

De la Salle TODAY

A magazine for the Lasallian Community in the
Lasallian Region of North America
Région Lasallienne de l'Amérique du Nord

FALL 2012



LASALLIAN EDUCATION IN THE INNER CITY

De La Salle TODAY

VOL. VIII, NO. 3 FALL 2012

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Dear Lasallian Reader,

Our inner city schools serve the disadvantaged segment of the population in our cities. These are children who belong to low-income families who would not otherwise have a chance at a good education, just like the children for whom our founder, Saint John Baptist de La Salle, established the first Christian Schools in France. These Lasallian schools are not tuition-driven and, therefore, rely on funding from other sources. Financial viability in a poor neighborhood offers many challenges in determining the ability of a school to continue to operate in the long term.

In this issue, we focus on two significant ways in which Lasallian inner city schools have been able to successfully achieve stability: partnership and fundraising. Successful partnerships allow Bishop Loughlin Memorial High School in Brooklyn, NY, to provide tuition assistance to more students and a boarding program for boys. By partnering with the neighborhood, San Miguel School in Tulsa is now part of the community's long-term strategic plan and included in its federal grant application. San Miguel has also partnered with an IT company that provides its computer installation and servicing needs.

Development is an essential component in the funding of inner city schools. De Marillac Academy in San Francisco and The San Miguel School in Providence, RI share their fundraising strategies that have generated donations beyond their expectations.

Also featured is De La Salle Academy, a fine example of a Lasallian school as envisioned by De La Salle and the only one of its kind in New York City. In addition, this issue includes an article that looks at how Lasallian schools have performed versus the national Catholic education average in the past decade. Our SY2011-2012 Regional Statistics show that Lasallian schools have done much better than the national average.

Finally, an article contributed by Dr. Mary Catherine Fox of Saint Mary's University of Minnesota responds to the frequently asked question, "What is Lasallian?" She has identified six characteristics of a Lasallian. The article is published in both English and French.

Live Jesus in our hearts!

Celine
Editor

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Cher lecteur lasallien,

Les écoles que nous avons dans les quartiers populaires de nos villes sont au service de populations plus désavantagées. Ce sont les enfants des familles dont les revenus sont modestes et qui ne pourraient pas, autrement, recevoir une bonne éducation, un peu à l'image de ceux pour lesquels notre Fondateur, saint Jean-Baptiste de La Salle, a établi ses écoles en France. Ces écoles lasalliennes ne tirent pas leurs revenus des frais de scolarité venant des parents, mais bien plutôt d'autres sources. La survie financière d'une école dans un quartier pauvre présente de nombreux défis, dont ceux de la rendre financièrement capable de durer.

Dans cette édition, nous allons mettre l'accent sur deux moyens privilégiés grâce auxquels les écoles lasalliennes des quartiers défavorisés ont pu assurer leur survie financière; il s'agit du partenariat (aide et partage de services) et des levées de fonds. Ainsi, par exemple, grâce à cela, l'école secondaire Bishop-Loughlin, à Brooklyn, un quartier de New York, peut offrir de l'aide financière à plus d'élèves, ainsi qu'un service de pensionnat. En collaborant avec le milieu, l'école Saint-Miguel, de Tulsa, Oklahoma, fait maintenant partie du plan stratégique de développement à long terme pour la région et se rend ainsi éligible à l'obtention de subsides fédéraux. Cette école bénéficie également de l'aide d'une compagnie de fournitures électroniques, qui lui fournit ce qu'il faut pour l'installation et l'entretien de ses ordinateurs.

Le développement constitue donc une composante essentielle de la survie financière des écoles des milieux pauvres. L'Académie De Marillac, de San Francisco, Californie, et l'école Saint-Miguel, de Providence, Rhode Island, ont partagé leurs expertises lors d'une campagne de financement et ont obtenu des résultats allant bien au-delà de leurs attentes.

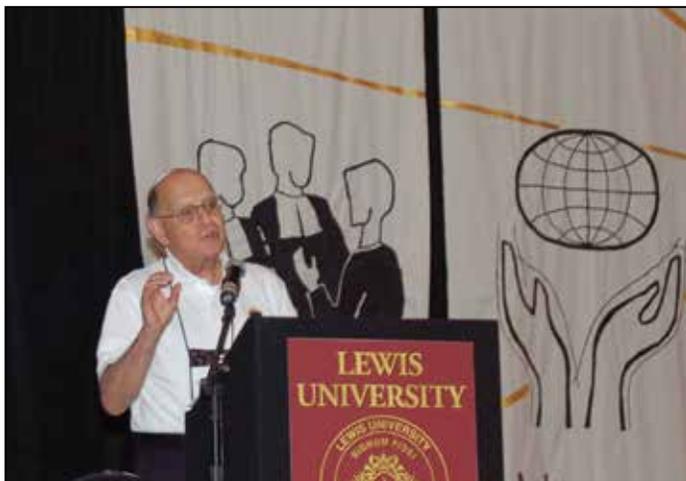
On donne aussi l'exemple de De La Salle Academy (Manhattan, New York), un bel exemple d'école lasallienne telle qu'aurait pu l'imaginer le Fondateur, et le seul exemple d'école de ce type à New York. La présente édition inclut un article montrant à que les écoles lasalliennes au pays ont obtenu de meilleurs résultats que la moyenne des écoles catholiques au cours de la dernière décennie. En fait, les statistiques obtenues montrent que les écoles lasalliennes ont fait beaucoup mieux que la moyenne nationale.

Enfin, un article fourni par Mme Mary Catherine Fox, PhD, de l'Université St. Mary's du Minnesota, propose une réponse à une question souvent demandée : « Mais qu'est-ce qu'un Lasallien (ou une Lasallienne)? ». Elle lui a trouvé six caractéristiques; l'article est publié en anglais et en français.

Vive Jésus dans nos cœurs!

Celine
Éditrice

CALLED TO BE BROTHERS OFFERS INSPIRATION, HOPE FOR FUTURE



Superior General Brother Álvaro Rodríguez Echeverría delivering his keynote address to the assembly.

The Called to Be Brothers (CTBB) Regional Assembly provided Brothers with a renewed sense of vitality and fraternity, along with a hopeful outlook on their vocation as Brothers and on the Lasallian mission. Approximately 300 Brothers from this RELAN attended the gathering at Lewis University in Romeville, IL, July 15-19, 2012.

“It’s been a great blessing,” said Brother Nick Gonzalez, principal of Cathedral High School in El Paso, TX. “Just hearing each other’s stories is inspirational...All of us go back refreshed and recommitted to the Lasallian mission in the 21st century.”

CTBB was the culmination of a unique two-year ongoing formation process that followed an Institute

directive to focus on the Brothers’ prayer and fraternal lives in community. The first-of-its-kind endeavor in this Region united Brothers in every community and District by sharing in the same prayer services and days of recollection that allowed them to discuss freely their prayer lives, share their faith, and voice their hopes for the Brothers, their community and the Institute.

A Brother’s life has three main aspects: faith, community, and mission. CTBB was a chance for them to take time to focus on who they are, not only what they do. Often much of the focus is put on the mission, but this program aimed to encourage placing importance on the other aspects that define Brothers in a unique sense.

To focus on faith and community, CTBB featured prayer, discussion, reflection, speakers, a panel on vocation, socials, a banquet, a Mass honoring the Region’s jubilarians, celebration of a Brother’s life, and collective discernment on what God may require of Brothers at this time.

Keynote presenters were Superior General Brother Álvaro Rodríguez Echeverría; Rev. Bernard J. Lee, SM, Professor of Theology at St. Mary’s University in San Antonio, TX; and Sister Mary Sujita Kallapurakkuthu, SND, former Superior General of the Sisters of Notre Dame.

Brother Álvaro, who participated in each day’s activities, stressed the importance of the Brothers’ spirituality in his address. “I think it’s a strong moment and I hope after this experience the Brothers will feel a fire in their hearts to continue with the mission as Brothers and to realize that maybe the most important mission that we have is to be Brothers and to share with others this brotherhood and this sisterhood,” he said.

The Brothers share that sentiment as they have for the past 30 years as evidenced by the strong Lasallian



Brothers and Partners join in blessing the jubilarians.

formation programs the Region offers to both Brothers and Partners. This sharing continued at CTBB with about 30 Partners joining Brothers in the final day and a half of reflective and forward-looking activities. They also included approximately 20 Lasallian Volunteers who were on the Lewis campus for orientation.

The retreat ended with a focus on the future as participants reflected on their experiences and developed action items they wish to implement, which will be handled at the community, District, and Regional levels. The outcomes look to strengthen all three aspects of a Brother's life, along with taking steps to ensure the future of the mission with a commitment from Partners.

Action items include strengthening relationships in community, developing interior life, mentoring, being men of hope, and organizing more Regional gatherings for both Brothers and Partners. Many suggestions focused on relationships, such as Brothers expressing a desire to cultivate deeper relationships in community and share more prayerful time together. One cited a need for a continued development of interior life in order to strengthen relationships.

The five days devoted to faith and community gave Brothers a rejuvenated spirit of unity and hope in moving the Lasallian mission forward.

“I think without question when you talk to your fellow Brothers, when you listen to people address you as a group, as individuals, you pick up a lot of sense of creativity and desire to want to move forward, and it's not without hope,” said Brother Gale Condit, president of Archbishop Rummel High School in Metairie, LA.

Read more about CTBB on the Christian Brothers Conference website at www.lasallian.info/ctbb.

FOUR LASALLIAN INSTITUTIONS OF HIGHER EDUCATION CELEBRATE 100+ YEARS

Congratulations to the following colleges/universities:

- Manhattan College (est. 1853)
- La Salle University (est 1863)
- Saint Mary's College of California (est. 1863)
- Saint Mary's University of Minnesota (est. 1912)



Founded as the Academy of the Holy Infancy of Jesus in 1853, it was named Manhattan College upon receiving its charter in 1863. Photo taken in 1924.



The first location of La Salle College (1863-1867) was on this block of North 2nd Street, near Jefferson Street, in Philadelphia's lower Kensington section, where St. Michael's Catholic Church still stands. The College received university status in 1984. Sketch from *The Story of St. Michael's*, published by Jefferies & Manz (Philadelphia, 1934), courtesy of the La Salle University Archives.



Saint Mary's College in California was established in San Francisco in 1863 by the Archdiocese as a college for boys. In 1868, the De La Salle Christian Brothers assumed direction of the school which moved to Oakland in 1889 and to its current location in 1928. Photo taken in 1950.



Saint Mary's University of Minnesota was founded by Winona Bishop Patrick Heffron as Saint Mary's College in 1912. The Brothers purchased it from the Diocese in 1933. Saint Mary's became a university in 1995. Photo taken circa 1913-1920.

RELAN SCHOOLS RAISE \$212, 887 IN SY 2011-2012 FOR TWIN SCHOOLS



Counting Twinning collections at La Salle Academy, Providence.

In SY 2011-2012, Twinning contributions from schools in the Lasallian Region of North America reached a total of \$212,887 for their twin schools in the Institute’s Lwanga District in Africa. The enthusiastic response by our schools in the United States and Canada may be seen by the stories which several schools shared about communicating with their twin school and actively raising funds. Students at Montini Catholic High School in Lombard, IL connected with students and the principal at Besrate Gabriel, in Dire Dawa, Ethiopia for an hour-long conversation via Skype.

La Salle Academy in Providence, RI surpassed its fundraising goal of \$11,000 for Rongai Agricultural and Technical Secondary School with a total of \$12,372. The school hosted several events during the Lenten



Sharelife Day at De La Salle College “Oaklands” in Toronto raised funds for Twinning in a festival setting.

season to collect donations. The largest donations came from a dress down day where each student or faculty/ staff member donated a minimum of five dollars. Two other fundraisers took place during Wednesdays in Lent.

As part of their Twinning activities, De La Salle College “Oaklands” in Toronto, Canada held its major fundraiser in November for Mount La Salle College in Naka, Nigeria. Sharelife Day turns the school into a festival environment. Each homeroom is responsible for running an activity throughout the day that students and faculty, along with family, friends, and others can enjoy. This year, the event raised \$5,000 for Mount La Salle.

In 2012, students at the San Miguel School of Providence, RI surpassed their fundraising goal for Nativity School in Shinara Village, Keren, Eritrea. The “Earning for Eritrea” campaign encouraged students to fill jars placed in each classroom with change. They raised more than \$2,100, which shattered the goal of \$1,000.

St. Raphael Academy in Pawtucket, RI used its Spring Spirit Week from March 19-23 to hold a “Penny Wars” competition among classes as a way to raise money for St. Mary’s Boys Secondary School in Nyeri, Kenya. Each day during lunch periods, students dropped change into four large jars representing each class which totaled more than \$1,000 by the end of the week. St. Raphael Academy has been hosting the competition for at least seven years as a way to support its twin school.

Calvert Hall College High School in Baltimore, MD had its most successful mission drive to date for Mount La Salle College in Naka, Nigeria. Calvert Hall raised \$10,200 for its twin school by collecting donations during homeroom periods. For reaching the school-wide goal, students were permitted to stop wearing their sport coats one week before the scheduled date. Also, the sophomore class won a dress down day for donating the most, and the sophomore homeroom with the highest total received a free breakfast.

Students at St. Raymond High School for Boys in the Bronx opened their wallets in support of their twin school, St. Mary’s Boys Secondary School in Nyeri, Kenya. Each student donated two dollars in November to help support the school and its students. The fundraiser brought in \$836. Additionally, the school collects donations during Lent and religion classes host bake sales.

Bishop Kelley High School in Tulsa, OK raises money year-round for St. Joseph's School in Keren, Eritrea. The most popular fundraiser at the school is the "Beans and Jeans" effort. On those days, students bring two dollars or canned food items in exchange for wearing casual clothes instead of their uniforms. The fundraisers are held approximately once a month and raise about \$1,400 each time. A collection for St. Joseph's is also held during school Masses.

Twinning is an initiative from the center of the Institute of the Brothers of the Christian Schools that encourages financially able Districts to aid those most in need. In response to the General Chapter's call for Twinning, the United States and Toronto launched a Regionwide Twinning Program in 1995, with support from all the District Visitors, to financially assist the Lwanga District in Africa and enable it to achieve self-sufficiency in the long-term.

Twinning partners each Lasallian school in RELAN with a Lasallian school in Ethiopia, Eritrea, Kenya, South Africa and Nigeria. The annual Twinning appeal provides for the educational needs of African students who are economically poor or even without families. Financial contributions from students in RELAN schools are used to cover the cost of educating students in their respective twin schools.

The Christian Brothers Conference coordinates the implementation of the Twinning Program in the Region—collecting contributions from schools, facilitating communication between twin schools and serving as a resource center.

NEW PUBLICATIONS



A new book by Bro. Terence McLaughlin, former administrator and teacher at Christian Brothers University, entitled *Silent Acceptance*, was recently released. It is the story of a young black man who, in 1963, seeks to enroll as a student in Christian Brothers High School, an all-white Catholic school in the two-culture city of Memphis, and the school's willingness to break ranks with the city's cultural code to welcome him. The book lifts the curtain on events that started the racial integration of high schools in Memphis. Bro. Terence has authored other publications on various aspects of teaching and fostering a Christian

Ethos in education. To order a copy of the book, please e-mail Bro. Terence at tmclaugh@cbu.edu.



The Old Wine in a New Skin: Acculturation Experiences and Socialization Patterns of Ethiopian Immigrant Students in the U.S. is a study by Ethiopian Bro. Belayneh Medhanit who attended Lewis University and Saint Mary's University of Minnesota for his advanced degrees. The research explored seven core domains:

cultural adjustment experiences, perceived American values, relationship patterns, acculturation challenges, ethnic and discrimination issues, school and work experiences, and stress coping mechanisms among Ethiopian immigrant college students in the Twin Cities. The study found that the students have social interaction challenges among themselves due to tribal and political issues in their home country. However, they learned to adopt integration strategies and new values.

Bro. Belayneh is the new principal at St. Joseph School in Addis Ababa, Ethiopia. To order a copy of his book, please e-mail bmedhanit@yahoo.com.

NEW APPOINTMENTS

- **Brother Patrick Duffy**, President, Central Catholic High School, Pittsburgh, PA, effective June 1, 2012
- **Brother Florent Gaudreault**, Assistant to the General Councilor, RELAN, Washington, DC, effective October 1
- **Phillip Jiménez**, President and CEO, San Miguel School, Chicago, IL, effective July 16, 2012
- **Brenda Johnson**, Director, Lasallian Educational Opportunities Center (LEO), Oakland, CA, effective September 1, 2012
- **Ted Kanelopoulos**, Principal, La Salle High School of Yakima, WA, effective July 1, 2012
- **Janell Kloosterman**, Principal, Mullen High School, Denver, CO, effective August 2, 2012
- **Daniel Richard**, Principal, Saint Raphael Academy, Pawtucket, RI, effective July 1, 2012
- **Daniel Salvaggio**, Principal, De La Salle Elementary at Blessed Sacrament Parish, Memphis, TN, effective May 21, 2012
- **Carl Unrein**, President, Mullen High School, Denver, CO, effective July 26, 2012

Sustaining Inner City Schools

BY ELIZABETH MOORS JODICE

Lasallian Education is known for being innovative—something that is not limited to academics. Bishop Loughlin Memorial High School in Brooklyn, NY, and the San Miguel School of Tulsa, OK, are just two of many Lasallian schools reaching out through partnerships to find innovative ways to touch the hearts of students and keep the schools strong.

“Part of the long-term sustainability of urban Catholic education is going to rely on its ability to partner with other kinds of organizations that have similar missions,” said Brother Dennis Cronin, Loughlin president.

Loughlin is relying on partnerships to offer educational opportunities to more students. Student Sponsor Partners (SSP), a nonprofit organization, provides partial tuition to students in need and pairs them with mentors. The school began working with SSP in the 1990s and has 82 students benefiting from the program this academic year. Students keep in touch with their sponsors throughout the school year including by sharing their report cards.

“These wonderful relationships have developed over time where the sponsor has really taken the student under their wing, has provided invaluable guidance in terms of college selections, and sometimes the support extends well beyond the SSP program,” said Bro. Dennis.



Student Sponsor Partners (SSP) is a nonprofit organization that provides partial tuition to students in need and pairs them with mentors.

In addition to Loughlin, SSP serves 27 other New York schools, including La Salle Academy in New York City and St. Raymond High School for Boys in the Bronx—both Lasallian schools. Benefiting from SSP this academic year are 16 students from St. Raymond’s and 50 students from La Salle Academy.

One unique partnership at Loughlin is a boarding program that Anchor, Inc. brought to the school in 2006. It continues to be the only boys’ boarding program in New York City and is now run by Boys Hope Girls Hope (BHGH) of New York, a nonprofit that offers underserved students with high potential a supportive environment to help them focus on academics and prepare for college.

BHGH scholars are also eligible for college scholarship money if they complete the program. The initiative started with 21 boys living in the former Brothers’ residence. This year, 35 students are served and Loughlin hopes to house 40 next year. The boys live there five days a week and events are hosted throughout the year to get families involved.

Loughlin also participates in other partnerships that go beyond the student body. The school is currently working to finalize its \$250,000 green roof, which is a partnership with the New York City Department of Environmental Protection and primarily funded through the Green Infrastructure Grant Program. The 18,000 square

foot roof will be one of the largest in the city, relieve stress on the sewer system by decreasing the amount of storm water that flows into drains, and lower heating and air-conditioning costs for the school.

“We are looking for ways to do things differently and better at Bishop Loughlin and the Green Roof project is an opportunity to do both,” said Bro. Dennis. “We see a great benefit in protecting our beautiful landmark building while also providing our students an opportunity to study the environmental issues confronting our city.”

Another partnership at Loughlin reaches younger students. Breakthrough New York, which serves students beginning in the sixth grade to help prepare them for high school and college, invited Loughlin into a partnership because of their similarity in mission and the students they serve. This year kicked off a five-year agreement which includes summer and after school programs hosted at Loughlin. Loughlin students can serve as assistant teachers, and some



Ribbon cutting ceremony of the new San Miguel, Tulsa school building.

Breakthrough students could later become Loughlin students.

Loughlin also opens its backyard by renting the space for the Brooklyn Flea, a weekly outdoor market that operates in the spring, summer, and fall. This community-based partnership is a way to invite people onto campus for a popular event that provides a boost to the local area.

The San Miguel School in Tulsa also focuses on its local area to develop

partnerships and raise awareness. School leaders are involved in many civic, community, religious, education, and other organizations to build relationships to help the school. As President Joe O’Connor puts it, this is no longer be the “best kept secret in Tulsa.”

One example is San Miguel’s role in applying for a grant from the Department of Education’s Promise Neighborhood Program, which is focused on revitalizing high poverty neighborhoods that build partnerships and work to ensure students get through school. It started when O’Connor joined the task force to study the Kendall-Whittier neighborhood, which included representatives from private and public schools and businesses. His involvement solidified the school as part of the long-term strategy for the area.

“We’ve proven ourselves to be part of their natural food chain, and that’s a big step for us because before we were the little school on the corner. Weren’t sure exactly who we were,” said O’Connor. “But with this enhanced relationship, they



Bishop Loughlin High School backyard is rented out to Brooklyn Flea, a weekly outdoor market that operates in the spring, summer, and fall.

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PARTNERSHIPS

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even included San Miguel in their federal grant application.”

While the Promise Neighborhood is still in its early stages, other partnerships are impacting students now. Networking sparked a relationship between San Miguel and 501TechNet, a program of Tulsa Community Foundation funded by donors that offers support services at 25-50 percent of their market cost. The partnership began when San Miguel was looking for new computers and 501TechNet sold the school refurbished laptops at a reduced rate. Discussions evolved into plans for equipment installation and IT service at the new school building, which San Miguel moved into at the start of this academic year.

“We started talking about the new school and how they could help ...and it developed into this really strong bond,” said O’Connor, who previously tried to cover IT work himself or contracted it out if he couldn’t find someone to donate the service.

Another partnership is with the University of Tulsa, which O’Connor describes as a “tremendous friend” to San Miguel. Through its True Blue Neighbors Program, the University has helped San Miguel in many ways such as providing plumbing and landscaping work, tutoring, inviting students to campus for Engineering Day, tickets for sporting events, and more. Football players even helped assemble furniture in San Miguel’s new building.

Some partnerships are found close to home. San Miguel relied on Deacon Kevin Sartorius, a member of San Miguel’s board and the director of Catholic Charities of the Diocese of Tulsa, in planning for the new building. Catholic Charities went through a similar process recently, so Deacon Sartorius helped guide the school in making smart decisions.

Bishop Kelley High School in Tulsa, another Lasallian school, played a key role in founding San Miguel in 2004 and continues its support today. Representatives from Bishop Kelley sit on San Miguel’s board and Bishop Kelley helps San Miguel understand how students can be successful in high school.

“We have really extended our reach beyond the neighborhood. That’s had a huge impact,” explained O’Connor. “When we go somewhere and we have a question or we need something, they’re starting to know who we are and they’re much more likely to receive us understanding what our mission is and giving us every break.”

Spreading the word about the mission and creating these partnerships are helping both San Miguel and Bishop Loughlin provide transformative experiences to their students now and in years to come. ■



The lobby of the new San Miguel School building.

What is Lasallian?

BY MARY CATHERINE FOX, PH.D.

Recently, I was delighted to be once again in the company of high school friends, some of whom I had not seen in forty years! Reunions give us a chance to keep company with our past and present simultaneously. And in all the catching up and conversation, I was asked a question the answer of which should slip fluently from me, and yet, I found myself frustrated by my inability to answer in a succinct and clear way. That question is: What do we mean by Lasallian?

Regardless of our role in the Lasallian mission each of us is, at some point, called to describe exactly what Lasallian means. Our responses usually center on mission, unique ministries, our individual roles and those we serve. When speaking with an audience familiar with saints and Catholic education, such a dialogue easily progresses. Indeed, when we find ourselves with other Lasallians, whether previously acquainted or not, our understanding of what we are as Lasallians and what the term means is

Mary Catherine Fox, Ph.D. is Professor of Interdisciplinary Studies at Saint Mary's University of Minnesota, teaches in the Lasallian Core Traditions program and works with the International Association of Lasallian Universities Summer Leadership program in Rome. She served as the initial chair of the Midwest District Mission and Ministry Council, and was a delegate both to the Regional Assembly in Salt Lake City in 2005 and the first International Assembly in Rome in 2006.

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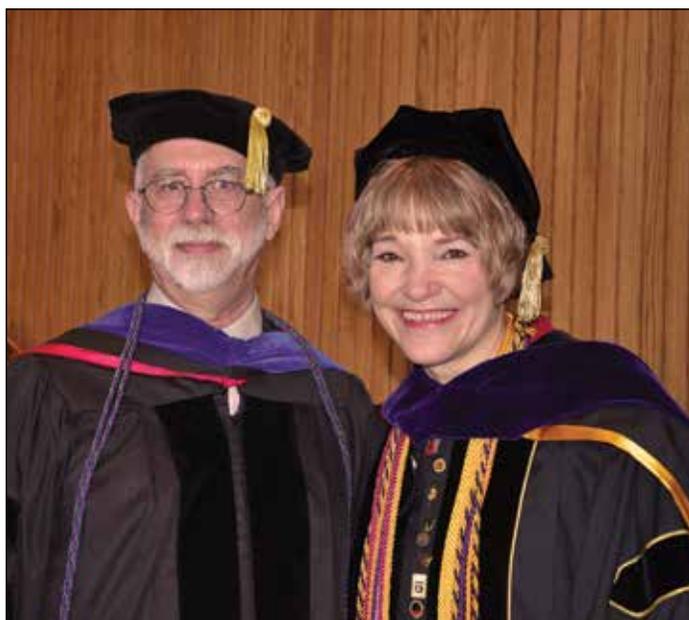
Qu'est-ce qu'un Lasallien?

PAR MARY CATHERINE FOX, PH.D.

Récemment, j'étais ravie de me retrouver une fois de plus en compagnie d'amis, garçons et filles, du temps de mon école secondaire. Je n'avais pas revu certains d'entre eux depuis une quarantaine d'années! Des rencontres comme celle-là nous donnent la chance d'être en contact en même temps avec le présent et avec notre passé. Et au cours de cet effort de rattrapage et tout en conversant, on m'a posé une question

à laquelle j'aurais dû pouvoir répondre facilement, mais je m'en voulais de ne pouvoir le faire de façon claire et succincte. Quelle était donc cette question? Tout simplement celle-ci: Qu'entendons-nous par « lasallien »?

Peu importe ce que nous faisons dans le cadre de notre mission lasallienne, chacun de nous est appelé, à un moment ou l'autre, à expliquer exactement ce que le mot « lasallien » signifie. Nos réponses sont habituellement centrées sur la mission, sur nos ministères uniques, sur nos rôles individuels et sur les personnes que nous servons. Lorsqu'on s'adresse à un



Award recipients (l-r), Dr. Roger Peckover, Professor of Education, Bishop Heffron Service Award and Dr. Mary Catherine Fox, Professor of Interdisciplinary Studies, Distinguished Lasallian Educator Award, at the Saint Mary's University of Minnesota Founder's Day 2012 celebration.

Les lauréats (de gauche à droite), le Dr Roger Peckover, professeur de pédagogie, prix évêque service Heffron et le Dr Mary Fox, professeur d'études interdisciplinaires, Distinguished Educator Award lasallienne, Journée du Fondateur 2012, à l'Université Saint-Mary's du Minnesota.

Mary Catherine Fox, Ph.D. est professeur d'études interdisciplinaires à l'Université Saint-Mary's du Minnesota. Elle enseigne la Tradition lasallienne et travaille au programme romain d'été de leadership de l'Association internationale des universités lasalliennes. Elle fut la première à occuper le poste de présidente du Conseil de la mission et du ministère pour le district du Midwest. En 2005, elle fut déléguée à l'Assemblée régionale de Salt Lake City et à la première Assemblée internationale à Rome en 2006.

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WHAT IS LASALLIAN?

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implied. While we may have difficulty waxing articulate about mission, even amidst colleagues, we know what we know! This shared trust serves us well at gatherings of what my late father would call “our ilk,” but is less useful in situations where the term Lasallian is utterly foreign. With no reference point, the term is cryptic to one hearing it for the first time. Worse, the chance to define Lasallian may be an alarmingly brief moment of opportunity, such as meeting a prospective student or parents, chatting with colleagues from different charisms (or none-at-all) at a conference or interviewing a candidate for a job at our ministry. The occasion can be as typical as speaking to prospective students, or as complex as defining one’s individual vocation, spirituality or perhaps even, life philosophy. In these situations, and so many others, there is precious little conversation time to make ourselves and our mission understood. Confronted with such encounters with increasing frequency—and finding my inadequate responses met with confused expressions or glazed over eyes—I was frustrated. The need for a brief, cogent, clear yet comprehensive, explanation of what Lasallian actually is was presenting itself repeatedly, and with some urgency.

The actual work that we Lasallians do is a labor many others share. Whether we are involved in education or social endeavors, it is not the work that makes us unique, but the context in which we do it. Beyond a reference to our Founder, Saint John Baptist de La Salle, what do we mean by Lasallian? Surely, all of us who work together and by association for those



SMU art teacher, Rob McColl, with students.

SMU professeur d'art, Rob McColl, avec les élèves.

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auditoire qui est familier avec les saints et l'éducation catholique, un tel dialogue évolue facilement. En fait, quand nous nous retrouvons entre Lasalliens, qu'on se connaisse ou pas, notre compréhension de ce que nous sommes comme Lasalliens et ce que le mot signifie est sous-entendu. Même si on peut avoir de la difficulté à tenir un langage articulé sur la mission, même entre collègues, il reste que nous savons ce que nous savons! Cette confiance partagée nous aide beaucoup lors de rencontres avec des gens « de la même eau que nous », comme l'aurait dit mon regretté père! Mais elle est beaucoup moins utile dans des circonstances où le terme « lasallien » est parfaitement étranger. Sans point de référence, le terme est étrange pour celui qui l'entend pour la première fois. Pire encore, la chance qui se présente de définir le mot peut être de très brève durée, par exemple lors de la rencontre de futurs élèves ou de parents, ou en causant avec des collègues issus d'autres charismes (ou sans charisme spécifique) lors de conférences, ou encore lors d'une interview avec un candidat à la recherche d'un emploi chez nous. L'occasion peut être aussi simple que parler avec des étudiants potentiels, ou aussi complexe que de définir sa propre vocation ou sa propre spiritualité ou peut-être même sa philosophie de la vie! Dans ces circonstances, comme en beaucoup d'autres, nous avons bien peu de temps pour nous faire connaître, nous même aussi bien que notre mission. Comme il m'est arrivé de plus en plus souvent de me retrouver dans ce dernier type de rencontres—en plus de voir mes réponses inadéquates provoquer des expressions confuses ou du vague dans les yeux—je me suis sentie frustrée. La nécessité d'une explication brève et pertinente, mais en même temps complète, de ce que le Lasallien est vraiment m'est apparue à de nombreuses reprises et avec un certain sentiment d'urgence.

Le travail que nous accomplissons en tant que Lasalliens en est un qui est aussi accompli par d'autres. Que nous œuvrions en éducation ou dans le domaine social, ce n'est pas le travail qui fait de nous des êtres uniques, mais le contexte dans lequel nous le faisons. En allant plus loin que la seule référence à notre fondateur, saint Jean-Baptiste de La Salle, que voulons-nous dire par « Lasallien »? Il est certain que nous tous qui travaillons « ensemble et par association » pour ceux qui sont



Dr. Tycho De Boer, of the SMU history department, with students in the library.
Dr. Tycho De Boer, du SMU département d'histoire, avec des étudiants dans la bibliothèque.

entrusted to our care can speak of our Founder, different aspects of our work, and our Lasallian experience. But how do we capture our experience and communicate it to others? Our Lasallian medium sets a very distinctive set of elements in play. And it is these elements that give our work its singular meaning and substance, far beyond a mere job. But what are these elements and how best might they be communicated?

Reading and studying more about our Lasallian heritage, as well as attending formation activities and programs, surfaces certain elements that are common to all Lasallian work, regardless of the ministry where the work is practiced. Words that arise from our rich tradition provide a clear picture of our charism. Consider the following terms: presence, particularity, pedagogy, practicality, poverty, and prudence. Together they posit a set of Lasallian tag words that describe our charism or what it means to be a Lasallian.

PRÉSENCE

Like our Founder, we work to be aware that we do everything in the presence of God. The very word presence indicates an unavoidable reality, closeness within the very space we occupy at any given time, indeed, all the time. This use of presence that is the foundation of our call—“Let us remember that we are in the holy presence of God”—also serves as a constant reminder not only of the closeness of God, and the reality of the Divine in all the moments of our day, but also, and perhaps most especially, the reality of God’s presence in those entrusted to our care.

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confiés à nos soins pouvons parler de notre Fondateur, de différents aspects de notre travail et de notre expérience lasallienne. Mais comment saisir l’essentiel de notre expérience et le communiquer aux autres? Notre approche lasallienne offre un ensemble très distinctif d’éléments qui sont à l’œuvre. Et ce sont précisément ces éléments qui confèrent à notre travail sa valeur propre et sa substance, qui dépassent de loin celles d’un simple emploi. Mais quels sont donc ces éléments et comment peut-on en rendre compte au mieux?

En lisant davantage sur notre héritage lasallien, et en l’étudiant dans la même mesure, comme aussi en suivant des activités et des programmes de formation, il ressort des éléments qui sont communs à l’ensemble du travail lasallien, peu importe les lieux d’engagement. Des mots tout droit sortis de notre riche tradition nous fournissent une image claire de notre charisme. Regardez les mots ou groupes de mots suivants : présence, attention portée à chacun, pédagogie, sens pratique, pauvreté et prudence. Ces mots présentent un ensemble d’identifiants lasalliens qui décrivent notre charisme et ce que cela signifie d’être un Lasallien.

PRÉSENCE

Comme notre Fondateur, nous nous efforçons, dans notre travail, de tout faire en présence de Dieu. Le mot lui-même indique une réalité inévitable, proximité réelle, peu importe l’espace où nous nous trouvons, et ce, en tout temps. Cette référence à la présence, qui est en fait à la base de notre signal de ralliement—“Souvenons-nous que nous sommes en la sainte présence de Dieu”—nous sert aussi de rappel constant non seulement de la proximité de Dieu, et de la réalité de cette présence à tout moment de la journée, mais aussi, et peut-être même plus spécialement, de la réalité de la présence de Dieu en ceux qui sont confiés à nos soins.

ATTENTION PORTÉE À CHACUN

Dès le début, saint Jean-Baptiste de La Salle a mis l’accent sur l’individu. Nous connaissons les inquiétudes qu’il avait pour les élèves enfants de Dieu, mais « loin de l’Évangile » ; mais son travail s’attardait à étudier le milieu et le comportement de chacun. L’intérêt de De La Salle pour les enfants, aussi bien que celui des maîtres qui se sont joints à lui pour enseigner, était beaucoup plus qu’un intérêt général. Bien plutôt, son travail était centré sur les besoins de chaque individu. *La conduite des*

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PARTICULARITY

From the very beginning, St. John Baptist de La Salle focused on individuals. We know of his concern for students as children of God, “far from the gospel,” but his work also focused on the circumstances and behavior of individual children. De La Salle’s interest in the children, as well as the Brothers who joined him to teach, was much more than a broad, general interest. Rather, his work was targeted to the needs of the individual. The *Conduct of the Christian Schools* is replete with examples of, and directions for, addressing very particular circumstances that may arise in the course of the school day, from ill students to those in need of extra help or attention. Concurrently, De La Salle’s decision to live with his Brothers provided the basis for individual relationships with a variety of personalities. In this way, De La Salle influenced the individuals with whom he lived and worked and was affected by them as well.

In our ministries today, we are called upon to reflect this same interest—a very particular interest in those we serve. We know their names. We know their strengths and weaknesses and we challenge and nurture them accordingly, as our Founder instructed us to do.

THE SIX PS OF A LASALLIAN

PRESENCE:We are always and everywhere in the presence of God.

PARTICULARITY:We are attentive to the individual student, accepting students as they come to us and helping each one to articulate and achieve new goals.

PRACTICALITY:As Lasallian educators we help students make a living and a life.

PEDAGOGY:We focus on the teaching relationship between the educator and student to insure the transfer of knowledge, skills and expertise in a meaningful and engaging manner.

POVERTY:We have a responsibility to the poor in our midst and in our global community.

PRUDENCE:We exercise discretion with all, especially those entrusted to our care.

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écoles déborde d’exemples et de méthodes à suivre pour gérer au mieux chaque événement pouvant se produire durant la journée de classe, qu’il s’agisse d’élèves malades ou de ceux qui ont besoin d’aide ou d’attention spéciale. Parallèlement, la décision de De La Salle de vivre avec ses Frères lui a fourni les bases nécessaires pour établir des relations avec des personnalités différentes les unes des autres. C’est ainsi qu’on peut dire que De La Salle a exercé une influence sur ceux avec qui il vivait, mais il était en même temps il était influencé par la leur.

Aujourd’hui, dans nos différents ministères, nous sommes appelés à manifester ce même intérêt, soit un intérêt très particulier pour ceux auprès de qui nous servons. Nous connaissons leurs noms. Nous sommes au courant de leurs forces aussi bien que de leurs faiblesses, et nous leur lançons des défis adaptés et les aidons dans leur croissance, comme notre Fondateur nous l’a demandé.

PÉDAGOGIE

La pédagogie lasallienne ressort tout naturellement de l’intérêt porté à chacun des jeunes. Nous connaissons tous et toutes les techniques que De La Salle utilisait dans les classes pour améliorer l’apprentissage. Le fait de placer les élèves ensemble, de faire aider ceux qui avaient des difficultés par ceux qui réussissaient bien, le fait aussi d’éliminer toute référence à la classe sociale de chacun et de constituer une communauté offrant à tous des chances égales ne sont que quelques exemples de l’usage innovateur qui était fait de la pédagogie en vue d’améliorer l’engagement de l’élève dans un véritable apprentissage. Tous ces éléments nous servent de rappel pour raffiner notre approche pédagogique au profit de nos élèves actuels. Je souligne aussi que la pédagogie lasallienne ne se limite pas à la salle de classe; dans la tradition lasallienne, l’enseignement est centré sur la relation. Cette interaction élève ceux qui enseignent, aussi bien que ceux qui sont enseignés, ceux qui servent, tout autant que ceux qui reçoivent l’enseignement, en honorant de dignité cette relation. La dignité avec laquelle accomplissons notre ministère lasallien a cette capacité d’élever notre « ensemble et par association ». De La Salle avait compris que cela n’était pas seulement la base de tout bon enseignement, mais était réellement au cœur de l’environnement éducatif.

PEDAGOGY

Lasallian pedagogy emerges naturally from De La Salle's clear concern with individual students. We are all aware of techniques De La Salle employed in the classroom to enhance student learning. Grouping students together, having skilled students help those needing more assistance, and eliminating all evidence of social class to achieve a true, level learning community are just some examples of the innovative use of pedagogy to improve student engagement and true learning. All of these elements serve to call us to refine our pedagogy to our students to this moment in time. Lasallian pedagogy is not limited to a classroom; teaching in the Lasallian tradition centers on relationship. This interaction elevates those who teach and those who are taught, those who serve and those who are served by gracing the relationship with dignity. The dignity we bring to our Lasallian ministry has the capacity to elevate our lived reality of working together and by association. De La Salle understood this as the foundation not only of good teaching, but as the very heart of the educational environment.

PRACTICALITY

Our Founder was nothing if not practical. We see abundant evidence of this practicality in De La Salle's writings and in the structure of the early schools. Lasallian pedagogy and the outcomes of Lasallian education—both in the Founder's time and ours—witness to this fact. Students helping students, teachers facilitating learning, lessons that multi-tasked by teaching both reading and catechism, arithmetic and book-keeping all reflect the practical nature of Lasallian education. De La Salle's involvement of parents, his focus on order and silence all attest to his concern with the life the children would lead and how they would lead it. De La Salle worked for the salvation of souls in this world and the next. Civility, decorum and manners were (and this author would argue still are) critical to both making a living and crafting a life.

POVERTY

Certainly, De La Salle's entire ministry was geared to serving the poor, disadvantaged and those on the margins of society. We are called to do the same, albeit in myriad ways.

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SIX CARACTÉRISTIQUES D'UN LASALLIEN

PRESENCE: Nous sommes en présence de Dieu toujours et partout.

ATTENTION PORTÉE À CHACUN: Nous sommes attentifs à chaque élève, les acceptant tous comme ils sont lorsqu'ils viennent à nous et aidant chacun à fixer et atteindre de nouveaux objectifs.

SENS PRATIQUE: Comme éducateurs lasalliens, nous aidons les jeunes à gagner leur vie et à la réussir.

PÉDAGOGIE: Nous mettons l'accent sur la relation pédagogique entre l'élève et le maître pour assurer le transfert des connaissances, des habiletés et de l'expérience de la manière la plus signifiante et engageante possible.

PAUVRETÉ: Nous avons une responsabilité envers les pauvres dans nos milieux et dans l'ensemble de la communauté.

PRUDENCE: Nous pratiquons la discrétion avec tous, mais spécialement avec ceux qui nous sont confiés.

SENS PRATIQUE

Notre Fondateur était l'homme pratique par excellence. Nous en voyons de nombreux exemples dans ses écrits et dans la façon dont les toutes premières écoles étaient organisées. La pédagogie lasallienne et ses résultats, autant du temps du Fondateur qu'aujourd'hui, confirment ce fait. Qu'on pense aux élèves qui en aidaient d'autres, l'enseignant qui tentait de faciliter l'apprentissage, aux leçons qui permettaient d'apprendre simultanément la lecture et le catéchisme, ou l'arithmétique et la tenue de livre : tout cela démontre l'aspect pratique de l'éducation lasallienne. Le rôle que De La Salle confiait aux parents, l'importance qu'il apportait à l'ordre et au silence, tout cela atteste de son intérêt pour la vie que mèneraient les jeunes plus tard. De La Salle a œuvré pour le salut des âmes en ce monde et dans l'autre. Les règles de la civilité, le décorum et les bonnes manières étaient (et, selon moi, sont encore) de grande importance pour gagner sa vie et la réussir.

PAUVRETÉ

S'il est une réalité qu'on ne peut mettre en doute, c'est que tout le ministère de De La Salle a été orienté vers le service des pauvres, de ceux qui étaient désavantagés et ceux qui vivaient en marge de la société. Nous sommes

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(l-r) Bro. Larry Schatz, Visitor of the Midwest District; Bro. Francis Carr, past Visitor of the Midwest District; Bro. Álvaro Rodríguez Echeverría, Superior General; Bro. William Mann, SMU President; Bro. Robert Schieler, RELAN General Councilor.

Years ago, I was involved in a heated argument with a group of Brothers regarding our collective concern for the poor. The argument is a common one, and one that has no doubt occurred in many of our ministries, between all combinations of Brothers and Partners, lay and clergy. It went a bit like this: How can we who work in comfortable Lasallian secondary or tertiary schools have any grasp of real poverty? How do we who teach students who are considered middle or upper class really serve the poor? Are we guilty of service projects that are nothing more than using the poor as a tourist stop? This is troubling indeed and certainly worthy of our continued prayer, reflection and action. However, I would argue that all of us who consider ourselves Lasallian do indeed serve the poor, just not all in the same way. Some of us work directly with the poor and disadvantaged in education and other Lasallian social ministries. Those of us who work in perhaps a less-direct atmosphere nonetheless have an obligation to struggle with issues affecting poverty and insure our students understand the Lasallian world context, as well as their—and our—obligation to affect positive change. Yes, we must serve the fiscally poor, but I cannot forget how one of the Brothers from a very wealthy school responded to criticism that he was far from the poor. This Brother indicated that while he may not be serving the fiscally poor he served many students who were “abandoned in comfort,” with no one interested

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appelés à faire exactement la même chose, mais de manières aussi nombreuses que différentes.

Il y a un certain nombre d’années, j’ai été mêlée à une discussion assez enflammée avec un groupe de Frères au sujet de notre souci collectif pour les pauvres. Les échanges sur ce sujet sont assez fréquentes, et je ne doute pas qu’ils aient eu lieu dans beaucoup de nos milieux apostoliques, impliquant tous les genres de personnel, qu’ils soient Frères ou partenaires, laïcs ou prêtres. En gros, la question était la suivante : comment pouvons-nous, à partir de nos écoles lasalliennes confortables, qu’elles soient de niveau secondaire ou encore des collèges ou des universités, nous rendre compte de la vraie pauvreté ? Comment, nous qui enseignons à des jeunes appartenant à la classe moyenne ou supérieure, pouvons-nous réellement servir les pauvres ? Pourrait-on nous accuser d’avoir des projets auprès des pauvres qui ne sont rien d’autres qu’une utilisation de ces derniers comme destination touristique ? En fait, c’est une question troublante, qui mérite certainement nos prières, notre réflexion et notre action. Toutefois, je suis prête à faire valoir que nous tous qui nous considérons Lasalliens servons en fait les pauvres, mais pas de la même façon. Certains d’entre nous travaillent directement auprès des pauvres et de ceux qui sont désavantagés, que ce soit dans le domaine de l’éducation ou dans d’autres apostolats de type social. Ceux d’entre nous qui œuvrent dans des milieux qui sont peut-être en lien moins direct avec eux ont néanmoins l’obligation de s’occuper des problèmes qui touchent la pauvreté et de s’assurer que nos élèves et nos étudiants comprennent le contexte du monde lasallien (qui est souvent pauvre), ainsi que leur obligation, comme la nôtre, d’apporter des changements positifs. Oui, c’est vrai, nous devons travailler auprès des économiquement pauvres, mais je ne peux pas oublier comment un Frère, qui œuvrait dans une école très riche, a répondu aux critiques voulant qu’il soit loin des pauvres. Ce Frère a indiqué qu’il se peut que ses jeunes ne soient pas financièrement pauvres, mais qu’il en aidait beaucoup qui étaient « seuls dans leur confort », n’ayant personne vraiment intéressé à ce qu’ils vivaient ou à leur avenir, personne pour les aider dans leurs difficultés scolaires ou pour s’intéresser à eux. Certains ont rejeté cela en disant que ce commentaire n’était pas acceptable, mais je l’ai, au contraire, trouvé utile. En discutant autour de cet aspect de notre mission, nous

in their lives or futures, no one to assist them with their need for remedial academic assistance or care about their interests. Others dismissed this comment as irrelevant, but I find it useful. In discussing this aspect of our mission, we must be responsible to poverty in all its aspects: fiscal and beyond.

PRUDENCE

Prudence indicates a certain caution with regard to our mission and those entrusted to our care. We need to be attentive to the climate, context and influences affecting or governing our students, colleagues, clients and associates at any given time. This is a very special dimension of our mission and one that is evident in every Lasallian ministry. A very nearly inspired ability to recognize when to speak and when to remain silent seems to grace our ministries. Knowing when what we say will be well-received and have the intended impact and, alternately, when it is better to wait to make a point, impress a fact or call someone out, reflects a keen wisdom and a clear grasp of De La Salle's gifts. Reading De La Salle's letters to the Brothers displays his highly skilled and carefully nuanced use of prudence in human affairs. De La Salle possessed this ability in abundance and its legacy can be observed in the work we are called to do today.

CONCLUSION

The Lasallian identity is a great gift which we readily share with faith and zeal in our daily work and indeed, in our daily lives. The six characteristics described in this article define what is unique to Lasallians and what energizes them in serving their respective ministries. They provide a concise statement of our very essence to a world that desperately needs what we have to offer as Lasallian educators, together and by association.

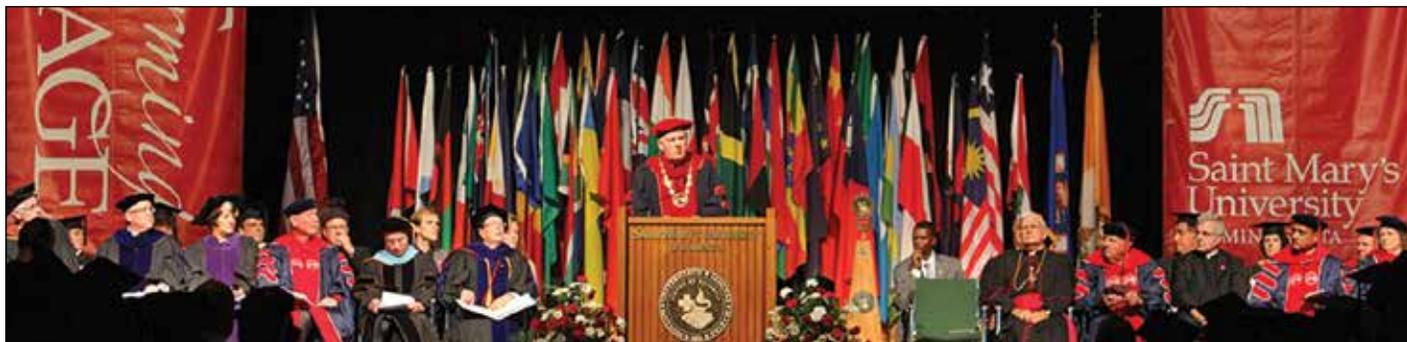
devons nous sentir responsables de répondre à la pauvreté sous tous ses aspects, qu'elle soit financière ou autre.

PRUDENCE

La prudence implique des précautions à prendre dans l'accomplissement de notre mission et auprès de ceux qui nous sont confiés. Nous devons être attentifs en tout temps au climat, au contexte et aux influences qui agissent sur nos jeunes, sur nos collègues, sur nos clients et sur nos associés. C'est une dimension très particulière de notre mission et sa nécessité apparaît dans tous les ministères lasalliens. Ces derniers semblent gratifiés d'un don permettant de discerner quand il vaut mieux parler ou se taire. Savoir quand ce que nous dirons sera bien reçu et aura l'impact recherché, et, à l'inverse, savoir attendre pour faire valoir son point de vue, faire comprendre quelque chose ou faire une remarque à quelqu'un, tout cela prouve qu'on détient une sagesse bien marquée et une bonne compréhension des dons de De La Salle. La lecture des lettres du Fondateur aux Frères laisse voir sa grande compétence et sa maîtrise raffinée en matière de prudence dans les affaires humaines. De La Salle était abondamment pourvu de ces qualités et ce qu'il nous laisse en cette matière est observable dans le travail qu'on nous demande de faire aujourd'hui.

CONCLUSION

L'identité lasallienne est un cadeau de grande valeur que nous sommes heureux de partager avec foi et zèle dans notre travail de tous les jours et, en fait, dans l'ensemble de nos vies quotidiennes. Les six caractéristiques décrites dans cet article définissent ce qui est propre aux Lasalliens et ce qui leur donne l'énergie voulue pour accomplir leurs différents apostolats. Ils fournissent une description brève de ce que nous sommes vraiment, et ce, à un monde qui a tant besoin de ce que nous avons à offrir en tant qu'éducateurs lasalliens, ensemble et par association.



Saint Mary's University President, Bro. William Mann, delivers his address at the Centennial Celebration Convocation, August 2012.

Président de l'université Sainte-Marie, Bro. William Mann, prononce son discours lors de la fête du 100^e anniversaire de l'Université Août 2012.

Reaching the Goal in Fundraising

BY ELIZABETH MOORS JODICE

Fundraising is not only about money. Yes, bringing in donations is the goal of fundraising, but success is often rooted in relationships. Another crucial factor is sharing the story of your inspirational mission that touches the hearts of young people and transforms their lives.

Despite the more than 3,000 miles between them, De Marillac Academy in San Francisco, CA, and The San Miguel School of Providence, RI, share these important hallmarks of successful fundraising.

STARTING WITH SUPPORTERS

The main fundraising events at both schools began at the suggestion of supporters. De Marillac's Annual

Scholarship Benefit started when a small group of women asked to host a cocktail party for friends to introduce them to the school.

The gathering drew 250 people, raised approximately \$150,000, and laid the foundation for what is today the Annual Scholarship Benefit. It gained so much popularity that it moved from the school to a hotel venue, and the sixth annual event in 2012 attracted more than 800 guests and raised more than \$500,000.

Supporters were also behind what turned into the annual Many Hands, One Hope Gala held at San Miguel.

"As the school began to grow, we had the capacity to hold a function and have it be a successful fundraiser," said Events Coordinator

Marianne Allen. "Supporters were asking for an event that would raise significant funds but also be a celebration of the school."

The gala started with about 175 guests and raised \$72,600. The seventh annual event in 2012 grew to host approximately 280 people raising \$160,000, which the school considers an amazing success in a state with one of the weakest economies in the country.

SHARING THE STORY

Both events blossomed to include many new supporters because of the stories shared of the transformative, innovative, and holistic qualities of Lasallian education.

De Marillac President Mike Daniels invites people to school or visits them in hopes of enamoring them with the mission and sparking a relationship. Staff members also attend community events to boost visibility.

"Whether you are able to visit the school or whether you read about us or hear about us from a friend, I think it's a very compelling, successful story that we're able to share with people," said Daniels. "That in and of itself draws people in and it generates a real energy amongst the community of supporters that we have who are really proud of what we do."



Guests with De Marillac students.

That pride motivates supporters to share the story with friends who, in turn, become supporters themselves.

The same thing happens at San Miguel. All it takes is one visit to ignite a passion for the school's mission. Seeing the students in action shows supporters how important their donations are.

"Whether it is a supporter who has been involved at San Miguel for 20 years, or someone visiting San Miguel for the first time, it is clear what our mission is, who we are serving, and who we are celebrating (at the gala)," said Amy Kalina, Coordinator of Community Relations. "Supporters are instantly captured by our unique culture, and they want to be a part of it."

IMPORTANCE OF RELATIONSHIPS

As the schools share their stories, they also work to craft and maintain relationships. Daniels stresses the importance of approaching fundraising professionally and personally. De Marillac treats donations of any amount with the same gratitude and respect. The staff ensures acknowledgement letters go out in a timely fashion with supporters' names

spelled correctly. The team also publishes a list of benefactors, makes phone calls, and sends e-mails and handwritten thank you cards.

"Development is not about money. It's about people. It's about relationships," said Daniels. "In the same way that I spend extensive time in the school here developing relationships with my colleagues, with the students, with the families we serve, it's just as important with the benefactors who support us that I'm trying to remember their birthdays and keeping accurate notes on their backgrounds so I can remember when their daughter's wedding is coming up and that the next time I see them I can be sure to ask about their retirement plan."

As Daniels signs each acknowledgement letter, he says a short prayer for its recipient. "It's just one way in which I try to recognize God's graces and blessings, and not to ever take it for granted," he explained.

Executive Director Bro. Lawrence Goyette attributes successful relationships to making donors feel like they are a part of the school and recognizing their roles in San Miguel's success.

"We give our donors and supporters meaningful ways to be engaged, in whatever role they are comfortable with, and their relationship with San Miguel grows to a personal level," Bro. Lawrence said. "They become passionate about the mission, and they become our greatest ambassadors in bringing potential donors to the school. They are proud of the school and their involvement, and they are eager to share their passion with others."

Students also do their part by writing letters to their sponsors about what they are doing in class and their activities.

INCLUDING STUDENTS

That student involvement is another similarity the schools share. They both include students at their fundraisers to show donors whom their money benefits.

"The galas, all of them, would not have been successful if it weren't for the participation of the students," said Allen.

San Miguel also invites alumni to attend the gala, which is a cocktail reception featuring auctions, student performances, creative fundraising efforts, awards honoring supporters, and more.

De Marillac's event includes a reception with student artwork for sale, dinner, testimonials from alumni or families, a student choir performance, a benefactor speech, auctions, and a post-program dessert reception. Students serve as greeters and ambassadors, and interact with guests. They also create display boards that highlight academic programs and what the school offers.



Artwork by De Marillac students for sale at fundraising event.

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FUNDRAISING

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San Miguel School-Providence students perform a dance number at a fundraising event.

CREATING EXCITEMENT

Both schools work to create excitement around their fundraisers. For De Marillac, enthusiasm has built over the years as the event grew.

“It’s developed into one of the go-to events in the San Francisco Catholic community so that each year as soon as we send the save-the-date card out, people mark their calendars,” said Daniels. “We’re at a point where we’ve maxed out the space and it’s a great position to be in.”

San Miguel incorporates a different, creative effort at each gala to raise money for the after school program. Past Board President Terry Allen, who dresses in a different costume each year, put on a Santa suit at the 2012 gala and told the crowd the school’s wish list was for every boy to be sponsored at \$400 each for the year. Supporters granted that wish.

As San Miguel now marks its 20th year, it’s working to generate excitement among supporters and renew their passion for the mission with an Anniversary Celebration in

November 2012. It will feature a cocktail hour, dinner, and special program to support the new Brother Lawrence Goyette, FSC Scholarship Fund. The endowed scholarship honoring the school’s founder and executive director was started with a gift from San Miguel friends Almon and Suzanne Hall. It offers supporters a way to ensure the school’s mission continues.

WORTHY WORK

Accomplishing all of this takes a dedicated staff—both employees and volunteers. It takes people who are willing to tackle any task, who care for the students, and who understand the art of fundraising.

“As De La Salle would remind us, our mission is about the salvation of souls. It’s about the kids that we serve and the honor we have of trying to meet their needs,” said Daniels. “It’s an awesome responsibility but if we keep the kids at our forefront I think we’ll always be strong.” ■



Celebrate Universal Children’s Day on November 20

In support of children worldwide, we invite all Lasallian ministries to celebrate Universal Children’s Day on November 20.

The United Nations Declaration of the Rights of the Child was adopted by the General Assembly on November 20, 1959, and subsequently approved the United Nations Convention on the Rights of the Child on November 20, 1989. The CRC is the first legally binding international document that incorporates the full range of human rights—civil, cultural, economic, political, and social—into a single text. It calls upon political and religious leaders, as well as civil society organizations to move towards achieving real progress in the protection of children’s rights.

The volunteer-driven Campaign for U.S. Ratification of the Convention on the Rights of the Child is working to encourage the U.S. Senate to ratify the CRC and implement the Convention’s standards in the U.S. For the upcoming Universal Children’s Day, the campaign has produced a toolkit to promote actions that highlight the value of CRC throughout the world. To download the toolkit, visit www.childrightscampaign.org/images/documents/Toolkit.pdf.

In November 2011, the General Councilor and Visitors of the Region signed a statement advocating for the promotion and protection of the rights of children and committing themselves to helping children achieve their full human dignity.

How Lasallian Schools Compare with Catholic Education Nationally

BY MELISSA A. CIDADE

Over the past 10 years, we have seen a decline in the number of Catholic schools throughout the country. Close to 1,300 schools have closed in the United States from 2001 to the present, with the largest number in the Midwest and the Great Lakes. Diminishing enrollment and changing demographics, coupled with the growing tuition fueled in part by an increase cost-per-student ratio have contributed to the decline.

Amidst the declining number of Catholic schools, the number of Lasallian schools in the country has remained stable.

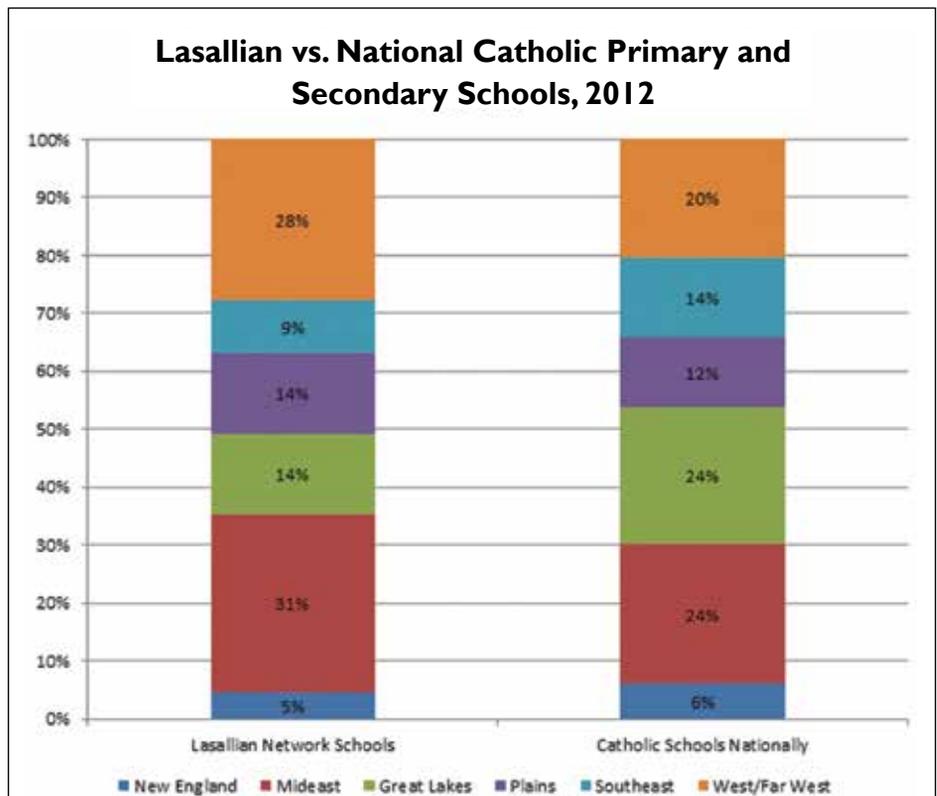
NUMBER OF SCHOOLS¹

Since 2002, the number of elementary and secondary schools in the Lasallian Network has changed relatively little. In 2002, there were 72 elementary and secondary schools

The author is a research associate at the Center for Applied Research in the Apostolate, Georgetown University, Washington, DC.

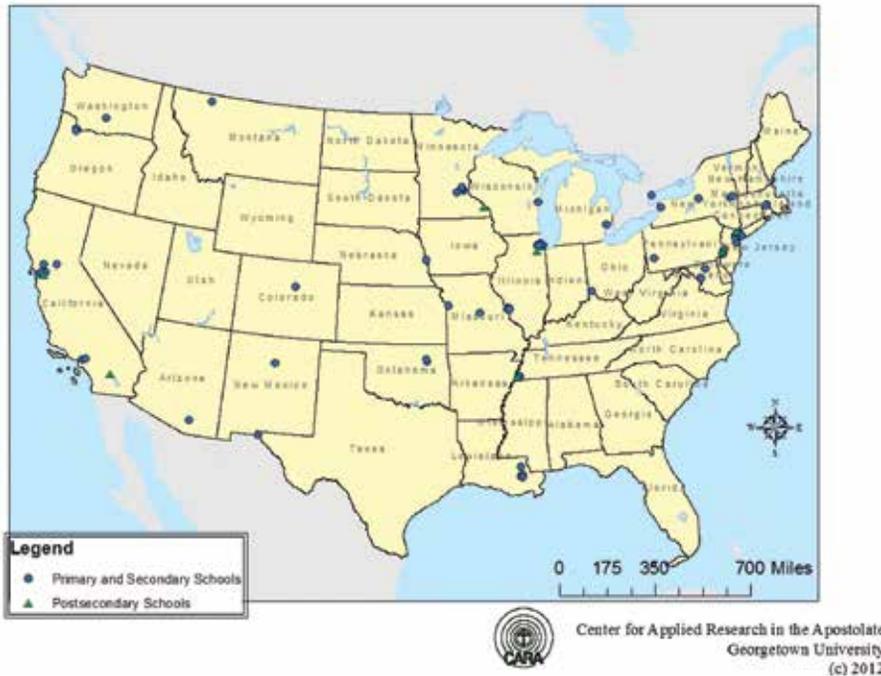
¹All national Catholic elementary and secondary statistics are from Dale McDonald, PBVM, *United States Catholic Elementary and Secondary Schools (respective years): The Annual Statistical Report on Schools, Enrollment and Staffing* (Washington, DC: National Catholic Educational Association).

	2001-2002		2006-2007		2011-2012	
	Number	%	Number	%	Number	%
Totals of all schools						
New England	541	6.7	501	6.7	420	6.1
Midwest	2,160	26.6	1,906	25.4	1,594	23.3
Great Lakes	2,003	24.7	1,789	23.9	1,632	23.9
Plains	938	11.5	882	11.8	839	12.3
Southeast	1,010	12.4	969	12.9	948	13.9
West/Far West	1,462	18.0	1,451	19.4	1,408	20.5
United States	8,114	100.0	7,498	100.0	6,841	100.0



Continued on Page 20

Location of Lasallian Schools in the United States



in the Lasallian Network; by 2012, that figure had dropped to 69, a drop of four percent. Compare this to Catholic schools nationally. In 2000, there were 8,144 elementary and secondary schools. Eleven years later, in 2011, that figure had dropped by 14 percent to 6,980

schools. The number of postsecondary Lasallian institutions has remained stable, as well. In the past ten years, one college has closed.

Where are these schools located? Two in five are in the District of the Eastern North America, which

includes Maryland, the District of Columbia, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Michigan, and Toronto, Canada. Another third are in the Midwest, which encompasses Ohio, Tennessee, Illinois, Wisconsin, Minnesota, Montana, Nebraska, Oklahoma, and Missouri. The remaining three in 10 are located in the western United States.

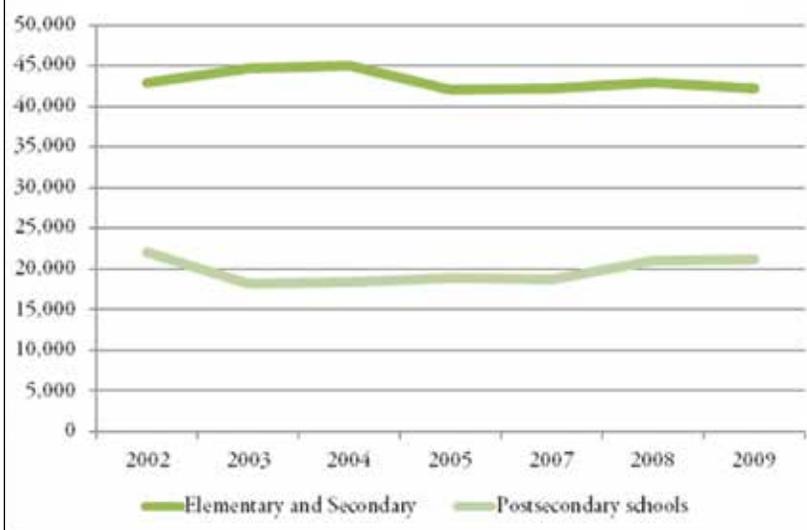
Schools in the Lasallian Network are more likely than Catholic schools nationally to be located in the West/Far West (which includes states from Colorado to the western boundaries of the United States) and the Mideast (which includes DE, DC, MD, NJ, NY, and PA).

ENROLLMENT

Enrollment at elementary and secondary schools in the Lasallian Network has also remained stable over the past seven years. Whereas in 2002, approximately 43,000 students were enrolled in pre-kindergarten through 12th grade at Lasallian Network schools, by 2009, that figure had dropped slightly to about 42,000 students (a loss of about one percent). At Catholic schools nationally, enrollment from 2000-2011 declined by about 13 percent.

The profile of Lasallian students enrolled in the elementary and secondary schools in 2011 consists of the following: two in five (41 percent) are minorities (non-Caucasian), compared to 31 percent of students at Catholic schools nationally. About one in seven is eligible for free or reduced price lunch. Almost three in four (73 percent) are Roman Catholic, compared to

Enrollment at Lasallian Schools, 2002-2009



84 percent of students at Catholic schools nationally. In total, schools in the Lasallian Network gave \$80,108,477 in financial aid in the 2010-2011 school year.

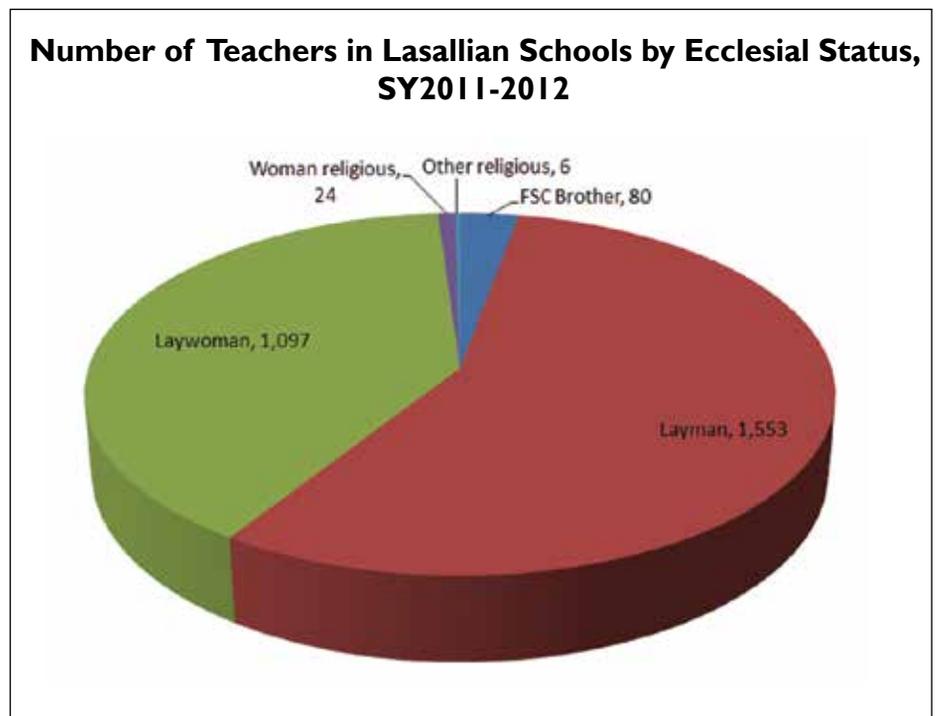
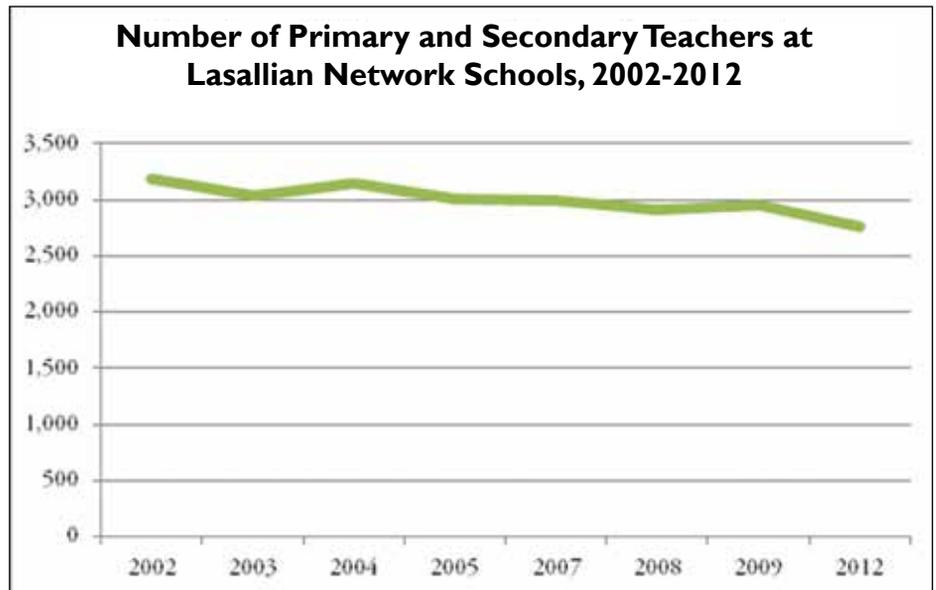
FACULTY

While enrollment at elementary and secondary schools in the Lasallian Network has remained stable over the past 10 years, the number of faculty at these schools has declined slightly. In 2002, a total of 3,186 faculty were employed at these schools; by 2012, that figure dropped to 2,760, a decline of 11 percent. This may be due to the closing of three schools during this time period, and the withdrawal of some schools from the Lasallian Network. In contrast, at Catholic schools nationally, from 2000 to 2011, faculty declined by just three percent, while the number of schools declined by 14 percent.

Finally, the past seven years has seen a slight decline in the number of Brothers on the faculty and staff of elementary, secondary, and post-secondary schools. In 2002, 302 Brothers were on the faculty and staff at Lasallian schools in the US; by 2009, that figure dropped by about 17 percent to 249. On the other hand, the number of men and women religious on staff at Catholic schools nationally declined by 49 percent during the period of 2000-2011.

CONCLUSION

Without a doubt, Lasallian Education has avoided the dramatic numeric decline suffered by Catholic schools nationally.



Although we do not have empirical data to support our stability, we can certainly attribute our performance to those characteristics which Lasallian Education has always been known for: academic excellence, faith formation, inclusion, respect

for the individual, and a commitment to social justice. Our educational legacy, which has endured for more than 300 years, no doubt has poised us to continue to excel into the 21st century. ■

The Miracle on 97th Street: De La Salle Academy

EDITED BY CELINE A. QUINIO

When a child who was once totally self-centered becomes concerned for others, when a formerly sad-faced, glum youngster begins to smile, radiate joy...then it is evident that the De La Salle miracle is taking place.—Jeanne Bunn, Assistant Principal, De La Salle Academy

New York City is the largest city in the United States, with a diverse population of 8.2 million people, 19.1 percent of whom are below the poverty level. Against this backdrop is De La Salle Academy (DLS), the city's only private, independent middle school for academically talented and economically disadvantaged boys and girls.

With 160 students coming from the five boroughs each year, the school has a need-blind admissions policy and over 90 percent of its annual budget is derived from sources other than tuition. It provides a full educational program, is chartered by the Regents of the State of New York, and is a member of both the National Association of Independent Schools and the New York State Association of Independent Schools.

The content of this piece was collated from various information materials produced by De La Salle Academy.

Founded in 1984 by Brother Brian Carty, FSC, De La Salle Academy provides gifted, underprivileged adolescents the spiritually nurturing and academically challenging environment they need for a bright future. Students take with them the ideals and values taught at the academy through high school and beyond. "The quest for the universal educational experience for all children, the one-size fits all approach, has, in my opinion, caused more damage to this country's schools and to our children than any other single factor," said Bro. Brian. "If we truly believe that children learn differently and have vastly different needs, then a school must individualize instruction or

alternative arrangements must be created and encouraged."

EDUCATING TOMORROW'S LEADERS

Rooted in the Lasallian tradition, De La Salle believes that, to be truly effective, education must be directed toward the development of the whole child: body, heart, mind, and spirit. In addition to providing a rigorous academic environment, the school imparts to students a sense of social responsibility. It emphasizes that academically talented students have an obligation to return their gifts to their communities, regardless of the professions and occupations they may enter. Because the population of De La Salle mirrors the essence



Bro. Brian Carty is founder and principal of De La Salle Academy.

My happiest experience at DLS was the day I became an eighth grader. I knew that meant more responsibility and I had to become a role model. I felt important, like a father.—Kenny Ortiz, '04

of New York City—a multi-racial, multi-ethnic environment—students learn to see beyond differences to the underlying similarities. The ability to develop relationships with all people is an important quality of leadership. Opportunities for leadership and success encourage students to pursue excellence in everything they do, both academically and personally.

CONSTITUENCY

De La Salle's current student body and the communities it serves attest to the fact that De La Salle Academy fulfills its mission as an independent, non-sectarian, multi-ethnic institution committed to the education of economically less-advantaged urban families. (See chart on Page 24.)

Almost one-fourth of the students are supported solely by welfare or social security payments and one-third of the student population is from families with incomes of less than \$25,000, while nearly two-thirds of the students are from families with incomes of \$50,000 or less. Three-fourths of the students are from families with an average of four or more members and about

one-third of the students are raised in single-parent homes.

ACADEMIC EXCELLENCE

DLS provides an accelerated program that offers students an expanded worldview and an introduction to the realm of scholarly discourse. According to scholars of gifted-student education, underachievement often emerges as a “learned reaction to inadequate curriculum and an emphasis on conformity.” This is true for many students between the critical ages of 11 and 14, who are often neglected and are unable to achieve their full potential. De La Salle Academy is designed to reverse this trend and work with students and their families to set clear educational goals. Course materials developed by the faculty are intended to ensure

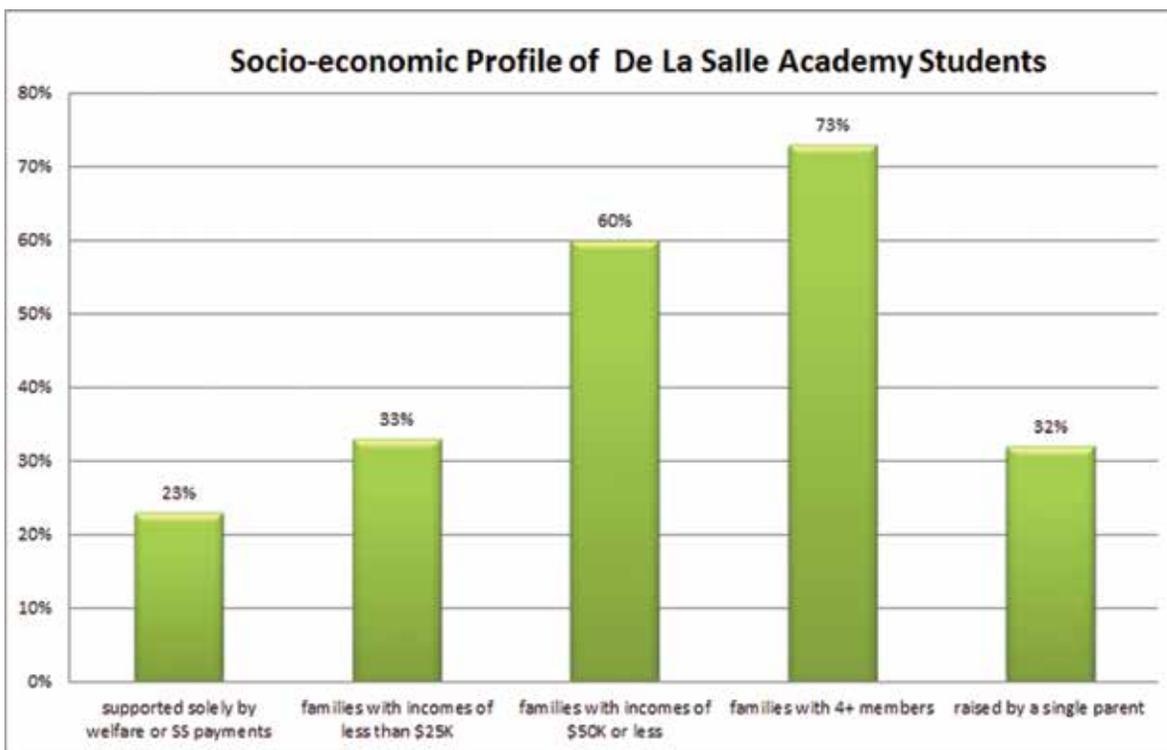
that students develop basic skills and reach the highest level of academic achievement. The school's approach emphasizes critical thinking, and the curriculum exposes its students to the vast body of cultural knowledge necessary for active and enthusiastic participation in American academic life.

In addition to courses in mathematics, language arts, Spanish, biology, physical science, and history, students are required to take courses in public speaking, geography, morality, art, and music, and to participate in numerous community and group activities. A variety of electives are offered, including courses in faith, Old and New Testaments, drama, Shakespeare, astronomy, chemistry, and cultural anthropology.

Continued on Page 24

The Mission of De La Salle Academy

- To provide academically talented, economically disadvantaged children of diverse backgrounds equal access to a quality education through a needs-blind admissions process.
- To provide each student with a learning environment where the issues of the spirit are respected equally with those of the intellect, and where God's presence is recalled and revered.
- To train a cadre of youngsters who will become the leaders of tomorrow.
- To instill in each youngster the pride in being who they are, an acceptance of diversity, and a humble gratitude for the gifts God has given to them.
- To train the youngsters to recognize and make a personal commitment to become involved in the issues of Social Justice and community.
- To expose the students to teachers who relish the intellectual life and delight in sharing with the students the joys of the world of ideas.
- To be a place where the students can feel loved and can learn to love appropriately.
- To be a force in the movement to refund and revitalize education for the poor.
- To be a counter-sign to parents who are despairing for the education of their children.
- To establish a positive peer culture that demonstrates both the responsibilities and meaningfulness of living as a true community.



As part of molding students into well-rounded persons, all eighth graders take a social justice course which includes community service. Performing community service while exploring current social issues helps students prepare for future involvement in the wider community.

Small class sizes allow for individual attention and enable students to

learn from one another. Community members benefit from the diversity of the student body, and the small class sizes encourage a sharing of cultural traditions. This exchange embodies De La Salle Academy's multicultural approach, which invites students to learn about the world around them.

One De La Salle alumna, Asha Muldro '89, attended Yale University

'97 and Columbia University Law School '02. She has served on the DLS Board of Trustees and worked as a federal prosecutor in California. Over the past 28 years, De La Salle Academy has graduated hundreds of students like Asha, who have enrolled in the finest high schools, attended some of the country's most selective colleges and universities, and established themselves in a variety of careers.



Delilah Lora '97, teaches Advanced Spanish. After finishing middle school at De La Salle Academy, she attended the Convent of the Sacred Heart for high school and Wesleyan University for college.

In 2003, Bro. Brian opened a second school in New York City in the DLS model, for boys from grades four through eight. "We have created a replicable model for academic excellence," said Bro. Brian. "The almost 332-year-old Lasallian tradition of practical education in the context of a community of shared vision and values is needed now more than ever." ■

IN MEMORIAM

*"Those who teach others unto justice shall shine like stars
for all eternity." —Book of Daniel, 12:3*

- Brother James Ash (SF), 75, passed away June 23, 2012
- Brother Richard Breese (DENA), 71, passed away September 28, 2012
- Brother Guy Brindamour (FC), 80, passed away September 22, 2012
- Brother Richard Grieco (DENA), 64, passed away October 17, 2012
- Brother Lawrence Hinrichs (DENA), 80, passed away September 25, 2012
- Brother Pius Kamphefner (MW), 82, of the Midwest District, died October 18, 2012
- Brother André Lacoste (NOSF), 81, passed away July 9, 2012
- Brother Gilles Massicotte (FC), 79, passed away September 15, 2012
- Brother Alfred Vallee (FC), 96, passed away August 5, 2012
- Brother Joseph Woods (DENA), 68, passed away September 23, 2012

CALENDAR OF EVENTS

NOVEMBER 2012

- 5-7 RVFC Meeting
Fort Worth, TX
- 15-17 Huether Lasallian Conference
Washington, DC
- 18-19 LEC Meeting
Washington, DC

FEBRUARY 2013

- 23-24 LEC Meeting
Tucson, AZ
- 24-27 LASSCA Conference
Tucson, AZ
- 27-Mar 1 RCCB Meeting
Tucson, AZ

MAY 2013

- 5-17 Second International
Mission Assembly
Generalate, Rome

JUNE 2013

- 19-22 RCCB Meeting
Baltimore, MD
- 23-Jul 6 Buttimer Institute of
Lasallian Studies
Moraga, CA

LASALLIAN FEASTDAYS

NOVEMBER 2012

16 Blessed Martyrs of Almeria

JANUARY 2013

18 St. Jaime Hilario
30 St. Mutien-Marie Wiaux

FEBRUARY 2013

9 St. Miguel Febres Cordero

MARCH 2013

15 St. Louise de Marillac

APRIL 2013

7 Death of St. John Baptist de
La Salle
30 Birth of St. John Baptist de La
Salle

MAY 2013

8 Our Lady of the Star
15 Founder's Day
26 Trinity Sunday
31 Blessed Nicholas Barre

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