. In the beginning was the Word and the Word was with God and the Word was God. Each of us is, in turn, empowered to speak our own word.

This evening and over the next two days we will be exploring literacy from a Lasallian perspective. As in the Hasidic tale, many of us no longer know all the details of how John Baptist de La Salle helped the young people of his time to name the realities in which they found themselves. We can, however, tell the story. We know that he and the first Brothers brought illiterate, poor boys into the early schools and taught them reading (first in the vernacular—French—and then in Latin) and taught them writing and taught them arithmetic. They taught the maxims of the Gospel and the basic truths of the Catholic faith. They taught these

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Brother Frederick Mueller presented this introductory address at the 2007 Huether Lasallian Conference.

young people, street kids, as well how to behave in public company and in Church, how to be silent and how to sing and pray aloud, how to groom themselves and how to eat and how look at the society around them with eyes of faith (one need only read the primitive Lasallian texts—*The Conduct of the Christian Schools* and *The Rules of Christian Decorum and Civility*). As in the Hasidic tale, those details may no longer be important, they may no longer be applicable; however, the founding story is still important. And the founding story at its core is one of helping young people to be saved, of bringing young people to the fullness of life. In the words of John Baptist de La Salle: “Since your ministry has for its purpose to procure the salvation of souls, the first concern you ought to have is to procure this goal as far as you are able.” The founding story tells of a salvation that is as much tied into becoming good persons, good citizens, good and productive members of society as it is becoming faithful members of the Church and future citizens of heaven. One cannot read or hear the founding story without being completely taken by the very practical attention to worldly detail and, at the same time, a vision of a future home of everlasting happiness.

So what does all of this have to do with this year’s Huether Lasallian Conference? I would contend that John Baptist de La Salle was very concerned with literacy—in its broadest sense and apropos to his times. One need only read his primary educational and religious texts to see that. One need only reflect on those critical behaviors taught to illiterate street kids that I mentioned previously (reading, writing, knowing the maxims of faith, proper behavior), behaviors so significant for a full life for these young people in 17<sup>th</sup> and 18<sup>th</sup> century France. In today’s world, literacy also has great import—how we read and absorb print and visual images, how we deal with numbers and statistics, how we relate to technology and its new languages, how we understand religious truth in a post-modern world. In the words of UNESCO (the United Nations Educational, Scientific and Cultural Organization), “Literacy is the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning to enable an individual to achieve his or her goals, to develop his or her knowledge and potential, and to participate fully in the wider society.”

Our ability or inability to make use of these skills, competencies, and academic tools, and the ability or inability of our students, our clients, and our counselees to make use of these, will determine whether or not we can all develop our potential and participate fully in the wider society (as noted by UNESCO) and understand our own stories in the context of our increasingly complex world. Literacy is the power to understand and to name the realities around us, to critically discern, to be persons of letters (the root of the word), to be educated; and, thus, from our Lasallian perspective, to live a fully human and Christian life, to come to the fullness of life. God has given each of us and each of our students and each of our clients or counselees a name and God has revealed that name in the personal story that each of us can tell. Our Lasallian literacy is the ability to make sense of our own story and the story of others, indeed the stories of the world we live in, and thereby understand how deeply God loves each of us. For God indeed loves stories; God indeed loves the story that each of us is.

Over these days, let us sharpen our own literacy tools and learn better how to assist young people to be truly literate, assist them to be able to name the realities around them that change so rapidly, assist them to be empowered by knowledge so to control reality and not be overcome by it, and most of all assist them to read the stories of their lives in light of God’s desire that each of them come to know the Truth, to come to the fullness of life, to come to know God’s surpassing love for each of his children.

De La Salle is certainly looking with favor on his fellow Lasallians as we try to unlock literacy for those entrusted to our care!

*“Since your ministry has for its purpose to procure the salvation of souls, the first concern you ought to have is to procure this goal as far as you are able.”*

John Baptist de La Salle

# Coming to Terms with Lasallian Identities

BROTHER BRENDAN KNEALE, FSC, EDITOR, *E-HORIZONS*

**S**aint John Baptist de la Salle was quite concerned from the start of the Brothers of the Christian School to establish, within ecclesiastical and secular law, the legal identity of the new Institute. Such an identity within the Church and in civil law would bring two benefits—the new Institute would be free from internal control by local diocesan and parish officers if the Brothers had Papal status, and civil status would enable the Institute to incorporate formally so that, for instance, it could inherit property for its apostolate. He succeeded in the second project during his lifetime, but the first one occurred about six years after his death.

Receiving the Papal “bull of approbation” in 1725 came at a cost. The identity of the Brothers’ Institute was changed to that of a canonical religious congregation, requiring three explicit vows of chastity, poverty and obedience, thereby making its “vow of association” no longer central, at least in the eyes of the Church. That this structural requirement, bringing the Institute under the general umbrella of Consecrated Life, was providential as shown by the very successful development of the Institute in subsequent years (and the flourishing of its many imitators among both women and men congregations in the decades to follow.)

Another indication of La Salle’s concern about identity was expressed in his *Mémoire sur l’habit*, written some years after the schools were well established. In a society where uniforms and badges were exceedingly important indicators of status and role, he wrote a vigorous defense of the identifying kind and style of habit or garb chosen by the Brothers.

But in recent times mere legal and social identity within Church and society has not been the major concern. Since the Second Vatican Council (ending in 1966) the personal identity of Brothers and their Partners has been a major preoccupation. Who, or what, are non-clerical religious if they wear laymen’s clothes, or open up their cloister, or take up unusual occupations, or diversify their works and seem to adopt secular interests? Similarly, has the identity of Lasallian Partners themselves also changed as their roles become more

central to the apostolate of the Institute (and as their interest in La Salle’s spirituality has grown)?

Throughout society at large there has been a widespread concern about questions like these in both religious and secular circles. One problem that has made discussion difficult and confused has been that “identity” is hard to define. It is not “uniqueness,” or “personality,” or “occupational slot” or “individuality.” To answer the question who we are by saying that we are unique or individualistic or personable or hold a certain job and wear a certain uniform is not enough. Perhaps the word “character” is close to a suitable synonym, since identity implies sameness and so does character. (The word “identity” comes from the Latin for “same.”)

Fortunately, we have a useful definition. Shortly after Vatican II Eric Erikson coined the term “identity crisis,” and offered a definition of identity that covers several dimensions of the word. His *definition* of identity runs as follows: “a subjective sense as well as an observable quality of personal sameness and continuity, paired with some belief in the sameness and continuity of some shared world image.” Such a definition has the virtue of pointing squarely at both one’s private and public identity, as well as at the enduring sameness which a merely transient and private self-image might not entail.

At the Generalate, during the CIL session in 2007, an important workshop was devoted to the topic of our identity. The papers read and discussed are available on the Institute website. In a concluding essay, Brother Robert Comte, who chaired the workshop, noted that emphasis had been given to the original, and historically important, concept of “association,” a notion expanded to include the role of Partners (and even parents and others). The message of his paper seems to be that “community and association” tie together the other components of the Lasallian identity, namely, our mission and consecration or spirituality (which Partners and Brothers share). So we have to say that—under an overarching bond—there are varieties of “Lasallian identities.” And part of Brother Robert’s position is that none has superiority over the others, even though

*“The spirit of this Institute is first a spirit of faith... Secondly, the spirit of [the Brothers] Institute consists in an ardent zeal for the instruction of children.”*

The Rule of the Brothers of the Christian Schools

some are old or new, some are central or peripheral, some are more active than passive, and so forth. That is to say, while they all may differ in the *degree* to which they embody the charism, they still are the same in *kind*. Question: Does this sharing of the same charism, supply enough of a bond to make “Lasallian identity” genuinely meaningful?

The opening pages of the Brothers’ currently official *Rule* cite, from the normative 1718 one, the words of St. La Salle himself about the identifying “Spirit of the Institute.” “The spirit of this Institute is first a spirit of faith... Secondly, the spirit of [the Brothers] Institute consists in an ardent zeal for the instruction of children.” Unfortunately, faith is not a characteristic of all our Partners. Moreover, instruction of adults as well as children is an increasing concern of many of us.

In 2007 the Institute held a General Chapter planned to address the overall problem in a preliminary way. It wisely chose to defer decisions or regulations, and it based its analyses on a widely-circulated two-year review including all the Communities of the world. The resulting letter, Circular 455 (the English translation of the results newly available on the Institute website), reported on the deliberations. In it, unfortunately, we do not catch a simple message of identity. For example, we are told to work for the political and social changes needed by the world today! Such an involvement scarcely seems to flow from our historic identity. Among its well-chosen eight main chapters, called “Documents,” the first is devoted to “Interior Life,” and illustrates some of the problems of Lasallian identity. Where one would expect elaborations on “the spirit of faith and zeal,” or on the importance of the Sacraments for interior life, or on ascetical practice, or on spiritual discernment—on what La Salle called “the interior supports of the Institute,” these are missing or not emphasized.

For the purposes of identity, later Chapters are perhaps more helpful. The next General Chapter will need to make real advances on this difficult matter of our identity.

## International Council of Lasallian Research and Resources Holds Its First Meeting

The International Council of Lasallian Research and Resources held its first meeting at the Generalate in Rome from February 27 to 29. The council addressed itself to interiorizing the new structure of the “Service of Lasallian Research and Resources” (Circ.456), and to foreseeing the activities to be carried out.

Some of the themes dealt with in relation to research were: the Lasallian tradition in its diverse dimensions; to establish links and further relationships with Lasallian researchers and places of research; to promote new research and identify and form future researchers and the publication and circulation of the work of the researchers. As regards resources they reflected on the manner of preserving, restoring and enhancing the historic Lasallian patrimony situated at the Center of the Institute: Archives, Museum and Library and making this patrimony a tool in the service of the understanding of the Lasallian tradition.

Brother Jean-Louis Schneider, Head of the Research Department, presented the work already carried out and the work in progress. Along with Brother Pedro Gil, they invited reflection on the organization of the next SIEL (International Session of Lasallian Studies). Brother Alain Houry, Head of the Resources Department, presented the theme of the Archives and the Library and the project for their future re-organization in the Mother House.—*Brother Lorenzo González Kipper, Secretary General*



The Participants in this CIRRL meeting were Brother Jacques D’Huiteau, the General Councilor who accompanies this service, Brothers Mario Presciuttini, Jean-Louis Schneider, Alain Houry, Lorenzo Gonzalez, Jon Lezamis, Francis Ricousse, Jesus Rubio, Dominique Rustuel, Marc Somé as well as Mr. Luis Enrique Ruiz Lopez, Ms. Tina Bonacci and Ms. Trish Carroll. Brother Pedro Gil participated as an invited guest.

# Educating Together in Catholic Schools A Shared Mission Between Consecrated Persons and the Lay Faithful

BY THE CONGREGATION FOR CATHOLIC EDUCATION, VATICAN

**T**he unexpected and often contradictory evolution of our age gives rise to educational challenges that pose questions for the school world. They force us to seek appropriate answers not only as regards contents and didactic methods, but also as regards the community experience that is a mark of educational activity. The relevance of these challenges transpires from the context of the social, cultural and religious complexity in which young people are actually growing up, and significantly influences their way of living. They are widespread phenomena such as lack of interest for the fundamental truths of human life, individualism, moral relativism and utilitarianism, that permeate above all rich and developed societies. Add to that rapid structural changes, globalization and the application of new technologies in the field of information that increasingly affect daily life and the process of formation. Moreover, with the process of development, the gap between rich and poor countries grows and the phenomenon of migration increases, so emphasizing the diversity of cultural identities in the same territory with the relative consequences concerning integration. In a society that is at once global and diversified, local and planetary, that hosts various and contrasting ways of interpreting the world and life, young people find themselves faced with different proposals of values, or lack thereof, that are increasingly stimulating but also increasingly less shared. There are also the difficulties that arise from problems of family stability, situations of hardship and poverty, that create a widespread feeling of disorientation at the existential and emotional level in a delicate period of their growth and maturation, exposing them to the danger of being “tossed to and fro and carried about with every wind of doctrine” (Eph 4:14).

In this context, it becomes especially urgent to offer young people a course of scholastic formation which is not reduced to a simple individualistic and instrumental fruition of service with a view to obtaining a qualifica-

tion. As well as gaining knowledge, students must also have a strong experience of sharing with their educators. For this experience to be happily accomplished, educators must be welcoming and well-prepared interlocutors, able to awaken and direct the best energies of students towards the search for truth and the meaning of existence, a positive construction of themselves and of life in view of an overall formation. In the end, “real education is not possible without the light of truth”<sup>1</sup>.

This perspective regards all scholastic institutions, but even more directly the Catholic school, which is constantly concerned with the formational requirements of society, because “the problem of instruction has always been closely linked to the Church’s mission”<sup>2</sup>. The Catholic school participates in this mission like a true ecclesial subject, with its educational service that is enlivened by the truth of the Gospel. In fact, faithful to its vocation, it appears “as a place of integral education of the human person through a clear educational project of which Christ is the foundation”<sup>3</sup>, directed at creating a synthesis between faith, culture and life.

The project of the Catholic school is convincing only if carried out by people who are deeply motivated, because they witness to a living encounter with Christ, in whom alone “the mystery of man truly becomes clear”<sup>4</sup>. These persons, therefore, acknowledge a personal and communal adherence with the Lord, assumed as the basis and constant reference of the interpersonal relationship and mutual cooperation between educator and student.

The implementation of a real educational community, built on the foundation of shared projected values, represents a serious task that must be carried out by the Catholic school. In this setting, the presence both of students and of teachers from different cultural and religious backgrounds requires an increased commit-

ment of discernment and accompaniment. The preparation of a shared project acts as a stimulus that should force the Catholic school to be a place of ecclesial experience. Its binding force and potential for relationships derive from a set of values and a communion of life that is rooted in our common belonging to Christ. Derived from the recognition of evangelical values are educational norms, motivational drives and also the final goals of the school. Certainly the degree of participation can differ in relation to one's personal history, but this requires that educators be willing to offer a permanent commitment to formation and self-formation regarding a choice of cultural and life values to be made present in the educational community.<sup>5</sup>

Having already dealt in two previous separate documents with the themes of the identity and mission of Catholic lay persons and of consecrated persons in schools respectively, this document of the Congregation for Catholic Education considers the pastoral aspects regarding cooperation between lay and consecrated persons<sup>6</sup> within the same educational mission. In it, the choice of the lay faithful to live their educational commitment as "a personal vocation in the Church, and not simply as [...] the exercise of a profession"<sup>7</sup> meets with the choice of consecrated persons, inasmuch as they are called "to live the evangelical councils and bring the humanism of the beatitudes to the field of education and schools"<sup>8</sup>.

This document constantly refers to previous texts of the Congregation for Catholic Education regarding education and schools<sup>9</sup> and clearly considers the different situations encountered by Catholic institutions in various parts of the world. It wishes to call attention to three fundamental aspects of cooperation between lay faithful and consecrated persons in the Catholic school: communion in the educational mission, the necessary course of formation for communion for a shared educa-

*"The project of the Catholic school is convincing only if carried out by people who are deeply motivated, because they witness to a living encounter with Christ, in whom alone the mystery of man truly becomes clear.*

tional mission and, lastly, openness towards others as the fruit of that communion.

## Conclusion

"In a world where cultural challenge is the first, the most provocative and the most effect-bearing"<sup>59</sup>, the Catholic school is well aware of the onerous commitments it is called to face, and it preserves its utmost importance even in present circumstances.

When it is animated by lay and consecrated persons that live the same educational mission in sincere unity, the Catholic school shows the face of a community that tends towards an increasingly deeper communion. This communion knows how to be welcoming with regard to people as they mature, making them feel, through the maternal solicitude of the Church, that God carries the life of each son and daughter of His in His heart. It knows how to involve young people in a global formation experience, to direct and accompany, in the light of the Good News, their search for meaning, even in unusual and often tortuous forms, but with an alarming urgency. A communion, finally, that inasmuch as it is based on Christ, acknowledges Him and announces Him to each and everyone as the only true Master (cf. Matt 23:8).

In presenting this document to those who live the educational mission in the Church, we entrust all Catholic schools to the Virgin Mary, Mother and educator of Christ and of persons, so that, like the servants at the wedding of Cana, they may humbly follow her loving invitation: "Do whatever He tells you" (Jn 2:5) and may they, thus, be together with the whole Church, "the home and the school of communion"<sup>60</sup> for the men and women of our time.

*The Holy Father, during the Audience granted to the undersigned Prefect, approved this document and authorized its publication.*

*Rome, 8th September 2007, Feast of the Nativity of the Blessed Virgin Mary.*

*Zenon Cardinal Grocholewski  
Prefect*

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Footnotes and the entire text of this Vatican document are available on [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_doc\\_20070908\\_educare-insieme\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html).

# Lasallian Education for Religious Diversity

BROTHER JEFFREY GROS, FSC, MEMPHIS THEOLOGICAL SEMINARY

**A**s “apostles of the catechism,” the heirs of John Baptist de la Salle are called to be pioneers in the Catholic Church’s educational commitment to dialogue among the world religions, building peace and harmony; and among fellow Christians, rooted in a common baptism and faith in Christ, building the unity of the Church.

Lasallian schools are a unique witness to Catholic commitments to dialogue. For example, in places like Malaysia and Bethlehem, work in Muslim contexts creates a whole new understanding of Christianity for the majority Islamic students, and an ability to defend their faith for Christians as they live in a minority context. In Singapore and Thailand, Christian minorities in Lasallian schools come to appreciate Buddhist traditions and how to live and collaborate with them.

We make a clear distinction between our interreligious outreach and our ecumenical dialogue among fellow Christians, with whom we share real, if yet imperfect communion, and with whom we are committed to building full communion.

Lasallians were among the pioneers in Kenya to create a common Christian catechetical curriculum for the public schools. In Greece and Romania, for example, Lasallian schools work in a Christian Orthodox context, which is not always welcoming of a Catholic presence. In many areas of the United States, in urban communities or in the South, Catholics are a minority among the Christian students in Lasallian schools. These contexts provide opportunities not only for dialogue, but also for teaching the results of forty years of work toward unity, which the late Pope John Paul said must become a “common heritage” in Catholic catechesis. Many Protestants find themselves introduced, for the first time, to the Catholic heritage and the ecumenical imperative of the Gospel in these pluralistic Lasallian contexts. Indeed, many of these Lasallian ministries stand in their communities as “temples of tolerance.”

Possibly the greatest challenges to Lasallian witness to educating for pluralism and dialogue, and therefore the most important catechetical testimony, are those places where Catholicism was not open to diversity, before the second Vatican Council, like Spain and some areas in Latin American. It is exciting to see how some sectors of the Lasallian world are providing opportunities for ecumenical and interreligious dialogue, where there are few other fellow Christians or members of other religions.

Of course, in the globalized world for which Lasallians are training new generations of youth and adults, diversity is a fact. The Catholic Church is committed to the promotion of the rights of all persons, especially the religious liberty of all. Therefore, a catechetical priority at all levels of Lasallian education is understanding the Catholic Church’s commitment to dialogue, equipping new generations to internalize their faith and articulate it openly, and to building bonds of understanding and friendship among all believers, and unity among Christians. Agreements with Lutherans and Anglicans on the Eucharist, with Pentecostals and Baptists on mission and common witness, with Orthodox resolving ancient disagreements, for example, all provide important resources for Lasallian catechetical developments.

John Baptist de La Salle has left a rich heritage of educational and catechetical innovation. As patron of all teachers, he has a model to offer not only to Protestant and Orthodox fellow Christians, but also to teachers of other religious traditions. In fact, in some interreligious contexts like Penang in Malaysia, since celebrating Christmas, Ramadan, or Buddha’s birthday might be divisive, it is the legacy of De La Salle that is celebrated during common religious emphasis week. Teaching dialogue, tolerance, the goal of Christian unity, and the emerging legacy of 40 years of agreement, is both a gift of the Lasallian educator and a challenge in our violent and polarized world.

# 2007 Distinguished Lasallian Educators

COMPILED AND EDITED BY CELINE A. QUINIO



2007 Distinguished Lasallian Educators: (L-R) William C. Wolff, Sid Macleod, Brother Thomas Casey, William J. Herbert, Gordon M. Hannon, Gregory T. Kopra.

SID MACLEOD, AFSC

*Department of Communication, La Salle University,  
Philadelphia, Pennsylvania*

Sid has been with La Salle College and University for 48 years. Thirty-seven years ago, he won a grant “for experimenting with the filming of slides on Super 8mm film.” Now he teaches students for whom slides are part of a PowerPoint presentation, whose memories are recorded on discs, not film of any size. Any recognition of Sid’s achievements, whether the grant, the 1986 President’s Award, the 1994 Lindback Award, the affiliation to the Brothers in 2000, or the most recent, the Communication Department’s own Shining Star Award in 2007 is ultimately a celebration of teaching. Sid is the consummate Lasallian teacher, embodying all 12 of the historic virtues with grace and aplomb.

WILLIAM J. HERBERT, AFSC

*Teacher, Coach and Administrator  
De La Salle High School, New Orleans, Louisiana*

Bill has been a teacher, coach, administrator, and innovator at De La Salle High School in New Orleans for

the past 40 years. He has served as Math Department Chairman, Assistant Principal for Academics, Chess Team Moderator, and currently Supervisor of Instruction.

He has earned several state chess titles, taught students to build bridges out of toothpicks, taught math and science, created and received state approval for two electives (Science of Chess I and II).

His attention to students and teachers, his classroom management skills, his keen sense of humor, and his genuine concern for those around him is creating a generation of teachers and learners who are deeply engaged in fulfilling the Lasallian tradition of “teaching minds and touching hearts.” Bill is that “rock” that De La Salle is built on!

WILLIAM C. WOLFF

*Executive Director  
La Salle School, Albany, New York*

Twenty-two years ago Bill arrived at La Salle School to teach science. From the beginning of his mission, he

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## 2007 Distinguished Lasallian...

CONTINUED FROM PAGE 17

found that his vision was similar to that of our Founder. While his science students might not have been the most gifted or studious, there was no doubt that they needed very talented, gifted teachers who knew every trick in the book to engage students in the learning process. Bill has invested his talents, knowledge, personal resources, and heart so that students at La Salle School are surrounded by individuals who make teaching and caring for them a priority.

Bill is a compassionate leader who works tirelessly on behalf of the troubled and multi-challenged children and families who are served by the La Salle community. He develops in his students the knowledge and skills necessary to excel in a competitive environment.

GREGORY T. KOPRA

*Assistant Director, Office of Education  
District of San Francisco*

Greg has distinguished himself as a Lasallian educator of students and of Lasallian educators. Since joining the District of San Francisco's Office of Education in 1999, he has helped to form hundreds of partners in "Lasallian Literacy," bringing alive the history, principles, meaning, and conduct of Lasallian education.

As a presenter and a writer, as a facilitator of encounters, retreats, and discussions, as a producer of resources, he has provided an incredible service to the educational enhancement of the Lasallian mission. He also brings a great personal love and commitment to his work and is constantly striving to improve. With his enormous energy and genuine humility, he has been an inspiration for both Brothers and partners. His evident faith and zeal exemplify what the Lasallian educational mission is all about.

GORDON M. HANNON

*Co-founder, Teacher, Principal and Administrator  
San Miguel Schools, Chicago, Illinois*

Gordon is the co-founder, teacher, principal and administrator of the San Miguel Schools in Chicago, Illinois. His journey as a Lasallian educator—from a volunteer and novice teacher, to a school founder, master teacher and

principal, and as a hands-on leader in the reformation of Catholic education—is a piece of literature.

The defining characteristic, shared by De La Salle, Gordon and others to whom we should aspire, is the dogged lifelong pursuit of the goal despite this sentiment and despite the unexpected turns encountered on the road. He teaches those of us who have had the privilege of working with him, and to a greater extent to those who have been his students, to embrace the journey towards literacy. He sets goals, acquires resources, establishes benchmarks and holds people accountable. But more poignantly, he helps each one of us to deny that nagging little voice that says, "turn around, this isn't what I expected, go back to that point where things made sense." He does this by allowing us to watch him struggle with this same voice, but then doggedly continuing down the road.

BROTHER THOMAS CASEY, FSC

*Executive Director  
The De La Salle School, Freeport, New York*

In 1972 Brother Thomas began his Lasallian mission as a teacher at St. Raphael Academy in Pawtucket, Rhode Island. Since that time, he has dedicated himself to the education of children following the charism of the Founder.

In 2002, a vision to extend direct service to the poor on Long Island was spearheaded by Brother Thomas. Through his vision, imagination, creativity, and administrative and leadership skills, The De La Salle School in Freeport was established.

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401.932.1048.

## CONGRATULATIONS TO ALL OUR BROTHER JUBILARIANS IN 2008

*“Our senior Brothers are a particular gift to the Institute and a needed witness in today’s world to the possibility of fidelity of commitment and stability in Lasallian ministry.”*

Brother Alvaro Rodríguez Echeverría, Superior General of the Brothers of the Christian Schools

### BALTIMORE DISTRICT

65 years

Brother Robert Eckenrode  
Brother Damian Peter Hughes

60 years

Brother Raymond Bronowicz  
Brother Matthew Buckley  
Brother Martin Fahey  
Brother Edward Gallagher  
Brother Edward McGuire  
Brother Charles Scanlon

50 years

Brother Kenneth Cook  
Brother Raymond Murphy  
Brother James Rieck

25 years

Brother Joseph Dougherty  
Brother Timothy Froehlich

### LONG ISLAND-NEW ENGLAND DISTRICT

50 years

Brother Michael Mc Kenery  
Brother Stephen Rusyn

40 years

Brother William Farias  
Brother William Fecteau  
Brother Lawrence Goyette  
Brother Dennis Lee

### MIDWEST DISTRICT

75 Years

Brother Kevin Mackey

60 Years

Brother Frederick Oberrieder

50 Years

Brother Kevin Brutcher  
Brother Fred Dillenburg  
Brother Leo Jones  
Brother Neil Kieffe  
Brother Patrick O’Brien  
Brother Denis Sutter  
Brother Matthew Szatkowski  
Brother James Zullo

### NEW ORLEANS-SANTA FE DISTRICT

75 years

Brother C. Daniel Duplantis  
Brother Richard Segura

50 years

Brother Steve Armenta  
Brother Ronald Bartusiak  
Brother James Brown  
Brother Jeffrey Calligan

50 years

Brother Delbert Harris

25 years

Brother Bosco Truong

### NEW YORK DISTRICT

80 years

Brother Joseph McQuaid

75 years

Brother Patrick Martin

70 years

Brother Matthew Moloney  
Brother Martin O’Connell

65 years

Brother Christian Jones  
Brother William Sullivan  
Brother George Berrian  
Brother Joseph Loewenstein

60 years

Brother George Edwards  
Brother Francis McCrea  
Brother Gabriel Fumano  
Brother William Spellman  
Brother Andrew Lamb  
Brother Fred Altenburg  
Brother Peter Lagonowicz  
Brother Robert Carnaghi  
Brother Nicholas Zimrose

50 years

Brother Michael Farrell  
Brother Peter Furlong  
Brother Kevin Malinowski  
Brother Vincent O’Donnell

Brother Ed Phelan

Brother Michael Sevastakis  
Brother John Wilson

25 years

Brother Christopher Belleman

### SAN FRANCISCO DISTRICT

75 years

Brother Virgil Evers

60 years

Brother William Beatie  
Brother Camillus Chavez

50 years

Brother John Achin  
Brother Patrick Moore  
Brother Brendan Madden  
Brother Raphael Patton  
Brother Warren Stewart

25 years

Brother John Montgomery



Brother Gabriel Fagan (center) of the New York District celebrated his Golden Jubilee on October 27, 2007. With him in the photo is a former student, Major Douglas LeVien (right), who is with the NATO staff in Belgium, and Brother Charles Gresh (right), director of St. Mutien Community in Philadelphia. Brother Gabriel (New York District) is an associate professor of English at La Salle University.

## IN MEMORIAM

*“Those who teach others unto justice shall shine like stars for all eternity.”*

*—Book of Daniel, 12:3*

**Brother James Brennan** (LI-NE) passed away on January 23, 2008, at the age of 79.

**Brother A. Jerome Corrigan** (LI-NE) passed away on November 27, 2007, at the age of 75.

**Brother John Johnston** (Midwest) passed away on October 11, 2007, at the age of 73.

**Brother Christopher Kavanaugh** (Midwest) passed away on October 27, 2007, at the age of 66.

**Brother Owen Meegan** (Midwest) passed away on December 29, 2007, at the age of 65.

**Brother Bernard McKenna** (New York) passed away on November 23, 2007.

**Brother Raymond Bensette** (New York) passed away on January 23, 2008 at La Salle Manor, Scarborough, Ontario.

**Brother Antonio Hael Gonzaga** (San Francisco) passed away on November 26, 2007, at the age of 84.

**Brother Richard Columban Derby** (San Francisco) passed away on January 6, 2008, at the age of 93.

**Brother Timothy James Ford** (San Francisco) passed away on January 27, 2008, at the age of 81.

**Brother Leo Burkhard** (NO-SF) passed away on November 1, 2007, at the age of 85.

**Brother Leo Baltz** (NO-SF) passed away on December 1, 2007, at the age of 88.

**Brother Luke Roney** (NO-SF) passed away on December 15, 2007, at the age of 90.

**Brother J. Bernard Zacheis** (Midwest) passed away on February 29, at the age of 83.



## CALENDAR OF EVENTS

### MARCH 2008

25-28 NCEA Convention & Exposition  
Indianapolis, IN

28-29 Regional Education Board Meeting  
Midwest District

### APRIL 2008

25 Regional Finance Board Meeting  
Washington, D.C.

### MAY 2008

28-29 RCCB Meeting  
Washington, D.C.

### JUNE 2008

22-29 Buttimer Institute of Lasallian  
Studies IV, Moraga, CA

22-  
July 5 Buttimer Institute of Lasallian  
Studies I, Moraga, CA

22-  
July 5 Buttimer Institute of Lasallian  
Studies II Moraga, CA

22-

July 5 Buttimer Institute of Lasallian  
Studies III, Moraga, CA

### JULY 2008

06-11 Lasallian Leadership Institute -  
Midwest, Lewis University,  
Romeoville, IL

13-18 Lasallian Leadership Institute -  
East Coast, Mt. Pocono, PA

20-25 Lasallian Leadership Institute  
- West Coast, Moraga, CA

### SEPTEMBER 2008

29 Regional Finance Board Meeting  
Washington, D.C.

### OCTOBER 2008

03-04 Regional Education Board Meeting,  
Location to be determined

09-11 Lasallian Leadership Institute  
- Midwest, Marriott Hotel, Burr  
Ridge, IL

16-18 Lasallian Leadership Institute  
- West Coast, St. Joseph's Camp,  
Duncans Mills, CA

16-18 RCCB Meeting  
Providence, RI

23-25 Lasallian Leadership Institute  
- East Coast, Fernwood Hotel &  
Resort, Bushkill, PA

### NOVEMBER 2008

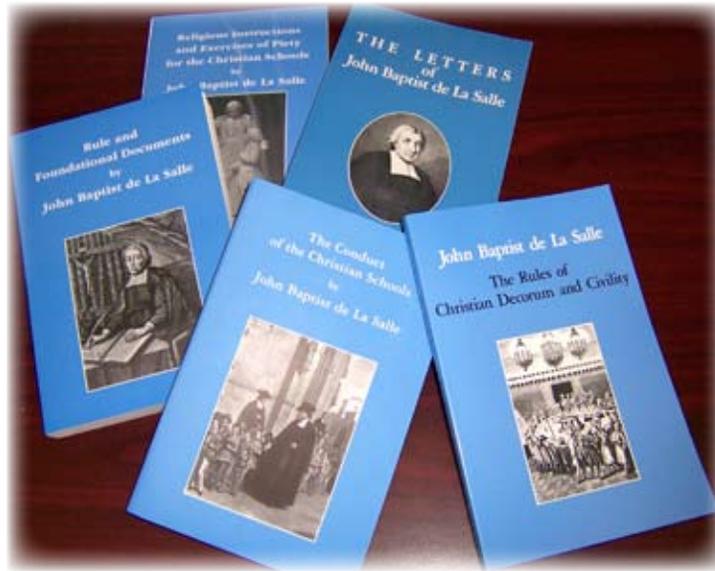
20-22 Huether Lasallian Conference  
St. Louis, MO

## Looking Ahead

Visit of the Superior  
General and General  
Council

November 15-22, 2009





## *The Complete Works of John Baptist de La Salle*

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