ST JOHN BAPTIST DE LA SALLE
(1651-1719)

A PACK FOR TEACHERS

TO ACCOMPANY
THE 1994 COMIC BOOK LIFE

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PART ONE: INTRODUCTORY NOTES FOR TEACHERS.


1.2. Ways of using this pack in school.
1.1. ORIGINS AND PURPOSE OF THE COMIC BOOK
LIFE OF ST JOHN BAPTIST DE LA SALLE


The original French text was composed by a group of French writers, including Frère Alain Houry. The English text was completely rewritten in 1993-4, largely by Brother Nicholas Hutchinson. Some adaptations were included at the suggestion of Brother Damian Lundy and Mr Martin Ford. The accompanying pack of teachers' notes was compiled by Brothers Benedict Foy, Nicholas Hutchinson, Damian Lundy and Austin Chadwick, and was first published in 1995.

Behind the radical rewriting of the text are the following principles:
1. the need for an introductory life of John Baptist de La Salle, for use in Lasallian schools, which is attractive to the eye, easy to read, and inspiring without being too devotional;
2. the need for a simpler text than the original, suitable for English-speaking young readers (11-13) of average intelligence, with little knowledge of or interest in French history and culture;
3. the decision to include more direct references to the saint's own writings (usually in a simpler, paraphrased version) and to the originality and development of his thinking.

The teachers' pack is designed:
1. to provide additional resources for teachers using the comic book life in school;
2. to provide schools with a more detailed up-to-date account of the present situation of the De La Salle Institute in the 1990s;
3. to offer materials to help schools celebrate Lasallian feasts, and especially Founder's Day (usually on or about 15 May).

Copies of the English edition of the comic book (price £1) and the teachers' pack (price £5) are available from Brother Damian Lundy, De La Salle Provincialate, 140 Banbury Road, Oxford OX2 7BP. Purchase of the teachers' pack includes the right to duplicate and modify the materials, as needed.
1.2 WAYS OF USING THIS PACK IN SCHOOL

This pack is presented for use in association with the comic book life of John Baptist de La Salle. It seeks to help teachers in their work of facilitating their pupils in reading about, understanding, reflecting upon and celebrating the life of John Baptist de La Salle, particularly with younger secondary school pupils. The pack is not just intended as a way of learning about a person who was dedicated to their well-being, but as a way of helping students enter into a deeper appreciation of their own lives, of their relationships with all humanity, and in the discovery of God in the circumstances of their daily lives.

This Teachers pack provides further background information for teachers themselves, about the life and times of De La Salle, of his family, colleagues and of others who affected his life, and about his continuing influence in today's world, especially in Britain. The material presented here attempts to illustrate some possibilities for encouraging cross-curricular links between Religious Education, Geography, History, English, Maths, Personal and Social Education and Modern Languages in particular. Art and Music also may play a part. It provides material for differentiated teaching, particularly in Key Stage 3, (Years 7, 8, and 9.) It provides accurate Lasallian information and suggests ways in which students might utilise the information for analysing their world and their place in it. In this way we are trying to underline the Lasallian commitment to the human and Christian education of our students. The worksheets and questions are intended to suggest a variety of approaches and teaching styles.

The publication of this life and of this teachers' pack models collaboration between Brothers and teachers in Great Britain, Malta and Australia which is a fundamental Lasallian principle. The worksheets also attempt to suggest ways for collaboration between students and teachers and to encourage collaboration and reflection between students themselves. This is an important educational model for our Lasallian Christian schools and an important counter-cultural preparation for life in a society which mostly promotes competition.

Other material provided here is intended to facilitate school worship and celebrations around Lasallian themes. The final section presents materials for teachers themselves.

We are happy that this material be freely used with students. However, we would not see what we present here as the final word in a teaching pack about De La Salle. We would encourage creativity among those who use these materials, to develop new materials and means for presenting the Lasallian vision. We would also encourage a willingness to share our labours with our colleagues in the Lasallian network.
PART TWO: DE LA SALLE AND HIS CONTEXT.

2.1. Basic information about De La Salle: a checklist.

2.3. Some significant people in De La Salle's life.

2.3. De La Salle's writings.

2.4. Comparing seventeenth-century France and Britain today.

2.5. Contemporary British history (1651-1719).

2.6. Some places in France associated with De La Salle.

2.7. Glossary of less familiar words.

2.8. Teacher-directed questions and discussion material arising from the comic book.

2.9. General knowledge: questions and answers.

2.10. List of books referred to in 2.8 and 2.9.
2.1. BASIC INFORMATION ABOUT ST JOHN BAPTIST DE LA SALLE:
A CHECKLIST.

A SUMMARY ACCOUNT OF ST JOHN BAPTIST DE LA SALLE'S LIFE-JOURNEY

A. FIRST STAGE: CHILDHOOD AND EDUCATION
1651: De La Salle born in Reims on 30 April to wealthy family
- eldest son of seven surviving children.
1662: tonsure.
1666: canon of Reims (DLS 15)
1670: to Saint Sulpice in Paris for clerical studies.
1671: mother’s death.
1672: father's death: John inherits family fortune and responsibilities.
1678: ordained priest (DLS 27)
- N.Roland’s death involves DLS with Sisters.

B. SECOND STAGE: INVOLVEMENT WITH THE SCHOOLS
1679: meets A.Nyel from Rouen at convent on 15 March.
- on 15 April opens parish school (DLS 28).
1680: DLS's doctorate.
- DLS takes teachers into his family home (DLS 29).
1682: rents a house and moves in with teachers (DLS 31).
1683: development of brothers’ community. DLS renounces his position as canon.
1684: famine in France. DLS gives most of his money to feed poor (DLS 33).
- austere life in community.
1686: first assembly of brothers; DLS’s first attempt to cease being 'religious superior'.

C. THIRD STAGE: DEVELOPMENT OF THE INSTITUTE; TRIALS AND TRIBULATIONS
1688: DLS moves from Reims to start school in Paris (St Sulpice) (DLS 37),
1691: DLS, N.Vuyart, G.Drolin make heroic vow to continue work (DLS 40).
- consolidation of work inspite of many problems:
  - loss of friends, shortage of food, opposition from clergy,
  - law-suits, etc, but growth in conviction and faith.
1701: G.Drolin goes to Rome to set up a school (there for 27 years).
1705: first written rule of life.
1712: DLS withdraws to south of France - to Parmenie (DLS: 61).

D. FOURTH STAGE: CULMINATION OF THE SAINT'S LIFE
1714: letter from principal Brothers recalls DLS to Paris (DLS 63),
- arrives on 10 August: ‘Here I am. What do you want me to do?’
1717: Brother Bartelémy elected as superior.
- period of late reflection and writings (meditations, etc).
1719: DLS dies on 7 April (Good Friday) (DLS 67).
1900: DLS canonised.
1950: DLS declared patron saint of teachers by Pope Pius XII.

DE LA SALLE'S OWN REFLECTION ON HIS LIFE-JOURNEY:
'God who conducts all things with wisdom and gentleness and who is not at all accustomed to force the inclinations of men and women, wishing to draw me into undertaking entirely the care of the schools, has done so in a quite imperceptible way and in so short a time that one commitment led me into another without my having foreseen it in the beginning.'
(DLS, a letter quoted by an early biographer in 1723)
2.2. SOME SIGNIFICANT PEOPLE IN DE LA SALLE'S LIFE

A FAMILY

Ancestry
From Menault de La Salle known in Soissons in 1486 as a merchant draper

Grandparents
- Paternal
Lancelot (sometimes called Anselme/Poncelet) de La Salle, born about 1590 - died April 10, 1651, a cloth trader, who was married in 1617 to Barbe Cocquebert, born 1595 - died February 12, 1653

- Maternal (and godparents)
Jean Moët de Brouillet, born about 1599 - died July 27, 1670, a local nobleman and grower of vines, who was married in December 16, 1629 to Perrette Lespagnol, born July 28, 1614 - died October 7, 1691

Parents
Louis de La Salle, born L'hôtel de la Cloche, Rheims, September 19, 1625, (fifth of six children) - died April 9, 1672, a magistrate in a local royal court. He was married in St Hilaire's Church, Rheims, August 25, 1650, to Nicolle Moët de Brouillet, born November 30, 1633 (second of five surviving children) - died July 19, 1671 (A possible portrait of her survives. A definite portrait of her brother Jacques does exist.)

Brothers and Sisters (Siblings)
2 Remy de La Salle born December 11, 1652, died shortly after.
3 Marie de La Salle born February 11, 1652, died March 25, 1711, in 1679, married Jean Maillefer 1651-1718 a negotiator, whose fourth child François Elie,1684-1761, became a Benedictine monk and author of two editions of a biography of Jean-Baptiste.
4 Rose-Marie de La Salle (known in the family as Rosette) born February 29, 1656, died March 21, 1682, was a Canonness of St Augustine.
5 Marie-Anne de La Salle born February 2, 1658 died shortly after.
6 Jacques-Joseph de La Salle born September 21, 1659, died March 29, 1723, member of the Canons Regular of St Genevieve and prior of Chauny.
7 Jean-Louis de La Salle born February 15, 1663, died late 1663
8 Jean-Louis de La Salle born December 25, 1664, (Jean-Baptiste was his godfather), died September 9, 1724. Was a priest, Doctor of the Sorbonne and a Canon of Rheims.
9 Pierre de La Salle born September 3, 1666, died June 26, 1741. On February 13, 1696 he married Françoise-Henriette Bachelier (1665-1728), and had eight children. Counsellor of the Rheims Royal Court.
10 Simon de La Salle born September 10, 1667, died April 22, 1669.

B FRIENDS AND COLLEAGUES

1. Brothers

   - Gabriel Drolin born Rheims, 1664, the son of a harness-maker. He joined De La Salle in 1684. Taught in Laon and Calais. With Nicolas Vuyart and De La Salle he vowed November 21, 1691, to remain associated to keep schools, even if only they remained and had to beg and live on bread alone. In 1702 he was sent to Rome as a sign of loyalty to the Pope, with his brother, Brother Gerard Drolin, who soon returned and left the Institute. Despite difficulties he remained alone in Rome till 1726. He returned to Avignon in 1729 and died in Auxonne, near Dijon, January 11, 1733. Several letters to him from De La Salle remain.

   - Irenee (Claude François du Lac de Montisambert) born October 30, 1691 at Tigy near Orleans, an officer, was wounded at Malplaquet. Converted from an addiction to gambling. Met De La Salle at Parthenie in 1714. Became a Brother, taught in Grenoble, became Director of Novices and Assistant to Brother Timothy. Died October 4, 1747.

   - Nicolas Vuyart was with de La Salle in 1683. Taught teachers in Rethel till 1689, and in Paris from 1689. Although he made vows with De La Salle and Drolin he left the Brothers in 1705, during difficult times. He continued teaching in the Paris school until 1718. He died in September 1719.

   - Timothy (Samson Bazin) from Paris. He entered as a postulant January 24, 1700. Following his healing by De La Salle he taught in Chartres from 1702. He was Director in Mende from 1710-1712. Was Director of Novices from 1712. In 1714 he taught in Avignon where he was novice master to Irenee. He was Visitor of southern France from 1717. He was elected as Superior as Bartholemew's successor, August 7, 1720. During his generalate there was a great expansion of De La Salle's work. He resigned as Superior in 1751 and died January 8th, 1752.

2. Friends
   - Nicolas Barré Born October 21, 1621 in Amiens, son of Louis. Baptised December 17
   He became a Canon Regular of the Congregation of Minims, (an order founded by St Francis of Paula), a theologian and spiritual director. With Françoise Duval and Marguerite Lestocq he founded the Sisters of the Child Jesus of Providence, and a community of men, Masters of the Christian and Charitable Schools, to teach poor children. He was the spiritual director of De La Salle and advised him to give away his wealth so as to "found the work on God". He died in May 31, 1686 in Paris. The Sisters later split into two groups, the Sisters of the Child Jesus or Dames de St. Maur based in Paris, and the Sisters of Providence based in Rouen. The Masters seemed never to have formed a permanent community. Barré's work was an example
to De La Salle.

Adrian Nyel  Born 1624 at Laon. An organiser of Schools for poor children in Rouen. Encouraged by Madame Maillefer, a relative of De La Salle, he went to Rheims in 1679, to try to start similar schools there. His meeting with De La Salle at the house of the Sisters of the Holy Child Jesus led De La Salle to become involved with schools for the poor. He died in Rouen, May 31, 1687.

Nicolas Roland  Born Rheims December 8, 1642, one of six children. Canon of Rheims March 3, 1665, ordained about 1667/8. He was a theologian and spiritual director, including de La Salle among those he directed from 1672-1678. With help from two of Nicolas Barre's sisters, Françoise Duval and Anne Le Coeur, he established the Sisters of the Holy Child Jesus in 1670, to teach poor girls. When he died in 1678 de La Salle was the executor of his will and helped obtain legal recognition for the Sisters. It was in their house he met Adrian Nyel which led to de La Salle's founding schools for boys and of the Brothers. He was beatified in 1994. His example and writings were important for De La Salle.

Doctor Adrien Helvetius  A well-known Dutch doctor who lived in Paris, who helped De La Salle and his Brothers on several occasions particularly in 1700, 1702 and 1709, though the treatment usually involved being smoked over a fire.

The Sisters of the Holy Child Jesus  They were the congregation which was founded in Rheims by Nicolas Roland and for whom De La Salle worked to obtain their official recognition in 1679. It was in their house in Rheims where De La Salle met Adrian Nyel in 1679 which led him to become involved in founding the Brothers and the schools.

Soeur Louise Hours  She was born in 1646 near Grenoble. She rebuilt a small chapel on the hill of Parménie near Beaucroissant as a retreat place. In 1714, she welcomed De La Salle and Brother John, Director of Grenoble. At that period De La Salle was going through a difficult time. She helped De La Salle to see again God's will for him. It was at Parménie that he first met Claude François du Lac de Montisambert, who became Brother Irenée. It was from here he returned to Paris in obedience to the Brothers.

3. Some Pupils known in Rheims.
From the Conduct of the Schools.

Jean Mulot  "was accepted in the school August 13 1706, aged 16, confirmed two years ago, received communion once since last Easter; son of Joseph Mulot woolcomber, residing in the Rue de Conravy, Parish of Saint Etienne at the sign of the Golden Cross, in a shop. He was placed in the third class of writing students, and in the first of reading la Civiéité; should come at 9.00 in the morning and 3.00 in the afternoon; spent two years at the school of M. Caba in Saint Etienne St, then eight months in that of M. Ralot, one year in that of M. Huysbecq and four months in that of M. Mulot, the schoolmaster. He left these teachers because his parents felt he would learn better elsewhere.

He is light-headed; is absent about twice a month supposedly to help his mother. He applies himself fairly well; learns easily; has seldom failed to be promoted. He knows the Catechism but not the prayers. He is untruthful and greedy. His piety is very average. He lacks modesty. He left school for three months during the winter. He left school for good on August 31, 1806. to study sculpture, or to be a footman, or to go to . . . "
Lambert du Long: "age 12 1/2; has been coming to school for four years; has been in the seventh level of writing for the past six months, in the fifth level of writing registers and in the fourth level of arithmetic since last May 4. He is giddy and light-headed. He learns and remembers easily. He has little piety in church and during prayers and seldom receives the sacraments. His main defect is pride; he feels it keenly when he is humiliated. Correction is sometimes useful for him. As a rule, he applies himself well, especially to Catechism. In arithmetic and in writing he has always been promoted at the regular times. He is submissive, if he finds a teacher that can control him. Otherwise he is disobedient. His parents are not displeased when he is corrected. He was the reciter of prayers and the first student in the bench. He carried out his duties very well."

C NATIONAL FIGURES

Louis XIV of France 1654-1715. His reign almost paralleled the life of De La Salle. De La Salle obtained legal recognition of the Sisters from him in 1679. He gave support for the Brothers work in Calais from 1705. His wars caused many sufferings for the poor who often came to De La Salle for help, especially in 1684. The Brothers were involved in his efforts to bring Protestants back to Catholicism in establishing their schools at Mende and Alès.

James II of England After the battle of the Boyne, July 11, 1690, James fled to France. In 1697 De La Salle was asked to establish a school, in Paris, for the refugee sons of James' Irish followers who had come into exile with him. James II visited this school, with Cardinal Noailles, Archbishop of Paris and fellow student of De La Salle's, and Fr de la Chétardie, in 1698.

D MISCELLANEOUS INDIVIDUALS AND GROUPS

Abbé Jean-Charles Clement He first visited De La Salle when he was recovering from a damaged leg in winter of 1706-1707. He offered financial involvement in establishing teacher training in St Denis in 1709. He did not honour his commitments and with his family's backing took De La Salle to court through the years 1710-1712. This led to the end of the teacher training and to heavy financial loss by De La Salle and the Brothers.
Archbishop Claude-Maure D'Aubigné  He became Archbishop of Rouen in 1708 after the death of Archbishop Colbert. Although he knew the Brothers work from Chartres, where he had been vicar-general, he did not care much for the Brothers and less for De La Salle. He even deprived De La Salle of his priestly faculties on his deathbed in his support of a priest who was jealous for his own advantage over the needs of a special group De La Salle and the Brothers were caring for.

Archbishop Jacques-Nicolas Colbert  He was Archbishop of Rouen in 1704 who invited De La Salle to send Brothers to Rouen to take care of four schools in the town. He supported De La Salle's establishment of a novitiate in St Yon in the town. He often visited the Brothers' schools. He died in December 1707.

Archbishop Charles Maurice Le Tellier. Born 1642, son of Louis XIV's Minister for War. Became Archbishop of Rheims April 1669. He renovated the seminary and ran the diocese well, though was often at court. He refused De La Salle permission to give up his canonry in 1676. He ordained de La Salle April 9, 1677. He collaborated with De La Salle in getting official recognition for the Sisters of the Holy Child Jesus. He permitted De La Salle to give up his canonry in 1683. Although he was aware of the good work De La Salle and the Brothers were doing he wanted to keep them within his own diocese. This led De La Salle to accept the invitation of Fr Baudrand of St Sulpice parish in Paris, to establish as school there in 1688.

Canons of Rheims  They were a group of 64 clerics of Rheims cathedral which had responsibilities for praying the Divine Office daily, for participating in all official liturgies and for advising the archbishop. To their cathedral the kings of France came for crowning. It was a source of considerable income and offered the promise of honour. Three popes, twenty three cardinal and many bishops had been former canons of Rheims. De La Salle's great-cousin, Pierre Dozet, resigned as canon July 9, 1666, in favour of John-Baptist, then aged fifteen. On January 7, 1667, De La Salle was installed as a canon, in the stall of St Bruno (stall 21) who founded the Carthusians in the 11th century. De La Salle resigned his canonry in favour of a poor priest, Jean Faubert, August 16, 1683, to the shock of his family and Archbishop Le Tellier.

Cardinal Louis-Antoine de Noailles, Archbishop of Paris. Born 1651 was a fellow student of De La Salle at St Sulpice. Initially very favourable to De La Salle in Paris, giving him permission for extensive confessions and support for a novitiate. Later he accepted all the criticisms made about De La Salle which led De La Salle moving to Rouen. He was a supporter of Jansenism. He died in 1729.

Charity schools for the "poor"  These existed in many parishes for the children of the "poor" of the parish. Often these schools were taught by priests or clerical students, and served to provide servers and choirs for the local parish. The quality of learning varied considerably.

Jansenists  were a group following Bishop Janssen of Ypres and Abbot Saint-Cyran who tried to reform the Church very strictly but they "became self-righteous and forgot love." Their views were condemned as heretical by the Pope Clement XI in the Bull Unigenitus in 1713. De La Salle was never a supporter of these views, though members of his family were. They caused De La Salle and his Brothers many difficulties.
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**Parish Priest of St Sulpice, Fr. Joachim Trottie de la Chétardie.** In 1696 he succeeded Fr Baudrand, who had invited De La Salle to open schools in Paris. He asked De La Salle to establish a school for the sons of the Irish followers of James II. Although apparently favourable towards the Brothers he caused many difficulties to De La Salle by interference in the life of the Brothers' community, and by lack of support in De La Salle's legal difficulties in Paris over many years. His death, June 29, 1714, facilitated De La Salle's return to Paris.

Teachers of the period were described in an attack on Claude Joly, Precentor of the the Cathedral of Notre Dame in Paris (responsible for authorising the teachers in the"Little Schools") as "second-hand clothes dealers, proprietors of cheap eating-houses, barbers, puppeteers and lackeys." De La Salle even said that initially he thought of teachers as "lower than his own valet."

**The "Little Schools"** were established in France in the 16th Century to give a primary level education, and a training in good manners, to children of parents who could pay a small amount. Usually they had only six to twelve pupils, who were first taught to read in Latin, and only later in French, with a little writing. They were under the control of the Precentor of the Cathedral. In Paris they gave De La Salle a very hard time as they saw him as a competitor which would destroy their living, because he accepted anyone without payment, whilst giving them a better education.

**Writing Masters** Since 1571 they were a Guild whose members had sole legal right or a monopoly, to the teaching of writing and accountancy. They were opposed to the teaching of writing in any other type of school. They saw De La Salle as a particular threat in his preparing of students for taking up a trade where writing was increasingly important. They sued De La Salle successfully in the courts, forcing the closure of several schools and confiscation of school property in Paris from 1704 onwards.

**Some Exercises**
1. Students might be encouraged to draw their own family tree.
2. Students might be asked to list and to think about the influence their friends and other people, at local and national level have on them.
3. How do we experience God through other people?
4. How do we reflect or fail to reflect God to other people?
5. What influence would students like to think that they have had on their world so far, and what might that influence have become by the time they die? What steps do they think that they might have to take to ensure that this might happen?
2.3 DE LA SALLE'S WRITINGS

The Common Rules Explain why the Brothers exist and how they live their daily lives.
The Rule of the Brother Director Explains how the Brother responsible for the community and school should act.
Collection of Different Short Treatises A collection of writings from other authors, to guide the lives of the Brothers.
Directories A list of topics the Brothers might write to De La Salle about every three months.
The Conduct of the Schools A handbook for how the Christian Schools might be run.
Details of lessons, and about how teachers should behave.
Duties of a Christian Several different Catechisms about what Catholics believe and how they live their lives, for use by Brothers, students and parents.
The Explanation of the Method of Mental Prayer De La Salle suggests a way the Brothers might better meditate, or prayer quietly.
Meditations for Sundays 77 Meditations for different Sundays and major feasts.
Meditations for Feastdays 108 Meditations for various feastdays during the year.
Meditations for the Time of Retreat 16 Meditations for Brothers and teachers about what being a Christian educator involves.
Rules of Politeness A manual of etiquette for students, used as a textbook for reading.
Instructions and prayers To help students attend Mass, receive Communion and go to Confession.
Exercises of Piety A prayer book to be used in the Christian Schools.
Spiritual Canticles Two hymn books for use in schools at the end of the day and as part of the Catechism lesson.
A Syllabary A book for beginning to read in French.
Various Other Letters and Documents
a 53 Letters to Individuals (50 to Brothers), from May 15, 1701 to January 17, 1718, out of an estimated 18,000 he wrote.
b 12 Letters on legal and administrative matters, (Formula of Vows, 1694; 3 "Obediences" 1708, 1709, 1711; 3 Acts of Cession-giving over property, 2 x August 18, November 14, 1718; 3 x as executor of Will of Nicolas Roland 1682; two legal statements, October 21, 1699 and December 11, 1717.)
c 8 Documents written but not signed. (Memoir on the Habit; A Preface to the Collection of Different Short Treatises; 2 Certificates of Course Completion July 27, 1671; Permission for Mass in Vaugirard March 27, 1697; 3 x documents as executor of Nicolas Roland's Will, March 30, 1679, August 24, 1680 and August, 1679.)
d 7 Documents to which De La Salle added comments or signature.
e 27 Documents which De La Salle signed.

Many of these writings were not printed until after John Baptist de La Salle's death.
2.4. COMPARING SEVENTEENTH-CENTURY FRANCE AND BRITAIN TODAY

1. In seventeenth-century France, social divisions were very rigid in society and in the church. Richer families (like the De La Salle family in Reims) employed large numbers of domestic servants to maintain their homes.

2. In twentieth-century western society, we take compulsory popular education for granted (at least from age 5-16, while nursery education and tertiary education are becoming more and more common). Moreover, although some families choose to pay for an independent education for their children, the state now provides free education for all children. In seventeenth-century France, education was a privilege of rich or middle-class families, who could pay for it (like the De La Salle family) - and then usually only for their sons.

3. Until De La Salle and some of his contemporaries introduced important changes into methods of teaching and learning (several of which are described in the comic book life), most poor or 'working-class' children did not go to school. The early Brothers used teaching-methods which were considered very revolutionary, like teaching in French (instead of Latin) and teaching practical subjects. They introduced order into the classroom, without using severe forms of corporal punishment, which were then very common in school and in society.

4. Most educated French people were church-going Catholics, and religion played a bigger part in everyday life than it does in our twentieth-century society, which is largely secularised. De La Salle was very concerned about the ignorance and lack of religious practice which characterised poorer families. Several aspects of religious practice have changed significantly, notably church-going and styles of popular prayer and devotion. For instance, few people nowadays practise forms of self-inflicted bodily penance, though De La Salle's early Brothers did. They led a very simple life in community, fasting and praying regularly, using what little money they had to feed the poor and provide free education for children.

5. During the centuries which followed the sixteenth-century Reformation, the religious life of the Catholic Church in France was still very troubled by certain conflicts, difficulties and excesses. French Protestants (called Huguenots) were an extreme and relatively influential group in parts of the south of France. They followed the teachings of Calvin, and were tolerated by Louis XIV, as they had been earlier by his predecessor and by Cardinal Richelieu.

An influential movement was Jansenism, which consisted of beliefs and practices called after an austere Flemish bishop (Jansen) who died in 1638. His ideas influenced many of the stricter Catholics in France. Priests, lay people and members of religious orders who followed his teachings were very austere. They emphasised God as a judge rather than as a loving Saviour and discouraged people from receiving Holy Communion, on the grounds that they were never worthy to do so. Jansenism was condemned by the pope in 1713, though it was supported by many influential French bishops. De La Salle was very anti-Jansenist, and was committed to defending the office and teaching of the pope.

Further information about ecclesiastical terms used in the comic book text is included in 2.6, the glossary of words unfamiliar to many young people today.
2.5 1651-1719:
CONTEMPORARY BRITISH HISTORY

British Politics; National Events

1603 James VI of Scotland becomes James I of England; Union of the Crowns.
1605 Gunpowder Plot

1625 Coronation of Charles I

1649 Charles I Beheaded
1649-1660 Oliver Cromwell;
The Commonwealth

1651 Birth of De La Salle

1660 Restoration of Monarchy;
Charles II
1665 Great Plague
1666 Great Fire of London

1685 Coronation of James II
1688 "The Glorious Revolution";
James II flees to France
1689 Joint coronation: William III (of Orange) and Mary II (James' daughter)

1701 Death of James II in France
1701-1714 War of Spanish Succession
1702 Coronation of Anne

1702-1713 War with France
1707 Union of England and Scotland

People; Inventions

1611 King James Bible (Authorised Version)
1617 Death of John Napier (Logarithms)
1620 Voyage of Mayflower
1623 Death of Shakespeare

1642 Death of Galileo

1654 Louis XIV crowned at Reims
1657 Death of William Harvey (blood circulation)
1660 Foundation of Royal Society
1666 Newton's theory of Gravity
1669 Death of Rembrandt
1674 Birth of Jethro Tull (mechanised seed drill)
1685 Birth of JS Bach and GF Handel

1694 Bank of England founded

1702 First daily newspaper: Daily Courant
1703 Death of Samuel Pepys
1712 Birth of JJ Rousseau
1714 Coronation of George I
1715 1st Jacobite Rebellion (to put James, James II's son, on the throne)
1715 Death of Louis XIV
1718 First banknotes in England
1719 De La Salle Died
1719 Robinson Crusoe published (Daniel Defoe)
1720 Birth of James Hargreaves (Spinning Jenny)
1723 Death of Christopher Wren
1726 Gulliver's Travels published (Jonathan Swift)
1727 Coronation of George II
1728 Birth of John Wilkinson (coal boring and cutting machine)
1729 Death of Thomas Newcomen (steam engine)
1745 2nd Jacobite Rebellion (to put Bonnie Prince Charlie, James II's grandson, on the throne)
2.6. **SOME PLACES IN FRANCE ASSOCIATED WITH DE LA SALLE**

- **Alès (Alais)**: School (mainly for Hugenots) opened in 1707. Visited by De La Salle in March 1712.

- **Avignon**: School founded in 1703. Visited by De La Salle in 1711 and in Lent 1712. He had his *Collection of Short Treatises* printed there.

- **Boulogne**: School founded in 1710. De La Salle visited in 1715.

- **Brouillet**: De La Salle's grandfather had lands and made wine here. De La Salle visited it as a boy.

- **Calais**: School founded in 1700. De La Salle visited in 1715. He had his *Collection of Short Treatises* printed there.

- **Chartres**: School founded in 1699. Bp Godet des Marets, a fellow student of De La Salle, helped him and caused him to defend teaching French before Latin.

- **Château-Porcien**: De La Salle founded a school with the help of the Duke de Mazarin in 1682 which lasted till 1686/7.

- **Darnétal**: The school founded in 1670 by Nyel taken over by De La Salle in 1705.

- **Dijon**: School founded in 1705 with the support of Claude Rigoley. De La Salle visited there in June 1714.

- **Epernay**: Jean-Remy, his brother, lived there. Visited by De La Salle in 1711.

- **Grenoble**: School founded in 1707. De La Salle stayed there in 1713 and taught in St Laurence's School.

- **Gravières**: Parish visited by De La Salle in 1712. An alleged portrait of De La Salle exists in the sacristy.

- **Guise**: School founded in this Calvinist area in 1711, the last in De La Salle's lifetime, which he visited in 1711 and 1714.

- **Laon**: School founded in 1707. De La Salle and the Brothers came here on pilgrimage after making first vows in 1686.

- **Lyons**: School founded in October, 1709. Ceased to exist December 1711. The home of a contemporary priest and educationalist, Charles Démia. Visited by De La Salle in 1714.

- **Mâcon**: First school founded in 1706. De La Salle visited in 1710, and from May 1712 to June 1713. He had trouble with some of the Brothers and from the Jansenists.

- **Mézières**: De La Salle visited the community, where there was trouble in 1713. He again visited when he was questioning his role in 1714.

- **Moulins**: School founded in 1710 with the support of Fr Louis Aubrey.

- **Paris**: Studied at St Sulpice and the Sorbonne. Opened schools at Rue Princesse(1688), Rue du Bac(1690), Rue St...
Parmenie

De La Salle met with Soeur Louise in 1714 and was encouraged to continue his work with the schools.

Reims (Rheims)

De La Salle born 1651 and lived in Hotel de la Cloche until 1664
1664-1687 lived Hotel de Postes, Rue St Marguerite
1682-1688 lived (with Brothers) at Rue Neuve
Attended school at College des Bons Enfants
Was a canon of the Cathedral
Was ordained in the Palais du Tau (Archbishop's Palace)
Met Adrian Nyel and began schools

Rethel

School established by Nyel and De La Salle in 1682.

Rouen

Birthplace of Nicolas Barré
De La Salle established headquarters at St Yon in 1705
De La Salle died at St Yon in 1719, and was buried in St Sever.

Saint-Denis

School for teachers founded in 1709 with the Abbé Clement's help but which was closed as a result of legal proceedings in 1712.

Troyes

School founded in 1703 with the help of Fr Lebey.
He met Brother Joseph there in December 1710, to sort out some difficulties.

Versailles

Louis XIV established his court there.
With the help of the Vincentian, Fr Huchon, a school was opened October 1710.
De La Salle's right to move Brothers was questioned by the same priest, which led to a Brother leaving the Institute.

Some Suggested Exercises

1. Draw a map of France and mark on it the places associated with De La Salle. (This may be done as an individual exercise or as a collaborative exercise.)

2. In when De La Salle's was in his sixties it took 3 days to travel 144 km by coach, which was the most comfortable mode of travel. Normally people either walked or used a horse. Assuming that he only travelled by coach, estimate how long it took De La Salle to travel around the communities in 1713.

3. Discuss why someone should be willing to undertake such difficult journeys. What difficulties might students be willing to undertake and for what causes?

4. What places are/have been important in the lives of students, and why?
2.7. GLOSSARY OF LESS FAMILIAR WORDS USED IN THE COMIC BOOK TEXT

1. ECCLESIASTICAL TERMS USED IN THE TEXT

Take a sentence like the following:

'Having completed his studies at the Seminary of St Sulpice in Paris, Canon John Baptist de La Salle was ordained priest by the Archbishop of Reims on Holy Saturday, 9 April, 1678, when he was twenty-six years old.'

The sentence includes several words which were once commonly used and understood by Catholics but may well not be very meaningful for young Catholics today, especially if they do not regularly go to church.

This section presents a simple glossary to explain such words.

A bishop is a senior cleric, in charge of a group of parishes called a diocese. A major diocese (like Reims) is known as an archdiocese, and is governed by an archbishop. The principal church of a diocese is called a cathedral (from the Latin word cathedra = chair), since it is the 'seat' of the local bishop. The De La Salle family home was near the huge medieval cathedral of Reims, the place where traditionally the kings of France were crowned.

The senior clergy of a diocese form a body known as the canons of the cathedral. Canons who lived near the cathedral were obliged to celebrate the Divine Office (or formal daily prayer of the church) together in the cathedral. Nowadays all canons are senior priests, but in seventeenth-century France a man could be appointed to the privileged position of a canonry without being a priest. In John Baptist de La Salle's case, this happened when he was only fifteen years old. The rank and title of 'canon' were inherited from a family relative, who was a canon of the cathedral of Reims.

Each parish was (and is still) led by a parish priest, appointed to his position by the local bishop. This priest was usually assisted by other clergy or curates. A man accepted to study for the priesthood received a special haircut known as a tonsure, which marked his acceptance into the clerical state. De La Salle received the tonsure at the age of eleven. A man became a priest when he had completed his priestly training (including theological studies), usually in a seminary, and had been ordained by a bishop. De La Salle studied at the famous seminary of St Sulpice in Paris.

Please turn over for a description of the Brothers of the Christian Schools.
2. BROTHERS OF THE CHRISTIAN SCHOOLS

Members of the religious community founded by Saint John Baptist de La Salle are known as Brothers of the Christian Schools. The abbreviation FSC, often used after the name of a Brother, means 'Brother of the Christian Schools' (in Latin).

Brothers live and work together, trying to be brothers to one another and older brothers to the young people with whom they work. None of them are ordained and, since the Founder's own times, no Brother has been allowed to become a priest, unless he ceases to belong to the De La Salle community. In the founder's lifetime, Brothers lived only in France (with one exception: Brother Gabriel Drolin, whom De La Salle sent to open a school in Rome). In the mid-1990s, there are now more than 7000 De La Salle Brothers, living in eighty countries, where they teach and administer schools, universities, retreat centres and other educational projects.

Brothers do their early training in a house for beginners called a novitiate. When they have completed their initial formation, Brothers make solemn promises to serve God called vows. Brothers have a uniform called a religious habit, a recognisable and distinctive black robe, though not all Brothers wear one today. Brothers live in groups called communities and they follow a rule of life, a modern version of that written by St John Baptist de La Salle himself.

John Baptist de La Salle was canonised (formally declared to be a saint) by Pope Leo XIII in 1900. In 1950, St John Baptist was given the title: principal patron saint of Catholic teachers. His writings have been translated into many languages, and -apart from his specific contribution to Christian education - he is rightly acclaimed as a pioneer in the history of popular education and in the training of teachers. The relics of the saint are venerated in the church of the headquarters of the De La Salle Brothers in Rome.

For further information about the De La Salle Brothers, see the materials in part 3 of this pack.
2.8. TEACHER-DIRECTED QUESTIONS
AND DISCUSSION MATERIAL
ARISING FROM THE COMIC BOOK

As page numbers have not been provided in the booklet, it might be helpful to write them in at the bottom of the page in pencil.

1.1 Page 2 (bottom right)
John's sister is named "Rose-Marie". If you had a brother or sister newly-born into your family, what NAMES might you think of? Have you given thought yet to the choice of a name for Confirmation? Do you know anything about your own patron saint?

1.2 Page 3 (top left)
In those days, those children who did receive an education were taught first to read and write in LATIN. Think back to starting in your primary school. Imagine all the books being in a different language, and having to learn to read and write in that language before ever reading and writing in English! Later on in life, JBDLS insisted that everyone be taught first in their own language.

1.3 Page 5 (bottom right)
Psalm 103 is quoted at the bottom of the page.
Using "Book 10" - "Listen", look up Psalm 148 at the top of page 56. Can you make up an "ALPHABET PSALM" - starting each (or most) lines with the next letter of the alphabet. The first 6 lines are done for you.

1.4 Page 6 (top left)

1.5 Page 6 (large picture on the right)
As John is being ORDAINED a priest by the bishop, the words in the picture are actually taken from the address of Pope John Paul II on his visit to Britain, when ordaining priests in Heaton Park, Manchester (31.5.82):

"You must be men of God, his close friends.....Prayer and penance will help you to appreciate more deeply that the strength of your ministry is found in the Lord, and not in human resources.....you must try to deepen every day your friendship with Christ.....Teach your people boldly about the faithful love of God.....You must proclaim the gospel with your life."

Maybe thinking of a priest you know, what might a priest actually do, day by day, to live out these words?

Further information and questions on "ordination" can be found in "Book 5" - "Worship and Festivals" pages 30-34; in "Book 6" - WW: Level 2: CISIP pgs 14-15; in "Book 7" - WW: Level 2: CISIP pgs 72-73; and, in a more advanced way, in "Book 15" - "The Sacraments Explained" pages 113-127, and in "Book 14" - "Dimensions of Christianity" pages 77-82.

On pages 3 and 6 of the booklet are pictures of Reims Cathedral. You can find a photograph of the inside of the Cathedral today, showing the use of laser beams: on page 76 of "Book 1" - "Worship and Festivals".

1.6 Page 6 (bottom left)
"I give you the Lord's blessing". Write a BLESSING PRAYER for a special occasion e.g. the opening of a school, the blessing of a house or a car, the launching of a ship.... There are many examples given in "Book 16" - "The Veritas Book of Blessings" and in "Book 17" - "A Book of Blessings".

1.7 Page 7 (top right)

1.8 Pages 11/12
Do you think John was right to GIVE HIS MONEY TO THE POOR, instead of using it to help set up the schools?
Recently a priest told his parish that he expected them to put into their CAFOD envelopes 1% of all the money that had been spent by the family on their annual holidays. If you were the priest, what would you advise about giving money to CAFOD?

1.9 Pages 12 (bottom picture)
You see a cart being driven along the road. What was the name of the French ruler who passed a law that all TRAFFIC in future travel on the right-hand side of the road, as a symbol of change in society because of his rule? (Napoleon)

1.10 Page 13 (text by centre picture)
TREASURING SCRIPTURE: “Book 4” - WTW: Level 1; CISIP pgs 45-53; and “Book 1” - The Bible & Christian Belief pgs 4-11 & 40-43.

1.11 Page 14 (bottom picture)
“Book 5” WTW: Level 1 CISIV pgs 39-40: 'Celebrating LIFE AS A JOURNEY'.

1.12 Page 15
JESUS PREACHED GOOD NEWS. The words of the boy in blue are actually taken from a book written in 1988! You will find them in “Book 4” - WTW: Level 1 - CISIP (blue). Read page 71 and think about the questions at the bottom of that page. “How Jesus taught people” is the title of pgs 16-19 of “Book 3” - Jesus and the Birth of the Church. How might you be “Good News” to others at home and in school?

1.13 Page 17
Read excerpt 14 from the attached sheets: “Selection from the writings of JBDLS”. Written 300 years ago, the emphasis on “varied conduct” - TREATING PEOPLE DIFFERENTLY - is remarkable! Do you believe that people should be treated differently e.g. regarding “correction”? (It is noteworthy that JBDLS expresses his aims in using the term “correction” rather than “punishment”).

1.14 Page 17
John is quoted as saying: “Get to know your pupils individually. Remember that God gives you the power to perform miracles by touching the hearts of others.” (There are also references to “touching hearts” at the top of pg 4, and the bottom of page 9). What do you think “TOUCHING HEARTS” can mean?

Jean Vanier, working with the mentally handicapped, writes: “If compassion is to be a presence, it has to be made manifest by delicate signs: a letter, a phone call, an understanding look, a discreet gift which says: ‘I am with you; I carry it all with you.’”
"I can live for 6 months on a compliment", said Mark Twain. Think about specific ways in which you feel you have "complimented" or "affirmed" people in recent days, at home and in school? A most valuable - and popular - exercise is for the TEACHER to choose a name at random (sometimes planned so!) from a printed class list. With everyone given a small piece of paper, the person's name is to be written at the top, and then only POSITIVE comments about that person are written down, addressed in the second person singular. No IFs or BUTs: only positive comments are to appear. To be signed. If this is repeated a few times in a lesson, there is time for each to be collected and CHECKED by the teacher, before they are read out or given to that person.

On a one-to-one basis, an individual can be asked to name personal qualities, in helping to affirm. Sometimes it has proved very beneficial to have a sheet printed in advance, with such as the following personal qualities. Being given such a sheet, and asked to return with it ticked (and more added) can be most affirming.

SOME PERSONAL QUALITIES: encourage others, easy to talk with, good listener, appreciate others, cheerful even when things aren't easy, helpful, put people at ease, go shopping for others, reliable, tidy, good at making things, good at... friendly, good organiser, never give up, patient, proud of appearance, good with babies/children, old people, the sick, willing to excuse others' faults, artistic, help heal relationships, trusting, don't complain, creative, kind, generous, thoughtful, smiling, accepting others, sincere, good at mending things, hard worker, forgiving, humorous, never give up, appreciate yourself, polite, cheerful people up.....

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HELPING YOUNG PEOPLE TO PRAY - see R23-R35, and A2, and refer to suggested "books on prayer". "Book 5" - WIF: Level 1: C/CIV pp 23-26; "Book 7" - WIF: Level 2: C/CIV pgs 17-21; "Book 3" - Jesus and the Birth of the Church pgs 28-31

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Mention is made of celebrating MASS. Until the mid-1960s Mass was always celebrated in Latin, and obviously was in JBDLS' day. Ask your grandparents if they remember how Mass was in Latin. You could also ask them for how long they fasted before receiving Communion.

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The phrase "CARING ENOUGH TO HELP" has been taken from some words of Dame Cicely Saunders, founder of the modern-day Hospice movement: "I once asked a man who knew he was dying, what he needed above all from those caring for him. He said: 'For someone to look as if they are trying to understand me.' Indeed, it is impossible to understand fully another person, but I never forget that he didn't ask for success, but only that someone would care enough to try.

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Some examples of religious COMMUNITIES are given on pages 36-37 of "Book 2" - Worship & Festivals.

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After finishing the booklet: 73 years after John's death, came the French Revolution. Most Priests and Brothers and Sisters either moved elsewhere, gave up being what they were, or were imprisoned or executed. At that time there were 1,000 De La Salle Brothers in France, teaching 36,000 pupils - half as many pupils as were being taught throughout
France at the time. As the Brothers were being condemned, a Revolutionary Court said: "They have deserved well of their country". Now that you have read the booklet about how John Baptist De La Salle wanted his teachers to be, why do you think the Court used those words?

1. 21

John lived from 1651-1719. Clearly the world of his day was so very different from ours. Imagine that you were able to use a "TIME MACHINE" to travel back to those days. Could you write some words to try to describe some of the following things which they would find it so incredible to believe:

TRAVEL: e.g. flying, cars, trains, hovercraft, landing on the moon, submarines, the Channel Tunnel.

INVENTIONS: e.g. telephone, fax, TV, video, radio, word-processor, computer, Nintendo games, machines that help in the house, satellites that can be used to predict the weather.

EXPERIENCES: e.g. Alton Towers/Disney World, shopping in a supermarket, having an operation in a modern hospital, today's schools.

BIBLICAL REFERENCES to CHILDREN and EDUCATION

Psalm 127:3: "Children are a gift from the Lord.
Proverbs 2:1-10: "Listen to what is wise....plead for insight....It is the Lord who gives wisdom....knowledge....understanding.
Proverbs 4:1-27: "Getting wisdom is the most important thing you can do. Whatever else you get, get insight. Love wisdom, and she will make you great....Always remember what you have learnt. Your education is your life - guard it well....The road the righteous travel is like the sunrise....My words will give life and health....your life is shaped by your thoughts. Look straight ahead with confidence.
Proverbs 15:33: "Reverence for the Lord is an education in itself. You must be humble before you can ever receive honours.
Proverbs 20:11: "A child shows what he is by what he does; you can tell if he is honest and good.
Proverbs 22:6: "Teach a child how he should live, and he will remember it all his life.
Isaiah 29:23: "When you see the children that I will give you, then you will acknowledge that I am the holy God of Israel.
Isaiah 49:15: "Even if a mother should forget her child, I will never forget you....written your name on the palm of my hands...."

Jeremiah 3:4: "You are my father, and you have loved me ever since I was a child.
Jeremiah 31:20: "Israel, you are my dearest son, the child I love best. Whenever I mention your name, I think of you with love.
Hosea 10: "You are the children of the living God.
Hosea 11:1 "When Israel was a child I loved him, and called him out of Egypt as my son.
Mt 18:18, Mk 9:38, Lk 9:47, Lk 18:16: "Jesus called a child, set him in front of them....Become like children....Whoever welcomes such a child in my name.
Mt 19:13, Mk 10:13: "People brought children to Jesus for him to place his hands on them....Let the children come to me....placed his hands on them"
Lk 1:42: "Blessed is the child you will bear....".
Lk 1:76: "You, (John the Baptist) "my child, will be called a prophet of the Most High"....The child grew and developed in body and spirit.
Lk 2:40: "The child grew and became strong; he was full of wisdom, and God's blessings were upon him.
1 Cor 13:11: "When I was a child, my speech, feelings, and thinking were all those of a child; now that I am a man...."
I.1 Page 3 (top of page)
At the top of page 3 we see that, in those times, those people who did have an education, were taught first to read and write in LATIN - only later would they be taught to read and write in their own language. What do you touch everyday that has writing in Latin? Putting a coin underneath a sheet of paper, carefully shade with a pencil, so that the letters are shown. See if you can find out what the letters stand for.
Use different coins, and shade the other side of those. Try to find out what the pictures in the middle of each represent.

I.2 Page 5 (bottom picture)
In the bottom picture, words are given from one of the psalms: the prayers of the Bible. On a full page, using colours, a border, fancy writing (or a stencil if you wish) either copy out those words, or copy out words from another psalm. You could look up the psalm used at Mass last Sunday or next Sunday, or you could look up some of the following psalms in the Jerusalem Bible (if the word "Yahweh" appears, it is a name for God, and you might prefer to write simply "God" or "Lord"): e.g. Psalm 23, Ps 103, Ps 117 (the shortest of all), Ps 139-10, 13-15, Ps 145-9, 13.
A more appropriate translation might be found in "Book 10" - "Listen": Ps 15 (pg 88, bottom); Ps 17 (pg 27); Ps 27 (pg 125, top); Ps 43 (pg 33, bottom); Ps 71 (pg 118, bottom); Ps 138 (pg 109); Ps 145 (pg 56, top).
[See also T3 of the Teacher-Directed Questions.]
Alternatively you could make use of the psalms in "Book 11" - "Winding Quest".

I.3 Page 15
Read the passage at the top of the page. Every hour a student would say: "Let us remember that we are in the presence of God", and the rest of the class would reply: "And let us adore him." Using colours, copy out these words with a decorative border. (R23-R35; A2; 12-14)

I.4 Page 29
The five-line prayer on the left is by St Richard of Chichester. Those words (set to music in 'Godspell') could be written in colours and decorated.

I.5, 6, 7 Words of John Baptist De La Salle
With colours, you could copy out these words and illustrate, possibly with a decorative border - either in your book or on a larger piece of paper.
Page 14: Half-way down on the left-hand side are some of the best-known words of John Baptist De La Salle: "Take much more care...to draw them to God who loves them." (Do note that the 6th word from the end ought to be "them", and not "then"). Add John's name, and the words "Patron Saint of Teachers". You could ask your Headteacher or Head of Year if he/she would like it in his/her room or the staff room.
Page 23 (middle right): "Lift may your Spirit be fully alive in us."
Page 28: "Let's turn to God with confidence."

I.8 Map
Make a map of France, maybe by placing a piece of paper over a map in an atlas. On the map, label the cities mentioned in this booklet:

* in the north of France - mentioned on pages 1, 7, 14;
* and in the south - mentioned on pages 22, 23 (the two places mentioned are only a few miles apart).
Remember to put a scale on the map.
2.9. GENERAL KNOWLEDGE:
QUESTIONS AND ANSWERS

As page numbers have not been provided in the booklet, it might be helpful to write them in at the bottom of the page in pencil.

Page 1
1. The alcoholic drink named “Champagne” comes from the region of northern France with the same name. Using an encyclopaedia or a geography book, can you name some other wine-producing areas of France?

2. John’s town of birth - Reims - was a walled city. Name two British cities that still have their city walls.

3. Which great English writer died in 1623, and which town in England was his birthplace?

4. Who was ruling England at the time JBDLS was born? Who was the king before him, and what happened to that king? What were the names given to the supporters of that king, and the name of those who opposed them?

5. About 1990 some British stamps were produced about Sir Isaac Newton. Why does one of the stamps show an apple?

6. The musical instrument shown on pages 1 and 2 might be a piano, or it might be a H S _ C D. Which two musicians were born in the year 1685: one composed “The Brandenburg Concertos”, and the other composed “The Water Music” and “Music for the Royal Fireworks”.

7. What are the French words for: Mother, Father, Sister, Brother, Family, Child, Pupil, School, Teacher Do you know them in any other languages (e.g. Spanish, German)?

Page 2
8. Shortly after the start of Mass we have the ‘Lord, have mercy’. Words that are sometimes used nowadays are shown in the picture: ‘Lord Jesus, you are the Good Shepherd’. Can you find out five other sentences the priest might use?

9. At the bottom of page 2, it says: “The DLS family had 11 children; 7 of whom survived”. Why might so many have died? Would there have been differences between wealthy and poor families?

Page 3
10. In later life De La Salle insisted that teachers teach pupils to read and write in their own language, instead of doing everything in Latin. What objects - that you touch every day - have writing on them in Latin? What do the initials stand for?

11. What was the name given to the priests who gathered together each day to pray together in the Cathedral, and give advice to the bishop?

12. At the bottom of page 3 is written “King Louis XIV”. What number does the Latin numerals “XIV” represent? British post boxes put up since 1952 have some alphabet letters on them. What are they, and what do they stand for? Can you work out what post boxes must have had on them if they were put up just a few years before 1952?

13. In which church are British kings and queens crowned?

14. The monarchy - the system of having kings and queens - came to an end with the French Revolution of 1792. Can you name three European countries (other than the U.K.) that still have a king or queen today.
15. What is a "seminary"? Can you name one in Britain (your school chaplain could tell you)?

16. Before the meal starts, John prays. Can you make up a prayer that could be said before a meal? You might want to think about: those who have made and prepared the meal; family and friendship; those who have little (CAFOD).

17. What does the word "angel" mean (see pg 6)?

18. In the last picture on this page, John says: "You really need to give the teachers an idea of how to teach." Write down a list of "10 ideas for teachers" (e.g. "Remember that you were a child once!"; "Speak slowly and clearly.").

19. The last picture shows the family servant annoyed with the bad manners of those first teachers. In later years, John would write a book about good manners for pupils. Write down a list of five "good manners" you think all pupils should have in your school (e.g. "Say "Thanks' when the dinner lady gives you your food"; "Eat with your mouth closed"; "Sit down on the bus").

20. Look at the picture at the bottom left. In class, the teacher would teach something to one pupil, who would then go and try to teach the same to a few other pupils. John's teachers were the first to do what now seems obvious to us - to teach a class at a time (see also the second picture of page 13). Find out why classes used to be called "Forms".

21. At the top of the page we read about a "training-centre for teachers". Ask your teacher to name some Catholic Teacher-Training Colleges in this country.

22. One of De La Salle's achievements was to have libraries set up in schools. In most libraries today, all books are 'classified' by a decimal number - often written on the edge of the book, for easy reference in libraries. Who is this system named after? In recent years, all newly-printed books are given a special number, which no other book has. The number follows the letters "ISBN". What does "ISBN" stand for?

23. King James II of Great Britain is mentioned. What relation was he to King Charles II, son of the executed King Charles I?

24. What is meant by "pilgrimage"? Can you name some places where Christians go on pilgrimage?
ANSWERS to "General Knowledge and Other Questions":

1 - (map: Champagne, Burgundy, The Loire, The Rhone Valley...)
2 - York, Chester
3 - Shakespeare; Stratford-on-Avon
4 - Oliver Cromwell. King Charles I. Cavaliers and Roundheads.
5 - Newton's theory of Gravitation.
6 - Harpsichord. Johann Sebastian Bach; George Frederick Handel.
7 - FRENCH: Mere, Pere, Soeur, Frere, Famille, Enfant, Eleve, Ecole, Professeur
   SPANISH: Madre, Padre, Hermana, Hermano, Familia, Nino, Alumno, Escuela, Perceptor
   GERMAN: Mutter, Vater, Schwester, Bruder, Familie, Kind, Schüler, Schule, Lehrer
8 - (from a Missal)
9 - poor sanitation, little understanding of preventative health care; even more germs likely where the poor lived.
10 - Coins. "D.G. REG. F.D.: "Deo Gracias Regina, Fidei Defensor": "Thanks be to God for the Queen, 'Defender of the Faith' ", the latter title having been given to Henry VIII by the then Pope.
11 - Canons
   "G R" - George VI, Rex (King) - "VI" doesn’t appear on those boxes: simply "GR".
14 - Belgium, Denmark, Netherlands, Norway, Spain, Sweden,
15 - A place where one prepares to become a priest. Ushaw (Durham); formerly: Upholland (Merseyside),
   Oscott (Birmingham), Wonerah.
16 - (prayer)
17 - "messenger of God".
18 - ("10 Ideas for Teachers")
19 - ("5 Good Manners")
20 - "Forms" = benches in old schoolrooms, when the whole school might be in one room. The youngest or
   least able would be on the front bench (Form One), etc.
21 - Newman (Birmingham); Trinity & All Saints (Leeds); Christ's & Notre Dame (Liverpool); Digby Stuart
   (Roehampton, London); La Sainte Union (LSUJ) (Southampton); St Mary's (Strawberry Hill, London);
   St Andrew's (Glasgow)
23 - Charles II and James II were brothers.
   (James II was the father of Queen Mary, whose husband was King William of Orange.)
24 - To go to a special place in a prayerful spirit, often asking or thanking God for something specific.
   ENGLAND - Walsingham in Norfolk; Canterbury; Lindisfarne (Holy Island) Northumbria;
   Aylesford Priory (Kent). WALES - Cardigan, Penrhys, St Winifride’s Well. SCOTLAND - Carfin
   (Glasgow). IRELAND - Knock, Croudagh St Patrick. FRANCE - Lourdes; Tours; Compostella.
   ITALY - Assisi; Rome. PORTUGAL - Fatima. CROATIA (part of the former Yugoslavia) - Medjugorje.
   ISRAEL/PALESTINE. MEXICO - Guadelupe.

SPELLINGS

Although written in Britain, this booklet was printed in France. Unfortunately a few "spelling" mistakes appear. Have you spotted them?
- page 3 (middle left): "John started on the long path which would lead...."
- page 10 (bottom picture): "I know you are determined about this...
- page 14 (middle left): "Build on their affection for you, to draw them to God who loves them."
2.10. BOOKS REFERRED TO IN 2.8 AND 2.9.

The phrase, "Book 1", for example, is used in these pages, to denote reference to a named book. The books are as follows:

The 'Exploring Christianity Series' by Gwyneth Windsor and John Hughes (Heinemann):

*Book 3* - "Jesus and the Birth of the Church" (ISBN 0-435-30270-1)

'Weaving the Web' (Collins):

*Book 4* - Level 1 - Community, Story, People (blue) 0-00-599149-8
*Book 5* - Level 1 - Communication, Celebration, Values (salmon) 0-00-599152-8
*Book 6* - Level 2 - Community, Story, People (green) 0-00-599150-1
*Book 7* - Level 2 - Communication, Celebration, Values (brown) 0-00-599153-6
*Book 8* - Level 3 - Community, Story, People (pink) 0-00-599151-X
*Book 9* - Level 3 - Communication, Celebration, Values (purple) 0-00-599154-4

*Book 10* - "Listen - Themes from the Bible retold for children" by A.J. McCallen
(Harper Collins: 0-00-599528-0)
*Book 11* - "Winding Quest" by Alan Dale (OUP: 0-19-833828-7)

Prayer books referred to:

*Book 12* - "Jesus Christ, the Way, the Truth, the Life" by Bishop David Konstant (Collins: 0-00-599681-3)
*Book 13* - "Come Lord Jesus" by Lucien Deiss (World Library Publications: 0-937690-18-X)
*Book 16* - "The Veritas Book of Blessings" (1-85390-040-0)
*Book 17* - "A Book of Blessings" (Canadian Conference of Catholic Bishops) 0-88997-045-9
*Book 18* - "To Grow in Christ" by Damian Lundy (Kevin Mayhew) 066209-018-0
*Book 19* - "You" by Mark Link (Argus) 0-913592-78-1
*Book 20* - "The Cry of the Deer" by David Adam (Triangle) 0-281-04284-5

More advanced background information for the teacher:

*Book 14* - "Dimensions of Christianity" by Sr Anne Burke
(Kevin Mayhew Publishers: 0-86209-093-8: 2nd Edition, A4 size)
(such as GCSE material on "Religious life" - pgs 74-77; on Ordination & Priesthood - pgs 77-82; on illness and the Sacrament of the Sick - pgs 108-113)

*Book 15* - "The Sacraments Explained" by Nigel Bavidge
(Kevin Mayhew Publishers: 0-86209-099-7)
PART THREE: THE LASALLIAN WORLD TODAY.

3.1. A picture of the Lasallian world in the 1990s (with questions).

3.2. The Lasallian network in Britain today (with questions).

3.3. Three worksheets for pupils.
3.1 THE LASALLIAN WORLD IN THE 1990'S

THE BROTHERS OF THE CHRISTIAN SCHOOLS.
FSC (Fratres Scholarum Christianarum) / De La Salle Brothers,
(In the US called "Christian Brothers")
A lay institute of religious men with vows,
found by St. John Baptist de La Salle, in 1680,
and approved by Pope Benedict XIII in 1725.

THE INSTITUTE WORLDWIDE.
Today, approx. 7,500 Brothers, work
with about 60,000 Lasallian partners,
for approximately 1,000,000 students,
in about 1,300 educational communities,
in 900 towns and cities,
in 84 countries around the world.
These are organised into about 60 Districts and sub-Districts

GENERAL ADMINISTRATION OF THE INSTITUTE. (Elected 1993.)
Brother John Johnson, Superior General (USA)

General Councillors, Brothers:
Alvaro Rodriguez, (Costa Rica)
Dominic Samne (Burkina Faso),
Gerard Rummery (Australia),
Marc Hofer (Switzerland),
Martin Corral (Spain),
Pierre Josse (France),
Raymundo Suplido (Philippines).

The General Council live in Rome with the central administration team of the Institute.
Address: Casa Generalizia, Via Aurelia, 476, Rome.
COUNTRIES WHERE LASALLIAN SCHOOLS ARE TO BE FOUND TODAY

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TOTALS

Africa 21
America 23
Asia 15
Europe 21
Oceania 4
TOTAL 84 Countries
Some Exercises

1. Mark the countries where Lasallian schools can be found on a map of the world.

2. Mark countries which are considered Developed or Developing Countries.

3. Discuss the similarities and differences of the needs of students and their families in different countries, and particularly by comparison with the students own country. How might students find out about these different needs? (Bring in people who have visited/ worked/ lived in different countries; establish pen-friends - on an individual, class or school basis - between Lasallian schools in the students' home country or in different countries; invite Brother Gregory Williams or people who have been involved in the Lasallian Developing World Projects to talk to students about how they might help fellow students in countries of the Developing World.)

4. In which countries are the most northerly and southerly Lasallian Educative Communities?

5. As the Headquarters of the Brothers are in Rome, to which countries do Brother Superior and the Brothers of the General Council have furthest to travel from Italy?

6. From Britain, which country with a Lasallian presence is furthest? How might you best get there? How long would it take to get there? How much would it cost?

7. Mark the countries where fellow students' families have origins, or where students have visited, or about which students know, eg. from the news.
3.2. THE LASALLIAN NETWORK IN BRITAIN TODAY

DISTRICT OF GREAT BRITAIN (with the Sub-District of MALTA)

The Brothers first came to England in 1855, from France. Since then they have run primary schools, approved schools (schools for young offenders), refuges (for orphans and refugees), hostels (for students and young workers), secondary schools, teachers' training colleges, in many different places, as well as youth clubs, evening classes and Sunday schools.

As of December 31, 1993, there are 135 brothers involved in Britain, with almost 900 lay colleagues and other partners, for over 11,000 students, aged 4-55+.

Malta is a sub-District with 28 brothers, 3 schools (with 3,000+ students) and a retreat house.

WORKS OF THE GREAT BRITAIN LASALLIAN NETWORK

KEY to ABBREVIATIONS: Date = Year of foundation; C = Community Presence; B = Brother Head; T = Brothers Trustees; LMS = Local (Financial) Management of School; GMS = Grant Maintained School; * = Joint Trusteeship.

A - ADMINISTRATION

Oxford, De La Salle Provincialate, 1990 (C) District (or Provincial) Administration
Bro Thomas Campbell, Visitor; Bro Benet Conroy, Auxiliary Visitor.

B - SCHOOLS (with Heads) (in September, 1994)

- Basildon, St Anselm's School 1975, (LMS) (C, B, T) 11-18 Mixed Comprehensive
  Bro Peter Mellor
- Bournemouth, St Peter's School 1947, (GMS) (C, T*) 11-18 Mixed Comprehensive
  Mr Anthony McCaffrey
- Cardiff, St Illyd's High School 1923, (LMS) (C, T*) 11-16 Mixed Comprehensive
  Mr Michael Chaplin
- Ipswich, St Joseph's College 1937, (Ind/Board) (C, T) 5-18 Boys to Yr 11, Mixed Sixth
  Mr David Hennessy
- Jersey, De La Salle College 1917, (Ind) (C, B, T) 4-18, Boys to Yr 11, Mixed Sixth
  Bro Laurence Hughes
- Liverpool, De La Salle High School 1925, (LMS) (C, B, T) 11-18 Boys to Yr 11, Mixed Sixth
  Bro Mark Boyle
- London, St Joseph's Academy, 1860, (LMS) (T) 11-16, Boys Comprehensive
  Mr Finbar O'Regan
- London, St Aloysius College, 1961, (LMS) (C) 11-16, Boys Comprehensive
  Mr Michael Pickersgill
- London, St Joseph's College, 1855, (GMS) (C, T*) 11-18, Boys to Yr 11, Mixed Sixth
  Mr Eamon Connolly
Manchester, Cardinal Langley School, 1960, (LMS) (T*) 11-18, Mixed Comprehensive
Mr John Durcan
Salford, De La Salle College, 1924, (CFE) (C,T) 16+ Mixed Further Education College
Mr John McDermott
St. Helens, De La Salle High School, 1911, (LMS) (C,T) 11-16, Mixed Comprehensive
Mr Paul Byron
Southsea, St John's College, 1908, (Ind/Board) (C,T) 4-18, Boys
Mr John Davies (acting head)

C OTHER ESTABLISHMENTS

- Kintbury, St Cassian's Centre 1974,
- Oxford, 1978
- Eccles, St John's, Elanico 1993 (English Language in Community)
- Kensington, De La Salle House 1960
- Liss, Clayton Court 1975
- St. Helens, St John's 1994
- Coatbridge,
- Tranent

Retreat Centre, about 2,500 young people each year
Hostel for Refugees
Training Centre for teaching of English Hospitality Centre
Retirement House for Brothers/Ministry of Prayer
Retirement House for Brothers/Ministry of Prayer
Retired/Parish Work
Retired/Parish Work

D OTHER ACTIVITIES

- Administration Team Oxford
- Third World Summer Projects since 1984, Various Third World Countries
- York, St Bede's Centre Ecumenical Education Work
- Missionaries in Ivory Coast, Peru, Kenya, India, Pakistan, Thailand, Nigeria, Palestine, Ethiopia
- Work in Generalate (Rome), Novitiate (Spain), Postulancy (Dublin).
- Lasallian Association of Christian Educators, (Magazine once per term, teachers weekends twice a year)
- Great Britain Lasallian Schools Network Insets, Head Teachers annually, Interest Groups termly.
- Lasallian European Conferences, for various groups: eg. Strasbourg - Lasallian Family; Paderno - Lasallian Youth; Madrid and Ostia - Lasallian Heads.

Some Exercises
1. On a map of Britain mark the locations of different forms of Lasallian activity.

2. What do you know of these locations? How might you find out about them? (People who have lived/ worked/visited might be asked to talk about these place; different students might write to the local tourist board or local authority and ask for information about the area; students might write to other students of the same age in other schools, asking for information about their schools, interests etc.)
3.3. THREE WORKSHEETS FOR PUPILS:

(i) CROSSWORD ON ST DE LA SALLE
(ii) WORD-SEARCH ON ST DE LA SALLE
(iii) SOLUTIONS TO (i) AND (ii)
CROSSWORD ON SAINT JOHN BAPTIST DE LA SALLE

All the information you will need for this crossword will be found in the booklet on Saint John Baptist De La Salle.

(The number in brackets is the number of letters in the word.)

CLUES ACROSS
1A. St John gave all his money to the ___ (4)
4A. St John said, "You must be ready to give your very life, so ___ to you are the children entrusted to you." (4)
7A. The name we give to someone who is a follower of Jesus. (9)
10A. With thanks for His love, we are asked to give our whole lives to __. (3)
12A. "I am," "you are," "she is" are parts of the verb, "to __." (2)
13A. Places where children are taught. (7)
16A. A school was opened here by De La Salle. It is the city in which the Pope lives. (4)
17A. Name given to the new community: they were all to be ___ to Jesus, to one another, and to the young people in their care. (8)
18A. A country in Central America where a Brother was murdered in 1982, when he opposed those who mistreated the young people in his school. (9)
21A. Spain has produced a stamp of John Baptist De La Salle. What is the Spanish name for the country of Spain? (6)
22A. This Brother from Ecuador (South America) has become a Saint. (6)
23A. The French for De La Salle's first name. (4)
24A. St John Baptist De La Salle is sometimes called the ___. We celebrate Founder's Day in school each year. (7)

CLUES DOWN
1D. John Baptist De La Salle is the ___ saint of teachers. (6)
2D. A word meaning "an alternative". (2)
3D. De La Salle gave all his ___ away. (6)
5D. Country where St John Baptist De La Salle was born. (6)
6D. French word for "schools". (6)
8D. A small group of ___ with De La Salle made promises (or vows) to God. These were the first Brothers. (8)
9D. Everyone in France who wanted to have an education had to pay, but De La Salle schools were to be ___. (4)
11D. When he gave away all his money, John Baptist became ___. (4)
12D. The first Brothers made a Vow (or promise) to continue with what they believed God wanted them to do, "even if we have to beg, and live on ___ alone." (5)
14D. The Brothers live together as members of a ___ (9)
15D. De La Salle wrote: "Take much more care of the young people entrusted to you, than if they were the ___ of a king." (8)
19D. Name of the Brother murdered in 1982 in Central America. (5)
20D. In 1900 the Pope called John a ___. (5)
21D. Name of a country that has produced a stamp of St De La Salle. (4)
SAINT JOHN BAPTIST DE LA SALLE : A WORD-SEARCH

See if you can find these hidden words in the word-search. All of the words are to do with Saint John Baptist De La Salle:

- Promise
- Read
- Library
- Brother
- K
- H
- D
- O
- V
- T
- B
- R
- O
- T
- H
- E
- R
- J
- H
- Y
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PART FOUR: CELEBRATING DE LA SALLE.

4.1. A Lasallian calendar.

4.2. Music for prayer and celebration.

4.3. Extracts from the writings of St John Baptist de La Salle.

4.4. Material for assemblies and prayers in class.

4.5. Visual material for overhead projection.

4.6. Resources for modern language teaching.

4.7. Practical suggestions for Lasallian celebrations.
4.1. A LASALLIAN CALENDAR

A checklist of days of celebration for the use of communities, schools and Lasallian groups. See also 4.7: 'Practical suggestions for Lasallian Celebrations'

January 18: Blessed Jaime Hilario (1898-1937)
An exemplary Brother, who became deaf and had to transfer from the classroom to work in the garden. Despite his deafness, he was shot dead for corrupting youth by Spanish nationalists. He was beatified in 1990.

January 26: Translation of the Relics of St John Baptist de La Salle
Removed from France to Belgium in 1904 after the laws against religious orders in his native country, the relics of the saint were brought in triumph to the church of the new Generalate in Rome in 1937, where they are venerated by pilgrims from all over the world.

January 30: St Mutien Marie Wiaux (1841-1917)
Born in Belgium, Brother Mutien became a model Christian educator in the school in Malonne. He had a profound love for the rosary, and was referred to by boys in school as 'the Brother who never stops praying'. Canonised in 1989, he is a patron saint of Belgium who attracts many pilgrims to pray at his tomb.

February 9: St Miguel Febres Cordero (1854-1910)
Francis Cordero was born in Cuenca, Ecuador, and despite physical handicaps he became a Brother, distinguishing himself by his religious and intellectual qualities in the apostolate of education. He was an academic, a writer, a linguist and a poet of national repute, as well as being a fervent religious educator. A patron of Ecuador, he was canonised in 1984.

February 27: St Gabriel Possenti (Fr Gabriel of the Seven Dolours) (1838-62)
After only four years as a Passionist, Gabriel died. Lasallians honour him as a former student of the De La Salle School in Spoleto, Italy.

April 7: Death of St John Baptist de La Salle (1719)
The saint died on Good Friday in Rouen. This day has now been assigned as the official Memorial (feast) day in the universal Church, but Lasallian institutions adhere to the earlier day of 15 May.

April 27: Blessed Nicholas Roland (1642-1678)
A friend and adviser of De La Salle, and a fellow canon of Reims, Nicholas founded the Sisters of the Infant Jesus for the education of poor girls. He was the spiritual father of De La Salle, to whom he entrusted his early Sisters, and the Brothers worked hard to promote his beatification in 1994.

May 15: St John Baptist de La Salle (1651-1719)
The tradition date to celebrate the Founder of the Brothers of the Christian Schools. In his lifetime, the Institute spread throughout France and to Rome, but it now exists in more than 80 countries. Beatified in 1888, De La Salle was canonised in 1900 and declared patron saint of teachers in 1950.
4.2. MUSIC FOR PRAYER AND CELEBRATION

Here is a selection of five hymns in honour of St John Baptist de La Salle. Words and music are printed on reverse sides of each sheet.

1. A saint called John has taught us how to pray.

2. Now while to John upon his feast.


4. Our God sent his Son long ago.

5. St John Baptist, holy founder.
A saint called John

1. We come to you, Lord: teach us how to pray with openness of heart and
   Lord, write your new commandment in our hearts: "Love one another! To be

mind, so we may walk in ways of faith and love, come leave behind the things that you possess:
take up your cross and follow

Chorus

O Lord, in all we do! Through faith and in love, may we each day draw ever closer, Lord, to you!

may you be praised,

Em D D7 G F#m

Em D D7 G F#m Em A7 D
A SAINT CALLED JOHN

1. A saint called John has taught us how to pray
   With openness of heart and mind,
   So may we walk in ways of faith and love
   To bring the gospel to mankind.

   **REFRAIN:**
   So this is our prayer:
   May you be praised,
   O Lord, in all we do.
   Through faith and in love,
   May we each day
   Draw ever closer, Lord, to you.

2. Lord, write your new commandment in our hearts:
   The one who loves the poor loves me.
   Come, leave behind the things that you possess,
   Take up your cross and follow me.

3. Oh, may we bring your love to all we meet,
   Your love that sets each person free.
   Stone hearts we bring to you to be made new,
   For we are longing to be free.

4. Come, Holy Spirit, fill our open hearts
   With love and knowledge of the truth.
   Through you we bring the flame of trusting faith
   To light the lives of searching youth.

5. In joy we sing the song that John has taught.
   We ask his prayers for us today,
   That we may love the will of Jesus Christ
   In all we do and say today.

Words: David Savoury
Music: Paul Davey FSC
NOW WHILE TO JOHN

1. Now while to John upon this feast
   Glad songs in heaven sound,
   Glad songs in heaven sound;
   Our voices too should soar on wings
   And hail him, hail him, hail him, hail him,
   Hail him,
   And hail him 'Saint of God'.

2. Thus working at his schoolroom tasks
   He founded all on faith,
   He founded all on faith;
   A hidden hero, souls he sought
   And fought on, fought on, fought on, fought on,
   Fought on
   And fought on till his death.

3. Unnumbered children sing to him,
   A father to the young,
   A father to the young;
   And round the turning world their tongues
   Now praise him, praise him, praise him, praise him,
   Praise him,
   Now praise him in their song.

4. Now mighty Lord, God three in one,
   We sing your sovereign praise,
   We sing your sovereign praise,
   Who make the lips of children vocal
   With glorious, glorious, glorious, glorious,
   With glorious perfect praise.

Words written by Raymond Doyle
for a famous Welsh air.
Of blessed John
OF BLESSED JOHN

1. Of blessed John, that gave to thee
   All of himself thine own to be,
   His heart, his mind, his arduous days,
   Jesus, to thee we sing the praise.

2. Blest fountain-head, secure retreat,
   Where holiness and wisdom meet!
   By love, the only spell he knew,
   To thee his little ones he drew.

3. Sofly as dew on grass it fell
   On those young hearts, his gracious spell;
   Heaven's rugged pathway to their eyes
   Seemed like a flowering paradise.

4. Now that the heavenly light he shares
   With angels, may those loving prayers
   Still to his followers influence lend,
   The hopes of children still befriend.

5. Praise to the Father, praise to thee,
   Jesus, and to the Spirit be;
   Grant us amid thy saints to rest
   With thy beholding ever blest.

Translated from the Latin by
Ronald Knox
for the 1951 tercentenary celebrations.
Inclusive language version slightly adapted by
Damian Lundy FSC.

Music: Gregory Murray OSB
Our God sent his Son

Verse
1. Our_ God sent his Son long a - go and he came to bring joy to us
2. But how will the good news be heard? When we an - swer the call of our
all. For the Lord wants his child - ren to know he loves __
Lord, when we live so our faith can be shared with oth __
them. So sing the good news to the poor and the young!

Chorus
Praise to the Lord for his Word! Sharing the gos - pel with
all those in need, be come the good news you have heard!

C F C Em G7
C F C G7
C G7 F C
F C F
C Am G7 C
OUR GOD SENT HIS SON

1. Our God sent his Son long ago
   And he came to bring joy to us all,
   For the Lord wants his children to know
   He loves them

Refrain:
So sing the good news for the poor and the young!
Praise to the Lord for his word!
Sharing the gospel with all those in need,
Become the good news you have heard.

2. But how will the good news be heard?
   When we answer the call of our Lord,
   When we live so our faith can be shared
   With others.

3. God's Spirit was given to John:
   He was called to become the good news,
   To give hope to the poor and the young:
   God loves them.

4. Now John and his brothers agreed
   To be true to the call of their Lord,
   To be brothers to children in need
   Of good news.

5. From the Spirit of God comes our call,
   Bringing power to be joyful and free,
   To be brothers and sisters to all:
   God loves them.

6. Praise and glory to God for his word,
   Always living in those who believe,
   Still made flesh in our lives to be shared
   With others.

Words and music: Damian Lundy FSC

Note:
If the hymn is too long for your purpose,
either repeat the refrain only after each alternative verse,
or omit the first two verses entirely.
St John Baptist, holy founder
SAINT JOHN BAPTIST, HOLY FOUNDER

1. St John Baptist, holy founder,
   Friend and father of the young,
   Patron of the Christian teacher,
   We acknowledge you in song.
   Thanking God, we proudly name you
   Patron and protector strong.

2. You became a friend to children,
   To the needy kind and good;
   You were sent to show compassion,
   Making God's word understood;
   St John Baptist, holy founder,
   Model of our brotherhood.

3. Bless the tasks we share together,
   All who learn and all who teach,
   All the wisdom that we treasure,
   All the charity we preach.
   St John Baptist, may your followers
   Copy you in act and speech.

4. St John Baptist, inspiration
   Of each school community,
   Help us live in peace together
   Gladly and fraternally,
   Following the way you taught us,
   Strong in faith and unity.

Damian Lundy FSC

New words for a old-fashioned metric tune
popular in older Lasallian circles,
sung previously to the words; 'Glorious patron, low before thee'.
 These words can also be sung
to any 'Tantum ergo' tune, known to the assembly.
4.3. A SELECTION FROM THE WRITINGS OF
ST JOHN BAPTIST DE LA SALLE

(MTR = Meditations for the Time of Retreat
Med = Meditations for Sundays and Feast Days)

**CARE and "TOUCHING HEARTS"

1 God gives you the power to perform miracles
   by touching the hearts of those entrusted to your care.  
   Med 180: St Hilarion

2 Do you show as much charity towards your pupils
   as you require them to have among themselves?
   Does love guide you in all that you do?  
   Med 69

3 Take much more care
   of the young people entrusted to you
   than if they were the children of a king.  
   Med 133: St Margaret, Queen of Scotland

4 Make it appear,
   by the care you take of your pupils,
   that you have a real love for them.  
   Med 80: St Nicholas

5 Show much kindness and love
   for the young people entrusted to you.
   The greater the tenderness you show,
   the more wonderful will be the effects of grace
   which God will produce in them.  
   Med 134: St Barnabas

6 Do you build on the affection the young people have for you
   to draw them to God?  
   Med 101: St Francis de Sales

**"TURNING TO GOD WITH CONFIDENCE"

7 All your care for the children entrusted to you
   would be useless
   if Jesus Christ himself did not give you the power,
   the quality and the energy that is needed
   to render your care useful.
   This is why you must ask him earnestly
   that all your teaching be energised by his Spirit
   and draw all its power from him.  
   MTR 3

8 Earnestly ask Jesus
   to make his Spirit come alive in you
   since he has chosen you to do his work.  
   MTR 4

9 Be convinced of what St Paul says,
   that you plant and water the seed,
   but it is God, through Jesus Christ, who makes it grow;
that he is the one who brings your work to fulfilment.
So, when you encounter some difficulty in the guidance of your disciples,
when there are some who do not profit from your teaching,
and you observe a reckless spirit in them,
turn to God with confidence.

10 You must devote yourself very thoroughly to prayer
in order to succeed in your ministry.
You must constantly represent to Jesus the needs of your disciples,
explaining to him the difficulties you experience in guiding them.
Jesus Christ, seeing that you regard him as the one who can do everything,
and yourself as an instrument to be moved only by him,
will not fail to grant you what you ask.

11 You should seek to learn from Jesus
by frequently being in his company.

12 If you cannot pray,
tell God that you cannot, and then remain at peace.
He will not ask you to do the impossible.
Or, say to him as the apostles did: "Lord, teach me to pray."
Then remain humbly before him as one who is incapable of doing anything,
and that will be your prayer.

13 Try to do everything in a prayerful spirit.
Often recollect yourself
in order to renew and strengthen in your mind
the remembrance of the presence of God.
The more you try to achieve this, the easier you will find
it to perform your actions and carry out your duties well.

THE CARE OF A SHEPHERD

14 Jesus compares those who have care of souls
to a good shepherd who is very careful of his sheep.
One of the qualities which our Lord says distinguishes him,
is that he knows them all individually.
That is also one of the essential qualities required
of those who instruct others,
for they must get to know their pupils,
and discern the manner in which to act towards them.
Some require great mildness,
while others need to be directed with firmness.
Some require much patience; others need to be goaded on.
It is necessary to punish and reprehend some,
in order to correct their defects,
whereas others need to be watched continually
lest they should wander and perish.
This varied conduct
must depend upon knowledge and discernment of character,
and this grace you must beg of God most earnestly,
as being one of the most essential for you
in the direction of those over whom you have charge.

15 Consider Jesus Christ as the Good Shepherd of the gospel,
seeking the lost sheep,
placing it on his shoulders, and bringing it back to the fold.
Since you are taking his place,
look upon yourself as obliged to do the same thing.
Ask him for the grace needed
to bring about the conversion of the hearts of those in your care.

AMBASSADORS and MINISTERS

Your mission requires you
to labour for the good of the Church and that of your country.
Your pupils are already members of the State,
and will soon be endowed with full citizenship....
You will contribute to the good of your country
by teaching them to read and write...
But you must join prayer to your efforts
for, failing this, your action will have little effect.”

You are ambassadors and ministers of Jesus Christ in the work that you do.
God has called you to your ministry in order to procure his glory,
and to give children
the spirit of wisdom,
the insight to know him clearly,
and light for the eyes of their hearts.

The teaching you give them is not a matter of mere words,
but accompanied by a great abundance of grace for those who respond well,
which will maintain them in the practice of good.”

It is a great gift of God this grace he has given you
to be entrusted with the instruction of children
and to announce the gospel to them.
Let it be clear
in all your relations with the children who are entrusted to you
that you look upon yourself as ministers of God,
acting with love, with a sincere and true zeal,
accepting with much patience the difficulties you have to suffer,
willing to be dishonoured and mistreated,
even to give your life for Jesus in the fulfilment of your ministry.
It is God who has called you,
who has chosen you for this ministry,
and who has sent you to work in his vineyard.
Fulfil your ministry, then, with all the affection of your heart,
working entirely for him.

Your zeal must go so far
that you are ready to give your very life,
so dear to you are the children entrusted to you.

Have you placed yourself totally in God's hands,
relying implicitly on his providence?

Make sure, I beg you, that in spite of your illness,
you leave yourself entirely in God’s hands.
Take care not to let yourself be discouraged by anxieties and ailments;
life is full of them.
While you are young,
you should prepare yourself to accept them courageously
and, as you have already been doing,
make use of the maxims of the gospel
to welcome them and draw profit from them.

23 Offer yourself every day to God with all your sufferings,
so that he may accomplish by them whatever he wishes.

24 Do not have any anxiety about the future,
but leave everything in God’s hands
for he will take care of you.
Be satisfied with what you can do, since God is satisfied with it,
but do not spare yourself in what you can do with grace;
and believe that, provided you want it,
you can do more with the grace of God than you think.
Do not forget to thank God for all the blessings he bestows on you.

25 God be blessed, and his will be done.

"PRIDE IN YOUR MINISTRY", HOLINESS

26 Take pride in your ministry.

27 It is a good rule of conduct to make no distinction
between the matters proper to one’s state
and the business of one’s salvation and perfection;
and to be convinced that one will never work better for one’s salvation,
and will never acquire greater perfection,
than by accomplishing the duties of one’s daily employment,
provided that one carries these out in view of God’s intention.

BEING FAITHFUL, LIVING FOR OTHERS

28 Each day look for every possible opportunity
of doing a kindness for those for whom you feel dislike.
Be especially careful to anticipate the needs of those who are weak.
Be sure to be warmly affable to everyone,
to speak to and to answer everyone with a very great deference.

CLASSROOM MANAGEMENT

29 John lists some qualities needed by teachers:
- boldness;
- authority and firmness
  (firmness consists in having done what you want, immediately, without delay);
- restraint: a grave, wise and moderate demeanour;
- vigilance;
- watchfulness over themselves;
- a steady behaviour;
- prudence: the ability to adapt to the level of the child;
- a welcoming and winning air;
- zeal (enthusiasm);
- facility to speak and express oneself clearly and with order
  and at the level of the children one teaches.

30 To improve those we guide,
we have to behave towards them in a manner
that is gentle and firm at the same time...
For if we act with a full authority
and too much power, for example, towards the children,
then this manner of governing... is likely to become too harsh and unbearable. On the other hand, if one makes too much allowance for human weakness, and - under pretext of having compassion for the children - they are allowed to do what they like, you will have, in consequence, pupils who are naughty, morally lax, and out of hand. 

Conduct of Schools

The attitude of the teacher will influence the response of the pupil. The teacher's behaviour can become 'unbearable' in several ways:

- if unreasonable 'penances' are imposed: arising often from his lack of discretion and judgment, for it often happens that the pupils have not the strength of body or mind to carry the burdens that often crush them;
- when he gives orders harshly and imperiously: especially when this arises from some uncontrolled impatience or anger;
- when he insists too much on a pupil doing something when the pupil is not inclined to do it, and is not given time to calm down;
- when he is exacting for small things as much as for bigger ones;
- when he rejects out of hand the reasons and excuses of the pupils;
- when, not having a good look at himself, he does not know how to sympathise with the weaknesses of the children, overexaggerating their failings;
- when he tells them off or punishes them, seeming more to act on an instrument deprived of feeling than on a created being capable of reason.

Conduct of Schools

What might there be in a teacher's behaviour and attitude that could lead to children becoming careless and too 'casual'?

- when the teacher concerns himself only about the main things that cause disorder and neglects others that are still considerable;
- when he does not insist enough on having carried out what has to be done in school;
- when he easily lets the children not do what has been ordered;
- when he has favourites;
- when, from natural timidity, he speaks or reprimands so lifelessly that the children pay no attention;
- when he speaks to the children too often and too familiarly.

Conduct of Schools

Your actions must be the living expression of what is written in the gospel. Mod 84: St Thomas
A.1  Page 1 (bottom left)
On the back of the old English £1 note was pictured Sir Isaac Newton. The true story is told of how he took eight years to write a very important book. One morning he went into his room and found that his dog, Diamond, had knocked over a candle, and the candle had set fire to the book on his desk. Eight whole years of work were completely destroyed, but he couldn't be angry with a dog that didn't know what it was doing. Newton called the dog over and stroked it, and said: "Diamond, you don't realise the trouble you have caused me." He didn't look upon that great work as lost for ever - as many people would have done. Instead, he sat down at his desk, and started all over again! PERSEVERANCE is the ability to stick at something until it is finished.

A.2 (Pages 4(top), 15(top), 21(top left) (top left)

PRESENCE OF GOD  R23-R35, 13

Elizabeth Barrett Browning refers in a profound way to Moses' vision of the burning bush (Exodus 3:1-6):

Earth's crammed with heaven
And every common bush afire with God,
but only he who sees takes off his shoes;
the rest sit round and pluck blackberries!

Moses encountered God; the bush was burning, yet was not consumed.
If the 'atmosphere' is right, in the spirit of this poem, pray in silence for 3 minutes before a lighted candle.

I can pray scripture passages that concern God's presence e.g.
- Mt 18:20: where 2 or 3 gather...
- In 14:10: Spirit will stay with you
- Psalm 139: with me when I walk or lie down
- Romans 8:31-39: nothing can separate me from his love
- Isaiah 43: should you pass through the sea, I will be with you
- Lk 24:13ff: Emmaus
- In 20:19-20: risen Jesus appears in upper room
- Mk 16:7: "He is going before you"

Mark Link, in 'Book 19' - 'You' presents some helpful ways to call to mind God's presence:
Thinking consciously of my breathing, over and over I can repeat the words:

"Father, you are closer to me
than my own breath.
May each breath I take
depthen my awareness of your presence."

With my hand on my heart or pulse, repeating:

"Father, you are as present and life-giving
as my own heart.
May each heartbeat I experience
depthen my awareness of your presence."

Being aware of the feeling of my clothes:

"Father, you embrace me as certainly
as the clothes I wear.
May each sensation I feel
depthen my awareness of your loving embrace."
DLS built into his day particular ways of recalling God’s presence. He carried a piece of paper with him which he would mark each time he focussed on God’s presence during the day. If he had not marked the paper twenty times by nightfall, he would set himself a penance. This was a means of helping make habitual this sense of “living in God’s presence”, in the same way as some people these days use the hourly chime of a watch or clock as a reminder to focus on “being with God”, and so become more “God-like”.

John wanted his teachers to get into the habit of recalling that God was with them: to use each occasion of entering a room as a means of jogging the memory to remind themselves of his presence. When a bell was rung in class regularly, the student prayer leader would say:

“Let us remember that we are in the holy presence of God”, and everyone answered:

“And let us adore him.”

“Book 15” - “The Cry of the Deer” is also most helpful for promoting a spirit of prayerfulness, and awareness of the Presence of God.

A. 3  Page 6 (top left)
With reference to “angels”, use “Book 12” - “Jesus Christ, the Way, the Truth, the Life” pages 90-91, for a touching prayer on ‘The Annunciation’ and how I, too, am “special” and might “announce Good News”.

Also - from "Come Lord Jesus" by Lucien Deiss - pg 131, 132

A. 4  Pages 10/11
The following words of Mahatma Gandhi are of inspiration:

“No sacrifice is worth the name unless it is a joy.
Sacrifice and a long face go ill together.”

A. 5  Page 17 - TOUCHING HEARTS... (see T13-T14).

A. 6  Page 19 (top half of page)
At the top of the page is written: ‘John tried to draw good out of difficulties, and often said: ‘God be blessed.”

Read the following prayer, found on a piece of wrapping paper near the body of a dead child in Ravensbruck Nazi Concentration Camp, where 92,000 women and children were killed:

O Lord,
remember not only the men and women of good will,
but also those of ill will.
But do not remember
the suffering they have inflicted on us;
remember the good things that came to us
because of this suffering:
our comradeship, our loyalty, our humility;
the courage, the generosity of heart
which have grown out of all this.
And when they come to judgment,
let all the good things that have come to us
be their forgiveness. Amen.

You can link this to the words at the top right of page 22, where John is depicted as praying (not his own words, actually) not to “waste” suffering, but to become a more caring person because of it.

Also: when having difficulties with others:

Maybe I can pray: “Father forgive.”
If not, maybe I can pray: “Father, I want to be able to forgive.”
If not, I can pray: “Father, I want to be able to say that I want to be able to forgive.”
At the bottom of page 23, two illnesses are mentioned: asthma, and rheumatism (which he had acutely, and which confined him to bed, at times). He also had had several very primitive operations on his knee. He was no stranger to great physical pain. How many people in the class are there (or how many have someone in the family) with asthma?

The teacher could ask the class for names of people who are sick, and a suitable prayer could be said by a pupil e.g.

Lord Jesus,
we ask you to bring your healing touch
to those whom we know
to be sick, afraid, or worried.
We ask you
to bring them peace and healing.

Lord, you have drawn us
into the circle of your life,
and brought us together in your love.
We pray for your healing in our lives,
for only your love makes us whole.

Father, we ask you to bless
all who have grown old
or weak or ill in your service.
May they experience care and concern,
and be able to understand better
the pain and suffering of others.
May your healing continue
through the hands
of those who work for the sick or aged.
Give them wisdom, patience and compassion.

Look in kindness, Father
on those who suffer
from constant sickness or weakness
and on those who never get well.
Give hope to the frustrated
and to those who see no progress.
Give them the courage to share with Jesus
in carrying their cross
for the salvation of the world.
May their weaknesses become your opportunities,
and help them always to praise you.

During his Visit to Britain in 1982, Pope John Paul said: "The sick, the elderly, the handicapped and the dying teach us that weakness is a creative part of human living, and that suffering can be embraced with no loss of dignity. Without the presence of these people in your midst, you might be tempted to think of health, strength and power as the only important values to be pursued in life. But the wisdom of Christ and the power of Christ are to be seen in the weakness of those who share his sufferings."

EDUCATIONAL ACHIEVEMENTS OF JOHN BAPTIST DE LA SALLE

It has been written of John Baptist De La Salle that "he raised to a position of honour the previously despised profession of schoolteacher".

- He upheld the concept that children of the common people have a right to a good education.
- He introduced writing as a subject in the ordinary school curriculum.
- He substituted the simultaneous method of teaching for the teaching of a class one by one.
- He taught via the vernacular language, rather than through Latin.
- He advocated that a good library should be at the disposal of the pupils.
- He founded the first training colleges for secular teachers.
- He founded the first reformatory (approved) schools, secondary schools (for modern languages, arts and sciences), and technical schools.
- He composed a number of inspirational teaching manuals.
4.6 RESOURCES FOR MODERN LANGUAGE TEACHING

The following short traditional Lasallian prayers may be used at the beginning of lessons.

ENGLISH

Presider - Let us remember that we are in the holy presence of God!
Response - And let us adore Him!

(Pause for short period of reflection.)

Presider - St John Baptist de La Salle,
Response - Pray for us.
Presider - Live Jesus, in our hearts!
Response - Forever!

FRENCH

- Souvenons-nous que nous sommes en la sainte présence de Dieu!
- Adorons-le!

- St Jean-Baptiste de La Salle,
- Prions pour nous.
- Vive Jésus dans nos coeurs!
- À jamais!

GERMAN

- Erinnern wir uns daß wir in der heiligen Gegenwart Gottes sind!
- Beten wir ihn an!

- Heiliger Johannes von La Salle,
- Bitte für uns.
- Es lebe Jesus in unseren Herzen.
- In Ewigkeit!
ITALIAN

- Ricordiamoci che siamo alla santa presenza di Dio!
- Adoriamolo

- San Giovanni Battista de La Salle,
- Prega per noi.
- Viva Gesù nei nostri cuori!
- Sempre!

SPANISH

- ¡Acordémonos de que estamos en la santa presencia de Dios!
- ¡Adorémosle!

- ¡San Juan Bautista de La Salle!
- ¡Ruega por nosotros!
- ¡Viva Jesús en nuestros corazones!
- ¡Por siempre!

Students might be taught these prayers, which might be used on different days of the week, as a way of inviting them to reflect on their links with their fellow Lasallian students in other parts of the world and especially of the European Community.
4.7. TWENTY-TWO PRACTICAL SUGGESTIONS FOR LASALLIAN CELEBRATIONS

15 May or an alternative nearby day is the traditional day on which Lasallian institutions celebrate Founder's Day. Properly planned and celebrated, this can be a highlight in the life of the school as a worshipping community. Those responsible for organising the celebration may wish to use some of the following ideas.

1. Decide positively in favour of a Eucharistic or a non-Eucharistic celebration. (Do not forget that here are alternatives to having a large school Mass.)

2. Plan and prepare the celebration carefully, eg. involving a team of different representatives and dividing up responsibilities.

3. Aim to involve participants (as individuals or in groups) in various ways.

4. If they come from outside the school community, choose the principal celebrant(s) carefully; involve them in the preparation; introduce them to the school community and help them to feel welcome.

5. Be aware of the choice of appropriate Scripture readings; select readings which 'speak' to the celebrating community. Each reading may need a brief introduction.

6. Include a short extract from St de La Salle's own writings (eg. an extract included in 4.3 in the present pack).

7. Choose music carefully and creatively - eg. for congregational use as well as pieces for your choir and/or orchestra.

8. Involve the Art Department in providing attractive decor, setting, lighting and a service sheet for the celebration.

9. Use a picture or statue of St John Baptist de La Salle, a quotation from the saint, or a large OHP image (eg. from the selection offered in 4.5).

10. Invite different age groups, year groups, or classes to contribute to particular parts of the service, to compose and read certain prayers, etc.

11. Reflect the concerns of the school, local community and wider Lasallian network in the prayers of intercession (bidding prayers).

12. Focus on a contemporary justice issue at some point of your celebration.

13. Include an element of drama, dance, mime or symbolism (eg. light and darkness).

14. Accompany the liturgical celebration of the memory of the Founder with modern perspectives about the world and the church today (eg. inviting speakers, putting on an exhibition or slide-show, mounting an appropriate fund-raising campaign, etc).
15. Include a fitting penitential rite (however low key).

16. At some point in your celebration, focus on an aspect of education: eg. pray for teachers on the feast of their patron saint; pray for students with particular needs; focus on some appropriate intention of the school community.

17. Honour the Lasallian tradition of following the liturgical celebration with 'pop and buns' for the students (or some equivalent element of festivity).

18. Associate with the feast an appropriate social activity for the staff (eg. a barbecue, or a cheese and wine party) to express appreciation for the staff.

19. Use the special occasion to publicise the school's values and achievements in the local press.

20. Invite representatives from another part of the Lasallian world to be your school's guests during the celebration.

21. Present an award to a chosen parent or student or personality to recognise a distinguished contribution they have made to the school.

22. Brainstorm some other suggestions to ensure that your school has a really good celebration.
PART FIVE: ADDITIONAL RESOURCES FOR TEACHERS:

5.1. A BIBLIOGRAPHY FOR FURTHER READING

5.2. REFLECTIONS AND PRAYERS FOR TEACHERS

5.3. A LASALLIAN UNDERSTANDING OF SHARED MISSION IN SCHOOL
5.1. A bibliography for further reading.


4. W.J.Battersby, St John Baptist de La Salle, St Mary's College Press, Winona, Minnesota, 1965, first published in 1957. An influential (though now rather dated) biography by an English historian and translator of Lasallian literature, who was a leading scholar at the time. It helped to make De La Salle better known to English-speaking readers.


6. Leo C. Burkhard FSC, Beyond the Boundaries, De La Salle Christian Brothers, Lafayette, Louisiana, 1994. 190 pages. A dramatic account of De La Salle's life for teenage readers, told through the eyes of an imaginary student of the saint, who becomes a Brother. A revision of the author's Master of Mischief Makers, which was used as the basis of the 1967 feature film, Who Are my Own? (in which the role of De La Salle was played by Mel Ferrer).

7. tr. Augustine Loes FSC, John Baptist de La Salle, Meditations for the Time of Retreat, (first published 1730), St Mary's College Press, 1975. 119 pages, including an introduction by Miguel Campos FSC. The saint's most inspiring presentation of the vocation of a Catholic teacher, presented in the form of sixteen meditations for use during an annual retreat.


Nearly all original Lasallian research is written in French. A modern edition of the collected writings of De La Salle, translated into English, is in process of publication in the USA. In addition to these books and other scholarly works not listed above, several dissertations have been written about De La Salle by mature students in recent years. For further information, please contact De La Salle Provincialate, Oxford.
5.2. REFLECTIONS AND PRAYERS FOR TEACHERS

"BECOMING MORE HUMAN"

R.1

Richard Pring, a former student of De La Salle, Sheffield, wrote in 'THE TABLET' (10.10.92):

"Some years ago I visited a high school in Boston in the United States. The headmistress was reading poems she had written when, at the age of 11 (in Nazi Germany), she had been forcibly separated from her mother and her twin sister. The students listened attentively to her description of what it felt like to be parted, in most terrible circumstances, from those she loved.

With many new teachers each year, this headmistress undertook to inform the new teachers of what the main driving force behind the school should be. She wrote to each this letter:

Dear Teacher,

I am the victim of a concentration camp.
My eyes saw what no-one should witness:
gas chambers built by learned engineers;
children poisoned by educated physicians;
infants killed by trained nurses;
women and babies shot and burned
by high school and college graduates.

So, I am suspicious of education.
My request is:
help your students become human.
Your efforts must never produce
learned monsters, skilled psychopaths,
educated Eichmanns.
Reading, writing and arithmetic are important
only if they serve to make our children more human.*

There is something odd about proclaiming the virtues of an education which simply makes those who succeed within it more efficient at that which is evil, or more able to exploit their fellow citizens, or more adept at pursuing their own interest at the expense of others.

The most important argument for the preservation of church schools is that they have a distinctive and defensible answer to the question, "What makes children more human?"*

R.2

Charlie Chaplin - with moustache, walking stick, and funny way of walking - was one of the most popular stars of the era of silent films: so much so that, occasionally, "Charlie Chaplin look-alike competitions" were held. For the fun of it, Charlie entered one of these competitions himself - and came third!

When God looks at me with love, does he see me as he calls me to be? Does he see the true 'look-alike' of myself? I pray: "May your love make me what you have called me to be."

R.3

"Teach a child how he should live, and he will remember it all his life."  (Book of Proverbs 22:6)
VISION

R. 4 St Augustine:
"Our whole business in this life is to restore to health the eye of the heart by which God may be seen."

R. 5 Gaudium et Spes, 12 - Vatican II document:
"We can justly say that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping."

R. 6 Puffins:
"One of the greatest functions of a teacher is to give his students a 'vision of greatness'."

ENABLING

R. 7 'Beauty' in 'Beauty and the Beast' says: "You send strange invitations, Sir!"
   What kinds of 'invitations to grow' do I extend to others?

R. 8 Eliza Doolittle in G.B.Shaw's 'Pygmalion' says to Colonel Pickering:
"The difference between a lady and a flower-girl is not how she behaves, but how she's treated. I shall always be a flower-girl to Professor Higgins, because he always treats me as a flower-girl, and always will; but I know I can be a lady to you, because you will always treat me as a lady, and always will."

R. 9 Charles Dickens wrote:
"There is a great man who makes every man feel small.
   But the real great man is the man who makes every man feel great."

R. 10 Leon Garfield: "Many a man is made good by being thought so."

R. 11 Mark Twain said: "I can live for 6 months on a compliment."

R. 12 'Valuing myself' by Claire Elliott (adapted)
"It was my first visit to the marvellous art treasures of Florence in Italy. I was one of a crowd of tourists but my attention was caught by the sight of a tall, elegant figure, making her way down a narrow, shadowy street. I wondered if she might be going for a dinner appointment, or if she had a very important job in the city.

My thoughts were disturbed by the noise of a heavy dustcart. And I realised that this beautiful lady - who impressed me with her dignity, in the way she looked and the way she walked - was, in fact, a 'dustbin lady', a street-sweeper, a cleaner. Her care for her appearance revealed a great pride in herself. Her self-esteem and happiness came from within, from her own view of her value.

And I knew that Jesus would have noticed and approved of my cleaning lady. He had a way of building up each individual. Amidst the splendours of the Temple in Jerusalem, Jesus looked at the generosity and goodness of one poor widow, and gave her his full attention; she had offered to others the very best that she had.

Schools are to help young people develop a true awareness and knowledge of themselves, and a proper appreciation of their own talents and abilities, in whatever field. I did not need to know of the examination results or university successes of the school of this dustbin lady. One glance at her told me that her parents and her teachers had performed their duty well. "
Martin Luther King once preached in a sermon in London that "a street-sweeper should sweep streets as Shakespeare wrote poetry" - and added: "Be the best, whatever you are."

By Dorothy Law Holte:

A child living with criticism learns to condemn.       But
A child living with hostility, learns to fight.      A child living with tolerance learns to be patient.
A child living with ridicule learns to be shy.     A child living with encouragement learns to have faith.
A child living with shame learns to feel guilty.     A child living with approval learns love of self.

A child living with tolerance learns to appreciate.       A child living with fairness learns to find love in the world.
A child living with encouragement learns confidence.     A child living with security learns to have faith.
A child living with praise learns justice.              A child living with approval learns love of self.
A child living with appreciation learns to have faith.   A child living with approval learns love of self.
A child living with acceptance and friendship learns to find love in the world.

On reading Matthew 25:31-46, one can reflect on how Jesus is "hungry", "thirsty", "a stranger", "naked", "sick", "in prison" in the young people in school:

"I was naked" because I did not appreciate myself, and you clothed me with confidence.
Others gave me the message that I was rubbish, but you clothed me with dignity.
I was naked from the loss of my good name through a story that was untrue, but you stood with me.
I was stripped by people who laughed at me but you spoke words of support and love.

"I was hungry" for a word of encouragement, and you praised me.
I was hungry for a greeting, and you smiled at me.
I was hungry for the friendship and support of an adult, and you were there.

"I was a stranger" to feeling good about myself, and you welcomed me when I felt insecure.
I was a stranger to understanding, and you listened to me.
I was a stranger to care and acceptance, and you opened your heart and took me in. (adapted from Flor McCarthy, SDB)
R.16

The author, Agatha Christie, writes of a teacher who impressed her in her own childhood days:

I can picture one teacher there - I can't recall her name. She was short and spare, and I remember her eager jutting chin. Quite unexpectedly one day (in the middle, I think, of an arithmetic lesson) she suddenly launched forth on a speech on life and religion. "All of you," she said, "every one of you - will pass through a time when you will face despair. If you never face despair, you will never have faced, or become, a Christian, or known a Christian life. To be a Christian, you must face and accept the life that Christ faced and lived; you must enjoy things as he enjoyed things; be as happy as he was at the marriage at Cana; know the peace and happiness that it means to be in harmony with God and with God's will. But you must also know, as he did, what it means to be alone in the Garden of Gethsemane, to feel that all your friends have forsaken you, that those you love and trust have turned away from you, and that God himself has forsaken you. Hold on, then, to the belief that that is not the end. If you love, you will suffer, and if you do not love, you do not know the meaning of a Christian life."

She then returned to the problems of compound interest with her usual vigour, but it is odd that those few words, more than any sermon I have ever heard, remained with me, and years later they were to come back to me and give me hope at a time when despair had me in its grip.

She was a dynamic figure, and also, I think, a fine teacher; I wish I could have been taught by her longer.

R.17 Morris West - "The Shoes of the Fisherman":

Yesterday I met a whole man. It was a rare experience, but always an illuminating and ennobling one. It costs so much to be a full human being that there are few who have the enlightenment or the courage to pay the price. One has to abandon altogether the search for security, and reach out to the risk of loving with both arms. One has to embrace the world like a lover, and yet demand no easy return of love. One has to accept pain as a condition of existence. One has to court doubt and darkness as the cost of knowing. One needs a will stubborn in conflict, but apt always to the total acceptance of every consequence of living and dying.

R.18 Abraham Lincoln:

"There is just one way to bring up a child in the way he should go, and that is to travel that way yourself."

R.19 Albert Camus wrote:

"Don't walk in front of me, I may not follow.
Don't walk behind me, I may not lead.
Just walk beside me, and be my friend."

VALUES and WITNESS

R.20

Regarding 'values', the following words are on show in a public place, extolling virtue. Many thousands of people have read them:

"Obedience, honesty, order, cleanliness, truthfulness, sacrifice, and love of one's country."

These are fine words, and it surely is admirable to acquire and develop these virtues, but their context should be noted, because they form the inscription on the ceiling of one of the administration buildings in Dachau, the Nazi Concentration Camp: prisoners were to read them frequently.
Libby Purves, writing in 'The Times':

"To say that religious instruction makes children moral, is as stupid as thinking that television football gets them fit. Anyway, the citizen's quest for personal holiness is none of the Cabinet's business. Its brief is social, and the "difference between right and wrong" does not actually take long to teach. There are only 10 Commandments, and society is only in a moral panic about three or four of them, anyway. Government itself has proved remarkable elastic on "bearing false witness" (or "being economical with the truth"), "adultery", and "keeping holy the sabbath day". As for "coveting our neighbour's oxen", the entire economic philosophy of the last 15 years is based on little else. If anything is wrong with a section of the nation's youth, it is not that nobody has told them the difference between right and wrong; it is that nobody has convinced them that it matters."

Pope Paul VI -

"Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."

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**Praying**

**R. 23**

Lord Jesus,
help me to grow more aware
of your life-giving presence,
so that my attitude and actions and words
may better reflect yours.

**R. 24**

Let us remember
that we are in the presence of God.
And let us adore him.

Praying for pupils:

**R. 25**

In the Book of Exodus (17:8-12) we read of Moses praying for the people of Israel as they went into battle. We read that as long as his arms were raised (i.e. whilst he was praying for the people) "Israel had the advantage". Others supported his arms as he grew weary. In symbolic form we are reminded of the help for others that our prayer brings. When alone in a room today, use the symbolism of raising your arms in prayer as you pray to God for particular people.

**R. 26**

A person can be very touched to be told that, because of special circumstances, you will be praying for that person at a named time each night of the week ahead.

**R. 27**

Loving Father, thank you for this child who is so precious to you.
Help him to overcome the difficulties he finds in school.
Break down the barriers that are keeping him from understanding his work.
Clear his mind so that he can concentrate and work to the best of his ability.
Give me wisdom, patience and understanding, so that I may lead him forward.
Help me to praise him at every opportunity, that he may feel confident in my concern,
and so move forward with an enquiring mind.
R. 28  **Words of John Baptist De La Salle**

Lord, may I look upon those
whom you have entrusted to me
as your children.
May I take much more care over their education
than if they were the children of a king.
May it appear, by the care I take of them,
that I have a real love for them,
a great tenderness towards them.
May I show them much kindness,
and may love guide me in all my actions.
May I build on
the affection the children have for me
to draw them to you.

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**Staff room prayers**

R. 29

Lord,
we pray for all who are concerned with our school:
that your kingdom may come in our lives.
Inspire us,
that we may do the ordinary things of life
in an extraordinary way.
May your love enable us to become
the holy people you call us to be.

R. 30

Father,
preserve in our young people
a sense of wonder at the marvels of life.
Bless them, that they may grow in your love,
and in concern and service for the good of others.
Teach them to discern good from evil
that they may grow in integrity of character,
and develop a true sense of values
through Christ our Lord. Amen.

R. 31

Father,
may your Spirit be fully alive in us:
your Spirit of wisdom and understanding.
Teach us to show young people their own worth,
and to reveal your love for them.
Enable us to touch the hearts
of those entrusted to our care.
Inspire us to support and encourage
and build others up
as members of one body.
Help us to follow Christ our Teacher,
and be credible witnesses of your love. Amen.

R. 32  **A teacher’s night prayer**

Lord,
I pray your blessing
on all the young people
you have entrusted to my care.
As they sleep, Lord,
may they be refreshed for tomorrow,
healed of hurts,
soothed from fears,
and secure in the wealth of your love.
Amen.

R. 33  **Prayer by staff**
in front of new students:

Father,
we pray your blessing
on all these young people
whom you call by name
and entrust to our care.
May they grow in wisdom,
and in the grace
to love you and one another. Amen.

R. 34  **Prayer by new students:**

Father,
we ask you to bless us
as we take a new step in our lives today.
Keep in us
a sense of wonder at the marvels of life.
Help us to be keen
to explore the world of knowledge,
and help us to use our talents well.
Bless us
that we may grow strong in your love,
and in concern for the good of all people.
Help us to see and love in others
what you see and love in them.
May we learn from each other
and grow in faith.
Amen.

R. 35  **Blessing by the teachers:**

(from St Paul: Phil 1)

I thank my God for you
every time I think of you,
and every time I pray for you
I pray with joy.
I pray that your love
will keep on growing,
because God loves you
and calls you by your name.
May you grow in his love. Amen.
5.3. A LASALLIAN UNDERSTANDING OF
SHARED MISSION IN SCHOOL

LASALLIAN MISSION

The mission of the De La Salle Institute is summed up in the words of the Founder to his first Brothers: 'God has chosen you to make him known to others.' (Meditation on St Anne) It is part of the church's work of spreading the Gospel; it is a work of evangelisation through education. The Brothers' Rule makes it clear that 'the Institute is concerned above all for the educational needs of the poor as they strive to become aware of their dignity and to live and to be recognised as human beings and children of God ... In their educational activity the Brothers seek to integrate the effort for human advancement with the announcement of God's word. They are convinced that any education that respects the human person is a way to open people to God's grace and so dispose them to accept the faith.' In other words, for Christians no academic subjects are merely secular: each of them, taught and learned properly, helps to make God known and loved.

Although Brothers and committed lay and clerical colleagues have been collaborating for years in running schools together, emphasis on the shared mission is the most obvious characteristic of the international Institute in the last decade of the twentieth century, partly as a result of cultural and theological developments since the Second Vatican Council.

The 1993 General Chapter declared:
We recognise and welcome the fact that the Church and the Institute, with committed lay people, are writing together a new chapter in the history of shared mission. The Institute is living this moment as a call from God, and the experience of shared mission shows that it can be lived as a grace. Our partners, eager to be more fully involved and to respond to their call from God, have helped to bring us on to the path of conversion that has changed the nature and style of the partnership. This is a movement which is for the benefit of all and brings its own challenges.

REASONS FOR THE NEW EMPHASIS ON SHARED MISSION

Here are some of the principal reasons for this new emphasis in the final years of the twentieth century:
1. a growing sense of the value and importance of God's presence in the secular world;
2. a reaction against clericalism, elitism and all forms of prejudice and class distinction;
3. a renewed appreciation of the vocation and dignity of every person as a child of God;
4. a sense of human solidarity, of Christian brotherhood and sisterhood;
5. an increased sense of evangelisation as the mission of the whole church;
6. an understanding that education is a corporate and collaborative enterprise;
7. an appreciation of the totality of values, ethos and structures which are essential to a Christian school;
8. a sense of mutual responsibility among all who teach in the same school or network of schools;
9. a growing sense of the relevance of St John Baptist de La Salle as the patron of all teachers.
CHALLENGES OF SHARING MISSION

What are some of the challenges which arise for all teachers in Lasallian schools from the present situation?

1. To promote Christian values throughout the structures, ethos and curriculum of the school;
2. To treat every pupil with respect and, in Lasallian terms, with 'love';
3. To express appreciation and support for each colleague;
4. To collaborate in running the school together and by association;
5. To work that every subject be taught well and with enthusiasm;
6. To work for justice, by recognising and responding to different forms of poverty among young people in our schools;
7. To provide Religious Education which is interesting, in touch with the needs of young people, and which (in the words of St De La Salle) will truly 'touch their hearts' by making God known and loved;
8. To collaborate in owning and living out the school's mission statement;
9. To develop a Lasallian understanding of the purpose and value of education.

In summary, this amounts to developing a sense of education as a key aspect of Christian mission and ministry which can be accomplished and developed only by the mutual collaboration of everyone concerned.
Saint John Baptist De La Salle
(Patron of teachers)

1651 - 1719

On the day of his ordination as a priest when almost 27 years old, John could have had no idea of what would unfold in the rest of his life. He had been born in 1651 in Reims, France, into a family of the landed gentry that had gained wealth from vineyards in the Champagne countryside. His father was a magistrate. Whilst studying to be a priest, he had to return home on the death of his parents so as to take care of his younger brothers and sisters.

It was on visiting a convent that John met at the door a teacher who had started schools for poor boys in Rouen, and who now wanted to open schools in Reims. John invited this teacher, Adrian Nyel, to stay in his house until he had accomplished his mission. It did not occur to John that he would become increasingly involved himself, but he soon perceived that, whilst Nyel was busy starting schools, those engaged to teach were themselves poorly educated, and lacked direction and training in ways of teaching. They experienced no support or encouragement, and felt abandoned to their own resources. John pointed out to Nyel why it was that the schools quickly began to fail, and John was asked if he would be the one to help direct the teachers in the schools already started.

After much consideration, John rented a house for the teachers so that they could live together and be of mutual support, but it soon became clear that much more was needed. John invited them to eat their meals in the family home, but this led to many problems with some of the family, especially as some of these men had virtually been taken off the streets, now to eat at table with members of a prestigious family! In later years John himself wrote: "I set below my manservant those I was obliged - especially in the beginning - to employ in the schools. The mere thought that I might have to live with them would have been unbearable. I experienced, in fact, a very great distress when I first brought them into my house, and it lasted two years. It was apparently for this reason that God, wishing me to take full responsibility for the schools, did so in a manner and over a period of time, without my being aware of it, so that one involvement led me into another, without my having foreseen it in the beginning."

John resigned from his influential position as a canon of Reims Cathedral, the cathedral in which the kings of France were crowned. It would seem very likely that he would have been named a bishop if he had not resigned his canonry and not 'lowered' his status in society by living with teachers.

John gave up the privileges which his family connections provided, and he moved into a rented house in a poor section of the town, sharing a life of poverty with the teachers. Yet it was pointed out to him that there was a contradiction in urging them to place all their trust in God in times of trouble, whilst he remained able to fall back on his inheritance. After reflecting and praying and consulting others, John decided that he should give away all his wealth, keeping back for himself only that which would provide him with the same amount that he asked the parishes to contribute for the upkeep of a teacher. What should John do with his wealth? It would have made a lot of sense to have used the money to place the schools on a more secure footing but he decided, instead, to give it to the poor for famine-relief. He also realised that, if he had endowed the schools, he (and others) would have been more likely to have perceived trust being placed - not in God - but simply in his own money and abilities.
Instead, John wrote that they were "to be founded on Providence alone", and the first Brothers took a Vow to remain committed to work in schools "together and by association, even if we have to beg and live on bread alone." Whilst trusting in Providence, John was also firmly rooted in reality and insisted, for example, that financial contracts be signed before a school was opened.

Some of the teachers realised that stronger bonds between themselves were needed, and they proposed to John that they form themselves more and more as a religious community. Although most of the first teachers left, more joined who wished to commit themselves to God, to each other, and to the students whom they considered to be "entrusted to their care". Accordingly they proposed calling themselves "Brothers", to reflect the relationships to which they aspired. They would be called 'Brothers of the Christian Schools' - generally now known simply as 'De La Salle Brothers'.

The realistic (and often heartfelt) approach to youngsters is reflected throughout John's writings. 'The Conduct of Schools' was written in conjunction with the Brothers whom he observed in class, and it became a collective book of 'good practices' for teaching, often revised and updated, based on the experiences of the Brothers. In this book we read that "It often happens that the pupils have not the strength of body or mind to carry the burdens that often crush them." Whilst the very large classes of the time were carefully regulated (not least in order to help preserve the health of the teachers), a certain quality of care is reflected in the use of the term "corrections" rather than "punishments".

"God wants everyone to be saved, and so gives children teachers." "You announce God's kingdom" and are "ambassadors of Christ." The teachers were to provide neither a narrow 'religious' education nor a purely 'secular' one. Indeed, an integration of many elements is a distinct characteristic of De La Salle's educational approach - reflected in his statement to "make no distinction between the service of others and your own salvation." They were to lead the young people to be good Christians and responsible citizens. As well as being given responsibilities in school themselves, students were made aware of their social responsibilities - being encouraged, for example, to share with those less fortunate than themselves some of the food they brought to school. De La Salle's book, 'The Rules of Christian Politeness and Civility' remained a standard text throughout France for 200 years. The poor were considered equally worthy of good manners as the rich.

At a time when respect for the individual centred on the upper echelons of society, John wrote: "Take much more care of the young people entrusted to you than if they were the children of a king." It would be by a "spirit of faith" that the teachers would be enabled to encounter the young people as "the living images of Jesus Christ." They must "get to know their pupils", "knowing them all individually," respecting the dignity of each. "To touch the hearts of your pupils is the greatest miracle you can perform." John told the teachers that they were "taking the place of the Good Shepherd", reminding them of Jesus' words that "the sheep will love the shepherd and be pleased in his company", and adding: "Do you build on the affection that the young people have for you to lead them to God?"

Every half-hour a bell would be rung in school, and everyone would pause to call to mind God's presence. John knew that the more that people lived in an awareness of God's presence, the more likely they would be to have the attitude and kind of actions of Jesus himself. Prayer would flow naturally from this calling to mind of God's presence - a habit encouraged for the rest of their lives. "Learn from Jesus by frequently being in his company." "Join prayer to your efforts, otherwise your actions will have little effect."

By the age of 41, John began to suffer chronic rheumatism and, on several occasions, underwent the horrific treatment of being laid on a grid above burning charcoal on
which juniper leaves were thrown; the heat and fumes and smoke were thought to be curative. He was asthmatic, and severe kidney trouble brought him close to death. It was said of him 'that people hardly noticed that he was unwell, by the care he took to hide the knowledge of his illness from the Brothers, for he always had a cheerful and calm countenance.' His reaction to pain, illness, difficulties and persecution was to say: "God be blessed, and his will be done."

It is very clear that, amidst many problems, John gained personal inspiration and vitality through personal prayer based on the scriptures. To emphasise the need to be rooted firmly in Jesus, he insisted that the Brothers carry a small New Testament with them and regularly read the Word of God. His own writings are steeped in scripture.

John faced various legal actions in court, although innocent of charges brought by vested interests - such as accepting money from pupils who might otherwise have paid others for an education. John faced opposition from some priests; some Brothers left, and others lost faith in him and blamed him for their problems. John began to lose faith in himself, and wondered if he was drawing difficulties upon the Brothers. In a mountain-retreat in southern France, John felt more at peace, and a woman of insight and discernment confirmed that God wanted him to lead the Institute. Whilst he was there the Brothers sent him a touching letter, reminding him that, like them, he had made a Vow of Obedience to the Brothers themselves, begging him (and ordering him) to return to lead them once again.

Having discerned that no Brothers should become priests, John was pleased when he was eventually allowed to resign his responsibilities of leading the community, and Brother Barthelemy was elected Superior. Theirs was the first religious order to be composed entirely of Brothers.

Troubles faced John even on his deathbed; he was informed of the archbishop’s decision (based on false information) to forbid him to hear anyone’s confession. He died on Good Friday, 1719, having had a large share of the Cross in his own life.

Maybe in his last hours he reflected on some of his own words: "Your zeal must go so far that you are ready to give your very life, so dear to you are the children entrusted to you."

John is remembered as having built up communities of Brother-teachers who would be steadfast and of support to each other, consecrated by vows; this was a new development in the Church. He was the first to dignify teaching as a ministry in itself. John is credited as having started a workable teacher-training system some 200 years before it was taken up elsewhere. He is also remembered for composing several inspirational books for teachers, and he advocated that a library should be at the disposal of students. He broke the long-standing practice of teaching members of a group one by one, developing the process of teaching students simultaneously. In other schools pupils were taught first to read in Latin, but John revolutionised education by teaching through the language of the people - Latin being useless to the children of the poor. He is also remembered for having founded the first schools for delinquents, and the first secondary schools (for modern languages, arts and sciences) and technical schools (offering agricultural courses and practical workshops).

Some 70 years after the Founder’s death, amidst the turmoil of the French Revolution, the Institute was suppressed on all French territory, but the National Assembly nevertheless acknowledged the educational contribution that had been made, and declared that the Brothers “deserved well of their country.”

John was canonised in 1900 and, in 1950, was declared the patron saint of teachers. It is a source of great pride to all who find inspiration in John Baptist De La Salle that 25 Brothers (20 of whom were martyrs) now join him in being called "Blessed" or "Saint".